

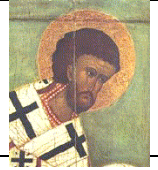
LIGHT OF THE EAST

"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,

Our next regular chapter meeting will be **Tuesday, September 10, 7pm at Archangel Michael Greek Orthodox Church, 401 Twelfth Street, Campbell, OH 44405.**

Phone: 330-755-34596. The

pastor is Rev. Fr. Steve Denas.

Our speaker will be Metropolitan Savas of Pittsburgh.

Metropolitan Savas (Zembillas) of Pittsburgh is a native of Gary, Indiana, the second of six children of Steve and Stamatia (Georgiades) Zembillas of Kalyrnian and Cypriot ancestry.

He is a graduate of Andrean High School, Gary, Indiana (1975), Colby College, Waterville, Maine

(1979, BA in Philosophy and English Literature) and Holy Cross Greek Orthodox School of Theology in Brookline, Massachusetts (1984, M.Div. with highest honors). He served as the pastoral assistant at Holy Trinity/St. Nicholas in Cincinnati, Ohio from 1985-87 before resuming his academic studies at Oxford University, England, from 1987 until 1994, under the supervision of then Bishop Kallistos (Ware) of Diokleia, researching texts and persons of spiritual significance for the history of early Byzantine

On December 11, 2001, he was elected an Auxiliary Bishop to Archbishop Demetrios by the Holy Synod of the Ecumenical Patriarchate, and given the title "Bishop of Troas." On February 2, 2002, the Feast of the Presentation of the Lord in the Temple, he was consecrated to the Holy Episcopacy by Archbishop Demetrios of America, Archbishop Iakovos of North and South America, Metropolitan Iakovos of Chicago, Bishop Kallistos of Diokleia, and several hierarchs of the Holy Eparchial Synod at the Archdiocesan Cathedral of the Holy Trinity in Manhattan.

Bishop Savas served as the Chancellor of the Greek Orthodox Archdiocese of America until 2009, when he was named Director of the Archdiocesan Office of



Church, Society and Culture. As an active presence on the Internet, he has been in the vanguard of engaging issues of contemporary societal and cultural realities from an Orthodox Christian perspective. He has led numerous Young Adult Pilgrimages and accompanied many Orthodox Christian Fellowship (OCF) "Real Break" teams to Constantinople and the Holy Land. He is the hierarchical representative to the Orthodox Christian Mission Center (OCMC) for the Assembly of Canonical Orthodox Bishops of North and Central America, in which capacity he has accompanied mission teams to Turkana in Kenya and Tanzania. He is also the Chairman of the Assembly's Committee for Church and Society. He further

serves as a member of the Board of Trustees of St. Vladimir's Theological Seminary as well as being an Adjunct Professor of Dogmatic Theology, teaching courses on topics such as "Looking for God in Popular Culture." He has been an instructor at the Holy Cross Greek Orthodox School of Theology Diaconate Program and served on the board of Saint Basil Academy. On November 3, 2011, the Holy and Sacred Synod of the Ecumenical Patriarchate in Constantinople elected him to succeed the retired Metropolitan Maximos as Metropolitan of Pittsburgh. He was enthroned at Saint Nicholas Cathedral in Pittsburgh on December 8, 2011. His Eminence was selected to serve on the Great and Holy Synod of the Ecumenical Patriarchate for the term beginning in March, 2012 and ending in February, 2013. His tenure on the Synod was marked by numerous trips to Constantinople.

The Metropolitan's topic is "Looking for God in Popular Culture."

PRAY FOR THE UNITY OF THE APOSTOLIC CHURCHES!

Grassroots Ecumenism of Friendship Keeps Orthodox-Catholic Hopes Alive

July 16, 2013

Oriente Lumen Conferences Boost Participants' Knowledge of Issues, Forge Ties

John Burger <http://www.catholicworldreport.com>



“The light of the East has illumined the universal Church, from the moment when ‘a rising sun’ appeared above us: Jesus Christ, our Lord, whom all Christians invoke as the Redeemer of man and the hope of the world.” Thus began Pope John Paul II’s 1995 apostolic letter *Oriente Lumen* (“Light of the East), which encourages Latin Catholics to better know the traditions of the Christian East.

Rather than collecting dust on a Vatican shelf, the letter has continued to inspire a Washington, D.C.-based grassroots ecumenical movement for almost two decades. Initially planned as a single meeting to discuss John Paul’s work, the *Oriente Lumen Conference* has become an annual gathering open to anyone. In some ways, it has kept the light of Orthodox-Catholic dialogue burning while official dialogues have hit roadblocks. And for that it has received acclaim from leaders in both the Orthodox and Catholic Churches.

“Although you say your movement is grassroots, I’m convinced it’s rooted in heaven and inspired by the Holy Spirit,” the Ecumenical Patriarch, Bartholomew, Archbishop of Constantinople, told the apostolate on its 10th anniversary.

“It’s exactly the kind of thing the ecumenical movement needs,” said Paulist Father Ronald G. Roberson, a top ecumenical officer of the United States Conference of Catholic Bishops. “People go home from these conferences and talk to their friends,” said Father Roberson, who is associate director of the U.S. bishops’ Secretariat for Ecumenical and Interreligious Affairs.

“The hope is they go back and talk to people and it has a ripple effect. It’s an excellent project. My initial pessimism was not well-founded.”

That would have been in 1996, when Jack Figel, a Byzantine Catholic from Fairfax, Va., and Metropolitan Kallistos Ware, who teaches at Oxford, were planning the initial event.

Figel, who grew up in a Slovak family near Pittsburgh, rediscovered his Eastern Christian roots when he was in college. In the early 1990s, he met a priest in England who wanted to revive publications of the ecumenical *Society of St. John Chrysostom*. The result was *Eastern Churches Journal*. Later, when the priest, Father Serge Kelleher, and an Orthodox bishop, Vsevolod of Scopelos, wanted to reprint a liturgical book from 17th century Kiev, Figel started *Eastern Christian Publications*, which he still runs. ECP’s list includes books, DVDs and CDs on ecumenism and Eastern Christianity.

Figel met Orthodox Bishop Kallistos Ware, a theologian and a metropolitan in the Ecumenical Patriarchate, in 1996.

“Over dinner, I proposed the idea of holding an open-to-the-public ecumenical meeting about *Oriente Lumen*,” Figel recalled during a recent interview in Washington. “Bishop Kallistos immediately agreed and even got his diary out and we planned the conference for June of 1997. I knew the dean here at Catholic University, Father Raymond Collins. I went to him with the idea; he thought it was great. He said he would cosponsor it as the dean of theology and religious studies.” In the apostolic letter, John Paul reminded Christians that “a particularly close link already binds” Catholics and Orthodox. “We have almost everything in common; and above all, we have in common the true longing for unity,” John Paul wrote.

Both Churches are apostolic in origin and have a valid episcopate, priesthood and the seven sacraments. The Pope pointed out that unity between Rome and Constantinople endured “for the whole of the first millennium, despite difficulties. We have increasingly learned that it was not so much an historical episode or a mere question of preeminence that tore the fabric of unity, as it was a progressive estrangement, so that the other’s diversity was no longer perceived as a common treasure, but as incompatibility.”

The Pontiff recommended “improving our knowledge of one another” in order to grow in unity. “The children of the Catholic Church already know the ways indicated by the Holy See for achieving this: to know the liturgy of the Eastern Churches; to deepen their knowledge of the spiritual traditions of the Fathers and Doctors of the Christian East, to follow the example of the Eastern Churches for the (Continue next page)

inculturation of the Gospel message; to combat tensions between Latins and Orientals and to encourage dialogue between Catholics and the Orthodox...”

Just the things the Orientale Lumen Conferences have been doing ever since.

The first conference featured Metropolitan Kallistos; Melkite Catholic Bishop Nicholas Samra, and Bishop Basil Losten, then-eparch of the Ukrainian Greek Catholic Church of Stamford, Conn, who said, "Beyond any question, *Orientale Lumen* is the most important Catholic document on the Eastern Churches since the Second Vatican Council."

"Everyone who came—we had about a hundred people at that first conference—said that this was a wonderful idea and that we should keep doing it," Figel said.

Heavy Hitters

But if the conferences are grassroots, it's far from being a simple forum where ordinary Christians sit around and say nice things to one another. It's been able to attract quite a few "heavy hitters" in the ecumenical world over the years, and because only their main speeches are recorded, they often feel free to speak candidly during question-and-answer sessions.

"I've heard the most radical things said by people in an informal setting, off the record, bouncing ideas off each other, in an environment where you're not speaking as a representative of the Church," said Joseph Bernard, a Byzantine Catholic from Virginia and a regular attendee. "I've been told by Church officials involved in the official dialogue that in many ways what we do with Orientale Lumen they couldn't do themselves because if any of them hosted it, people would think there's some agenda, there's something behind it," Figel said. "And this, not being connected with any particular Church—everyone is open and welcome to come—it's not connected, so there's no agenda."

Patriarch Bartholomew himself addressed the gathering when it met in Istanbul—ancient Constantinople—for the first time, in 2004. Other speakers over the years have included Cardinals Edward Cassidy of the Pontifical Council for Promoting Christian Unity, Donald Wuerl of Washington and William Keeler of Baltimore; Gregorios III, Melkite Patriarch of Alexandria and All the East; two recent primates of the Orthodox Church in America—Metropolitan Jonah and Metropolitan Tikhon, and Archimandrite Robert Taft, S.J., a preeminent historian of the Byzantine liturgy. Orientale Lumen delegations have traveled to Rome to meet Popes John Paul II and Benedict XVI, as well as the Pontifical Council for Promoting Christian Unity. Figel tries to alternate the annual conferences between ecumenical discussions and education on issues in the Eastern Churches. In addition to John Paul II's *Orientale Lumen* letter, the conferences have looked at the Pope's

encyclical on ecumenism, *Ut Unum Sint*, in which he expressed his openness to a new approach to exercising papal primacy; Mary; primacy and conciliarity; the Eucharist; Eastern Catholic Churches; patriarchates; liturgy as a foundation for dialogue; icons; Eastern Church feast days; monastic spirituality; the councils of the Church, and theology of the laity.

Normally meeting in Washington, D.C., Orientale Lumen has met in Istanbul three times. The first of those visits, in 2004, was extended with a bus trip to the city of Iznik, the ancient site of Nicaea, where the first and seventh ecumenical councils were held. The site of the first council, the imperial palace, is now under a lake, but visitors toured the ruins of a church that was the site of the seventh council, which condemned iconoclasm. The group then gathered in the synthronon, an area of circular benches behind the altar, where Metropolitan Kallistos gave a talk on the importance of the councils in Church history and the development of the Nicene Creed. The group then recited the Creed together as an ecumenical prayer for Church unity.

Ecumenism of Friendship

Unity is the common theme running through each conference, and this year's gathering, held June 17-20, brought together a panel of experts who were involved in writing a 2010 "vision statement" on what steps could bring about full communion between Orthodox and Catholics.

Several members of the North American Orthodox-Catholic Theological Consultation spoke about their statement, "[Steps Toward a Reunited Church: A Sketch of an Orthodox-Catholic Vision for the Future](#)":

Protopresbyter James Dutko, an Orthodox pastor from Binghamton, N.Y.; Father Thomas FitzGerald, dean and professor of Church history and historical theology at Hellenic College-Holy Cross Greek Orthodox School of Theology in Brookline, Mass.; Father Sidney Griffith, professor in the Department of Semitic and Egyptian Languages and Literatures at the Institute of Christian Oriental Research of The Catholic University of America; Father Roberson, and Sister of Charity Susan Wood, professor of theology at Marquette University and president-elect of the Catholic Theological Society of America.

Also speaking were Metropolitan Tikhon and Archimandrite Robert Taft, S.J., who taught for many years at the Pontifical Oriental Institute in Rome. Metropolitan Tikhon arrived in black cassock and white klobuk. Sporting a long greying beard and pectoral medallion of the Theotokos, he delivered his talk from notes on an Apple laptop at the podium.

"The first invitation I accepted after my election was lunch at Jack Figel's house. I was able to get a glimpse into the great work he's (Continue next page)

done with Eastern Christian Publications and the many Orientale Lumen conferences throughout the years,” he said, commending Figel’s “energy and zeal in the valuable work of sharing Christian traditions both Eastern and Western.”

The conference took place at the Washington Retreat House, run by the Franciscan Sisters of the Atonement, whose chapel was modified for the three days with a temporary icon screen. Sung morning liturgies were in the Byzantine or Armenian rite and included a Moleben to the Holy Spirit and Akathists to Christ and the Mother of God.

“We try to provide a balance in our agenda [among three things:] prayer, for the soul; plenary talks and lectures for the mind, and fellowship for the spirit,” Figel said. Attendees develop “ecumenical friendships” and return year after year to keep those friendships alive.

“Everyone who comes has an interest in ecumenical dialogue and wants to learn about each other and more about each other’s traditions, as well as from our speakers,” Figel said.

Those friendships are on the lay level but also among priests, bishops and theologians. That helped keep Orthodox-Catholic relations alive while the Joint International Commission for Theological Dialogue between the Catholic Church and the Orthodox Church was suspended for six years, after a contentious meeting in Emmitsburg, Md., in 2000, over the role of Eastern Catholic Churches.

“We kept meeting all through that time, every year,” Figel said. “So some have said we kept the dialogue alive, even with a small spark. And now it’s grown with the [Ravenna document](#) and plenary meetings almost every year and making great progress. During the downturn of the official dialogue, we were still maintaining the relations and kept on meeting.”

From 2000, when the meeting in Emmitsburg failed, until the 2006 meeting in Belgrade when international dialogue resumed, notable attendees of conferences in Washington, San Diego, or Istanbul included Patriarch Bartholomew of Constantinople, Patriarch Gregorios of Antioch, Cardinal William Keeler of Baltimore, Metropolitan Kallistos of Diokleia, Archbishop Vsevolod of Scopelos, and Msgr. Johan Bonny from the Pontifical Council for Unity in the Vatican. “While the two patriarchs and Archbishop Vsevolod were not members of the dialogue,” Figel pointed out, “they played significant roles in ecumenical relations.”

Cardinal Lubomyr Husar, retired Major Archbishop of the Ukrainian Greek Catholic Church, attended the second OL conference in Constantinople, in 2007, and took note of the atmosphere. “He felt the experience with our group is like what it will be in heaven: perfect unity, because he said, ‘In your group I felt no

confessional politics. No one had an axe to grind. They were all there as pilgrims to learn from each other and pray together and so forth.’ The letter he wrote me said this is a foretaste of what full unity is going to be like” Figel recalled.

The recent gathering in Washington was attended by a healthy mixture of bishops, priests, deacons, and laity, many of whom have roles in their churches, such as ecumenical officers, teachers, cantors and lectors. Catholic religious, such as Benedictines, Augustinians, Dominicans and Oblates, some of whom are Eastern-rite, shared meals with people who had no particular degrees in theology, history, ecclesiology or liturgy but seemed to be very well versed in those subjects, particularly in regard to relations between East and West.

“We’ve made tremendous strides [over the years]. It gives you a greater understanding of the universal Church,” said Benedictine Father Paschal Morlino, pastor of St. Benedict’s parish in Baltimore.

“*Orientale Lumen* is a wonderful opportunity for both sides, Catholic and Orthodox, to get together and discuss what we have in common and also to discuss what separates us,” said Orthodox Deacon Michael Bishop, from Baltimore. “Often the real problems are not the issues, but our perception of the issues. This was an opportunity for us to hear ‘the other side’ of the coin.” “The word is being spread,” said Gloria Brissette, a Ukrainian Catholic from San Diego. “If just one new soul goes forth to enlighten others we have succeeded.”

Sister Churches

Figel’s apostolate to foster greater understanding is going beyond the conferences. One of his latest ventures is [Theosis magazine](#), which features articles on spiritual topics, prayers and information for each day of the liturgical year. Most of the feast days are different from those on the Latin Catholic calendar, and a Roman Catholic might find many of the saints commemorated to be unfamiliar. The magazine, which looks a bit like *Magnificat*, is intended for both Orthodox and Catholics.

In addition, Figel runs Orientale Lumen TV, which is putting together a series of educational videos called [Sister Churches 101](#), to introduce a wider audience—through YouTube and parish screenings and discussion groups—to the issues involved in Catholic-Orthodox dialogue.

For many Christians, it’s a subject that doesn’t often come up on their radar screens. Panelists at this year’s conference discussed means of getting the word out, particularly since their vision statement suggested ways average Christians might be more involved in ecumenism.

“Some people have come to (Continue next page)

experience division as the norm, thinking, ‘Why do we need to do anything?’” lamented Father Roberson.

“We can remind our congregations of our sister churches more often than we do,” suggested Father Griffith. “We usually have a pulpit where we can address hundreds of people. People could be made more aware of lots of things, such as icons.”

The 60-70 people gathered for this year’s conference—estimated to consist of some 40% Roman Catholic, 40% Byzantine Catholic and 20% Orthodox—were seen as leaven who can help increase ecumenical awareness.

“The very fact that this group gathered for prayer would not have been done by your grandparents,” said Father FitzGerald. “Some work has filtered down to the grassroots—not as much as we like.”

“Sometimes we on the Consultation wonder if anyone cares,” said Father Dutko. “You do, and it matters a lot... How many times have you been asked, ‘Do you really believe the Church can be united?’ You’re going to live to see it. That’s what I believe. The reality is reflected in the prayer of our Lord—that all may be one. If you don’t believe his prayer can be fulfilled, how do you expect ours will? Since this is his prayer it must also be ours.”

“As believers, all of us are called to be agents of healing of the division between East and West,” Father Dutko continued. “The task of unity is ours—all of us. It’s four-fold: we pray for each other, talk with each other, serve the Lord together, love one another. On the feasts of Sts. Peter and Paul [patron saints of Rome] and St. Andrew [patron of Constantinople], could we not seek opportunities to encounter each other in similar ways? Open houses, tours of our places of worship and receptions for guests would be good ways to break the ice. Prayer services, educational forums, spirituality.” For Figel, the motivation goes back to what Ecumenical Patriarch Bartholomew said: “Although you say your movement is grassroots, I’m convinced it’s rooted in heaven and inspired by the Holy Spirit.”

“That’s what motivates me,” Figel said. “I get these ideas. I can’t think that they come from anywhere else but the Holy Spirit and all I do is say ‘Yes,’ and it happens.”

American Maronites get youthful bishop

By David Uebbing

Vatican City, Jul 10, 2013 / 09:29 am ([CNA/EWTN News](#)).- Pope Francis has appointed a new bishop for one of only two Maronite Catholic territories in the United States, while also accepting the resignation of the current shepherd.

Father Abdallah Elias Zaidan, 50, was named July 10 by the Pope to replace Bishop Robert J. Shaheen as bishop of Our Lady of Lebanon Eparchy.

Bishop Shaheen turned 76 on June 3, placing him one year beyond the retirement age.

Bishop-designate Zaidan will be moving from his post as rector of the Cathedral of Our Lady of Lebanon to the eparchy’s headquarters in St. Louis, Mo.

While the eparchy was originally established in Los Angeles in 1994, its seat was moved to St. Louis in 2001 with approval from the Vatican.

Bishop-designate Zaidan was born in Kosaybé, Lebanon on March 10, 1963.

He is a member of the Congregation of Lebanese Maronite Missionaries, has worked in school administration, and has served as the pastor of several parishes.

In addition to English, he speaks Arabic, French, Italian, Spanish and Syriac.

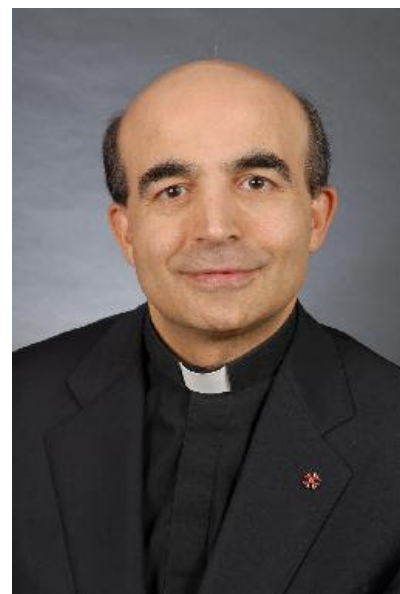
The Maronite Catholic Church traces its roots to the early Christians of Antioch, the first believers to be called Christian. In fact, the Church still uses Syriac in its liturgy, a dialect of Aramaic, the same language Jesus spoke.

The Church takes its name from the fourth century hermit St. Maron, whose way of life inspired many monks and laity to follow him, eventually resulting in the distinctive Maronite Rite.

With the influx of immigrants to the United States from Lebanon and the surrounding region in the latter part of the 19th century, the Pope set up ecclesial structures to serve the Maronite faithful.

The Maronite Church in the U.S. falls under the jurisdiction of two eparchies: the Detroit-based Eparchy of St. Maron and the St. Louis-based Our Lady of Lebanon Eparchy.

As shepherd of the Our Lady of Lebanon Eparchy, Bishop-designate Zaidan will lead 24,108 Catholics, 39 priests, 8 permanent deacons and 15 religious.



Pope expected to arrive in Turkey in November next year



Pope Francis (Photo: EPA)
14 July 2013 /MİN HAC ÇELİK, İSTANBUL

Pope Francis, the religious leader of the Catholic world, is expected to visit Turkey next year.

According to information gathered by Today's Zaman from sources close to the Vatican, preparations are under way for the İstanbul visit of the new pope, which is expected to take place in November in 2014.

İstanbul-based Greek Orthodox Ecumenical Patriarch Bartholomew attended the installation Mass of Pope Francis in Vatican City in March, in a first-of-its-kind move since the 1054 break that led to the creation of the Eastern Orthodox and Roman Catholic branches of Christianity, along with Turkish Deputy Prime Minister Bekir Bozdağ.

Following the Mass, Bartholomew revealed that the new pope had told him he wanted to pay a visit to Turkey.

The pope's expected visit -- also considered a reciprocation for that of Bartholomew -- bears great importance for the Catholic and Orthodox churches, as the meeting in İstanbul between the pope and the Greek Orthodox ecumenical patriarch, one of the leading figures of the Orthodox world (also known as Eastern Christianity) is seen as a way of increasing dialogue between Eastern and Western Christianity.

The timing of the pope's visit is also telling. Nov. 30 is the anniversary of the foundation of the Church of Byzantium and of its official recognition by Rome in the year 330. The Orthodox, who celebrate this as the feast day of St. Andrew, with reference to the apostle who founded the Church of Byzantium in İstanbul, celebrate with a liturgy at the Greek Orthodox Ecumenical Patriarchate.

Pope Benedict XVI, the predecessor of the present pope,

paid a visit to Turkey upon the invitation of then-Turkish President Ahmet Necdet Sezer in 2006 and had attended a liturgy on Nov. 30 celebrating the feast of St. Andrew together with Patriarch Bartholomew.

Although the date for the visit of the pope is not yet set, sources say there is a strong possibility that he will be in İstanbul on Nov. 30. It's not clear yet whether the pope, who is expected to stay at the Vatican's representation in İstanbul, will also visit Ankara.

Bishop Mar Aprim Khamis Attends Heads of Eastern Churches Meeting in Los Angeles, USA

The churches of the Oriental Orthodox family and the Assyrian Church of the East, along with representatives of the Catholic Church and a number of Protestant churches came together for a joint meeting on 17 June 2013 at the Virgin Mary Cathedral, Armenian Apostolic Church in Los Angeles.

The meeting was hosted by His Eminence Hovnan Derderian, Archbishop of the Western Diocese of the Armenian Apostolic Church.

The meeting was also attended by His Eminence Mor Clemis Eugene Kaplan, Archbishop of the Archdiocese of Western USA of the Syriac Orthodox Church and His Grace Mar Aprim Khamis, Bishop of the Diocese of Western USA of the Assyrian Church of the East along with three priests of the Assyrian Church of the East. His Grace Bishop Serapion of the Coptic Orthodox Church was unable to attend the meeting.

Priests and relevant committee members of the Coptic, Catholic and Protestant churches were also present for the meeting.

The purpose of the meeting was to strengthen the bonds of fraternity between the churches and to compose a committee which would examine ways to aid Christian refugees who are arriving in the United States from the Middle East.

The attendees agreed to hold a second meeting to be hosted by His Eminence Archbishop Mor Clemis Eugene Kaplan at the St Ephrem Cathedral of the Syriac Orthodox Church in Los Angeles on 19 August 2013.

The intention of the second meeting is to move forward with specific projects that will be of benefit and service to Middle Eastern Christians fleeing their homes and places of origin in search of shelter and safety elsewhere. The meeting at the Armenian Apostolic Church concluded with prayers offered by His Grace Bishop Mar Aprim Khamis.

BRING A FRIEND TO OUR NEXT MEETING!

July 16, 2013

Pope in a Minefield

By [Tim Kelleher](http://www.realclearreligion.org) <http://www.realclearreligion.org>

Past the first-hundred-days mark, impressions of Jorge Bergoglio's papacy suggest it's being widely experienced as an excitement -- a wave of yet undetermined proportions, nowhere near its crest. In the process, the man continues to stymie a trailing chorus of soothsayers.

Yet, with acceptance of the yoke, this first Jesuit pope became heir to a multitude of unenviable challenges -- including deed to the minefield of Christian ecumenism.

At a time when forces warring under the banner of secularism find a convenient, if *de facto*, partner in those doing so in the name of Islam, the need for Christian unity to rise from the soil of genuine reconciliation, has never been more urgent. The minefield Francis is obliged to tread must, therefore, be cleared.

The scandal is that for centuries, the *sine qua non* of this project has been a hostage of the wounded relationship between Latin and Orthodox Catholicism.

With roots of the challenge running tangled and deep, it is imperative for the urgency to jump beyond the worthy world of ecumenical specialists, and catch fire amongst a people schooled in the challenge, its stakes, and their own critical role in it.

In his, *My Journal At The Council*, Yves Congar registered a kindred exhortation on the eve of Vatican II, "Christian public opinion must force the Council to exist in fact, and to *achieve something*." (Italics mine)

It may seem ironic then to claim as indispensable the acknowledgment that there is no such thing as *the Catholic* or *the Orthodox Church*.

As the Bible is a library, discerned by Tradition to be one integral book, the Church too, has always been a communion of churches, that as one, extends the Body of Christ in space and time. Jerusalem in communion with Antioch; Antioch with Alexandria; Alexandria with Rome, Rome with Constantinople -- all in a mutual fealty whose anchor is Peter.

The arrangement has never been in essential dispute -- even after the culmination of the Great Schism in 1254. Indeed, as Kallistos Ware reminds, during the Council of Florence, (1438-39), which sought to repair the breach, ten months were spent grappling with the issue of *thefilioque*, and ten days addressing the subject of papal primacy. Some seven hundred years hence, the situation is nearly reversed.

While it would be stretching to claim dogmatic issues present no impediments to communion, Walter Kasper, former President of the Vatican's own Council for Christian Unity, maintains that it is the role of Peter today that poses the largest obstacle.

In this regard, the pontificate of Benedict XVI proved a mixed bag, with omission of the title, "Patriarch of the West," from the *Annuario Pontificio*, emblematic of some unfortunate puzzlements.

Of course, the deed Francis holds makes him but co-owner in the minefield. As partners, Orthodox leaders have a surfeit of reasons to join him in a sprit of heroic humility. Here too, the climbing is steep.

In recent years, gatherings of Catholic-Orthodox commissions have raised a window onto contours of intra-Orthodox discord that appear to run along more jurisdictional than theological lines.

A formidable dimension of that discord is political in character, global in scope, and observable right now on the North American continent. To depict it as a kind of "proxy war," waged by parent churches, would be extreme, but the analogy does, at times, present itself.

The issue that brings matters to quickest focus has to do with episcopal overlapping. That is, in any given place, there may well be a multiplicity of active bishops from across the spectrum of jurisdictions.

Violation of so fundamental a canon constitutes no less than a diminishment of Orthodoxy and its evangelical witness. Dedicated men and women continue the struggle to set things right, but despite a steady flow of high-minded pronouncements, Congar's call to achieve something has yet to be fulfilled.

Parent churches typically exert major influences on progeny in the various stages of diaspora. However, what happens in America may ultimately exert that influence in the other direction.

Among those churches, the Ecumenical and Moscow Patriarchates stand preeminent. Coincidentally, or perhaps in consequence, their rapport has not always modeled the fraternal warmth we might expect. [Ukraine](#) is a case in point.

As in other places that have endured Ukraine's depth of tragedy, history is not just a subject in the curriculum. It is a specter, encountered daily, on every corner, haunting with memories of war, and the particular grief of a Soviet system linked indelibly to Moscow.

In that capital today, Vladimir Putin's courtship of its Patriarch, and the latter's (Continue next page)

reciprocal embrace, is viewed by some as restart to a Byzantine fusion of cross and crown unique in the modern Orthodox world, and cornerstone to the dream of a reconstituted Russian empire.

It's no secret that for Mr. Putin, Ukraine is a *theory*, indulged on Russian soil, with a sovereignty leased for as long as its landlords deem useful. On this, Patriarch Kirill seems in sync with his counterpart.

With the anniversary marking the baptism of Kievan-Rus on the horizon, Kirill announced to Ukraine's four principal churches that Moscow would be taking full charge of related events. Except for the Ukrainian Orthodox Church (Moscow Patriarchate), all seem agreed that Kirill's position represents an ominous presumption.

Sadly, there's not much more they do agree on -- beyond the Councils, Creed, and sacraments. Just last week factions within the UOC-MP appealed to both Moscow and Kiev government leaders to intervene in what is depicted as a drawn out coup within that church. We might marvel then at the optimism of Kasper's successor, Cardinal Koch when referring to Ukraine as, "A laboratory of ecumenism."

"We do not have unity because there are those who do not want it." This pungent assessment comes courtesy of Sviatoslav Shevchuk, leader of the Ukrainian Greek Catholic Church (UGCC), a body whose existence is an exceedingly sore point in relations between Rome and Moscow. And, it is with the UGCC that we return to Pope Francis. Through Shevchuk, we return to him in a personal way.

Ukraine's Greek Catholic Church is the largest Eastern church in communion with Rome, reunited at the Council of Brest in 1596, whence the pejorative, *Uniates*, derives. Up to the moment the Soviet ban ended, it had been the longest-suppressed religious body in the world.

With a history too complex to treat here, of pertinence is the UGCC's role as a relentless engine of Ukrainian nationalism. Thus, as Pope Francis looked out from the balcony of St. Peter's, beyond *urbis et orbis*, it didn't take long for him to see where Moscow stood.

Metropolitan Hilarion Alfeyev, head of the Department of External Church Relations for the Moscow Patriarchate, appeared eager to preempt any notion Francis might have of enhancing the position of the UGCC in the Ukrainian "laboratory," warning, No good could come of it. Oxford-educated Hilarion is a young, highly accomplished, English-speaker, said to enjoy genuinely cordial relationships with Western church

figures. One wonders, therefore, just how much of his warning to Francis is a function of obedience to superiors.

As the world is discovering, Francis too is cordial. He is also courageous. And to a greater degree than predecessors of recent memory, he has a deep affection for the Ukrainian Catholic Church.

Since his election, we have learned that Jorge Bergolio experienced what he regards as the precious mentorship of Fr. Stephan Chmil, a priest of the UGCC from whom he gained intimate acquaintance with the Ukrainian Church. What is also emerging -- and of potentially tremendous significance -- is Francis's relationship with Sviatoslav Shevchuk.

As a "baby bishop," Shevchuk was sent to [Argentina](#) where Bergolio took his own turn at mentoring. By all accounts, the two became close, and remain so. The fact that an icon given by Shevchuk was among the few possessions that crossed the Atlantic to grace the new pope's apartment, suggests something of their bond.

In March, 2011, at the age of 40, Shevchuk was entrusted with leadership of the UGCC worldwide. As major archbishop of such an important church, he is patriarch in all but the title Rome has denied his predecessors as a cost of improving relations with Moscow. And though the UGCC has borne the weight of this subordination patiently, there is a sense that the sand in the hourglass of that patience may be down to its last grains. The bond between Pope and Archbishop then, puts Francis in a delicate position.

In terms of overarching intentions, Francis has so far chosen to engage largely through the language of gesture -- a spontaneous, compelling, self-disclosure, that can sometimes feel like water bursting forth from desert rock -- catching us parched and unprepared in equal parts.

But, are there, in fact, any clues to what Francis has in mind with respect to ecumenism? Maybe.

To begin, Francis is making clear that he understands his office to be rooted squarely in his function as bishop of Rome. It is the title he uses most when referring to himself, and which has been given priority of place in the new *Annuario Pontificio*.

As gestures go, this one is big, pointing to an ecclesiology that is authentically Catholic, and particularly suitable to Orthodoxy.

Next, at the installation of Francis, the list of Orthodox leaders in attendance was noteworthy. Patriarch Kirill chose to send (Continue next page)

Metropolitan Hilarion in his stead. A gesture in itself, it managed to highlight the presence of Bartholomew I, successor to such as St. John Chrysostom and St. Gregory Nazianzus, and who as Ecumenical Patriarch is regarded as *primus inter pares* within the Orthodox communion.

Furthermore, during the installation liturgy, Francis restored the tradition of proclaiming the Gospel in Greek -- language of the early church, the New Testament, and parentally, of Orthodoxy itself.

Something I've not yet heard mentioned is that across the Tiber -- a short cab ride away -- sits the Pontificio Instituto Orientale, the preeminent academic contact point between ecclesial East and West. Founded and run by Francis's own Jesuit order, the contributions made by this Institute would be difficult to exaggerate. It has formed generations of scholars from around the world, many of whom have gone on to leadership roles in the various churches. Francis is undoubtedly familiar with its extraordinary service to the Church, and its value as a resource going forward.

Lastly, there is his friendship with Shevchuk.

In the Middle East and Africa today, ancient churches are suffering persecution on a staggering scale, with obscene regularity -- and with scant notice from a press loath to identify perpetrators or contextualize motives. In the face of this, the various Christian churches are demonstrating a powerful capacity to rise above divisions.

In North America, and the West generally, forces press a campaign to bully the culture into accepting that "religious freedom" is somehow a contradiction in terms - wherein the viability of one element requires extinction of the other. Incredibly, codification of this aberrance is already under way. A handful of years ago such a claim would have been dismissed as histrionic. Today, it is a story unfolding by the headline.

In this environment, few things are capable of seizing the world's attention, or providing the Body Of Christ the singular opportunity to move beyond its shameful impasse. An ecumenical council is such a thing.

Is it impossible to believe -- or hope -- that Francis would convene one? Or invite every patriarch to meet as a body with Peter in order to achieve something? We shall see. In the meantime, destruction advances, mocking the divide between Latin and Orthodox Catholicism. Most of all, it is emboldened by mines planted in God's vineyard by those of us who would call ourselves Christian.

Tim Kelleher is the new media editor for First Things

RECENT LOCAL PILGIRIMAGE

An all-eparchial pilgrimage will be held here at Holy Trinity Ukrainian Catholic Church in Youngstown, Ohio, on Sunday, July 14, 2013. Invitations will go out to all parishes in our Eparchy as well as to churches and organizations in our area.

This pilgrimage will mark the celebration of the Year of Faith, pronounced by the Synod of Bishops of the Ukrainian Catholic Church in September 2012 as a response to the initiative of Pope Benedict XVI for the Universal Church.

It will likewise commemorate the 1025th Anniversary of the Baptism of Rus'-Ukraine this year. The pilgrimage will be led by His Excellency Bishop John Bura, Apostolic Administrator of the Ukrainian Catholic Eparchy of St. Josaphat in Parma. The pilgrimage will commence in the afternoon with a Moleben to St. Volodymyr, followed by the Lesser Blessing of Water, Renewal of the Baptismal Promises. An food buffet will follow the services.

The Shrine of the Holy Cross in Youngstown, Ohio was not only chosen because it was erected in 1986 to commemorate the 75th parish anniversary, but above all to commemorate the millennial anniversary of the Baptism of Rus'-Ukraine that was celebrated in 1988. Since the feast of the holy and equal to the Apostles, Prince Volodymyr the Great, who baptized Rus'-Ukraine, falls on July 15; it was decided for practical reasons, to have the pilgrimage on the Sunday closest to the feast.

LOCAL SCENE

Queen of the Holy Rosary Parish of the Diocese of Youngstown, OH.

291 Scoville Dr, Vienna, OH

(330) 856-4204

Queen of the Holy Rosary is operated by the [Priestly Fraternity of St. Peter](#), a congregation of priests dedicated to performance of the sacraments in the Extraordinary Form of the Roman Rite. The Mass and the Sacraments are performed in the Latin language according to the books in force in 1962.

History

Queen of the Holy Rosary Parish is a Personal Parish of the Roman Catholic Diocese of Youngstown, Ohio. The Parish began as an independent chapel under the leadership of Fr. John F. Roach _ (1900-1987) in 1978. The years 1984 and 1988 were watershed years in the life of the Church. Pope John Paul II expressly recognized the legitimacy and value of the Church's Latin liturgical tradition. He asked the bishops throughout the world to recognize and accommodate the growing desires of Catholics for a return to the traditional liturgical rites. The Holy Father knew that many Catholics wishing to nourish their spiritual lives with our traditional Catholic heritage needed to have ready access to the liturgical tradition of the Latin Church. (Continue next page)

The Diocese of Youngstown recognized and approved Queen of the Holy Rosary Chapel as a venue for the traditional Roman liturgy in 1991. In 1997, Bishop Thomas Tobin, Bishop of the Diocese of Youngstown erected the Chapel as a Personal Parish of the Diocese. A personal parish is established by the bishop to facilitate the pastoral care of souls for reasons such as a common ethnic heritage, common language, or common liturgical rite of people living in the diocese. Queen of the Holy Rosary Parish is dedicated and established to provide for the spiritual and pastoral needs of its members chiefly according to the use of the liturgical rites and sacraments in vigor in the Roman Rite in 1962. That dedication is also expressed in the promotion of traditional Catholic spirituality and devotional practices, as well as our faithful adherence to the Church's perennial and unchanging teachings. Thus, our priests offer Mass here exclusively according to the traditional Latin Rite according to the 1962 Roman Missal.

08/ 6/2013

Divisions in the Orthodox Church are holding up ecumenical dialogue

PATRIARCH

BARTHOLOMEW I

The Russian Orthodox Church's Metropolitan Hilarion has put certain conditions on theological dialogue and rifts between the Patriarchates of Moscow and Constantinople are to blame for this. They are having to open their eyes to the pastoral conversion suggested by Pope Francis



GIANNI VALENTE
ROME

It is becoming increasingly clear that the reason why dialogue between the Catholic and Orthodox Churches has been proceeding at baby step pace with long stand-by phases is to be found in the Orthodox playing field, characterised by reservations and divisions. Metropolitan Hilarion of Volokolamsk head of the Russian Orthodox Church's Department for External Church Relations

confirmed this yet again in a recent interview with KNA news agency. During the interview, Metropolitan Hilarion clearly aired his dissatisfaction at the work being done by the Joint International Commission for Theological Dialogue Between the Catholic Church and the Orthodox Church – the body in charge of appeasing the two Churches on the pressing question of primacy and the exercise of authority in the Church. Metropolitan Hilarion is the top representative of the Patriarchate of Moscow in the commission and yet the tone of distance he has got across in some statements, has not gone unnoticed. “We are wrong to try to present the theological traditions of our Churches as united at the highest level,” he said. Theological dialogue must not conceal but highlight the differences between Christian denominations. Hilarion's remarks are further proof of the low opinion Moscow has of the joint Commission for theological dialogue. In the first plenary assembly he attended on the subject of primacy and authority in the Church, held in Ravenna in 2007, the representatives of the Russian Orthodox Church walked out in protest against the Ecumenical

Patriarchate of Constantinople's decision to invite representatives of the Estonian Church to join the Orthodox delegation. The Estonian Church left Moscow's jurisdiction after the fall of the Soviet Union. Last November a meeting held by the Commission's small committee in Paris, ended without an agreement being reached, after representatives of the Patriarchate of Moscow refused to sign a document that dealt with the issue of primacy in a more theological and less historical–ecclesiological light.

The current adversities in theological dialogue are largely a side-effect of underlying conflicts that have always existed in the Orthodox Church. The politically and numerically preponderant Patriarchate of Moscow has persistently encouraged an alliance with the Catholic Church on ethical issues but has shown little interest in engaging in dialogue over theological questions. According to the Russians, Ecumenical Patriarch Bartholomew I, would like to play Orthodox “pope”, gaining jurisdictional powers that are not in line with the ecclesiological concept of (Continue next page)

Eastern Christianity. Meanwhile, Russia's revival as a super power is reigniting "imperialist" sentiment in the Patriarchate of Moscow.

But the dispute within the Orthodox Church will have to face the new season of change introduced by Francis' Catholic Church sooner or later. Bartholomew I's presence at the Bishop of Rome's inauguration mass and his invitation to Francis to visit Jerusalem in memory of Paul VI's visit to Patriarch Athenagoras 50 years ago were highly symbolic gestures. The modus operandi of Peter's current successor could help heal a mistrust that goes back generations. Francis' reference to Russia's literary great, Dostoevskij on the flight back from Rio did not go unnoticed in Russia. "When one reads Dostoevskij, you get a feel for Russia's spirit, the Eastern spirit. This will do us a lot of good. We need this renewal, this breath of fresh air from the East, this light from the East," The Pope had said. With his *sensus Ecclesiae* and his seductive apostolic fervour, Pope Francis could find new words to speak to the hearts of the Catholic Church's Eastern brothers. In doing so he would bring primacy issues into perspective and show everyone that the only way to achieve unity is to embrace the mission Christ entrusted his Church with, as brothers.

The Patriarch Tikhon Choir - East Coast Tour

BY BEN YANKE EXCERPT OF POST FROM:

<http://www.newliturgicalmovement.org/>

Russians and Americans to Sing Sacred Choral Music

The Patriarch Tikhon Choir, a unique choral ensemble made up of professional singers from Russia and North America, under the direction of renowned Moscow conductor Vladimir Gorbik, will perform their premiere concert series of Orthodox sacred choral works entitled "Their Sound Hath Gone Forth." The concerts will be held:

- **Monday, September 16, 2013, 7:30pm**
St. Malachy's - The Actors' Chapel, 239 West 49th St., New York City
- **Tuesday, September 17, 2013, 7:00pm**
First Baptist Church of Pittsburgh, 159 North Bellefield Ave., Pittsburgh, PA
- **Wednesday, September 18, 2013, 8:00pm**
St. Peter's on Capitol Hill, 313 2nd St. SE, Washington, D.C.

Tickets can be purchased in advance at www.patriarchtikhonchoir.com and at the door. The program includes works from the Orthodox All-Night Vigil and Divine Liturgy ranging from austere, centuries-old Znamenny Chants to sumptuous polyphonic works by such Russian masters as Dmitry Bortniansky, Alexander Kastalsky, Pavel Chesnokov, Sergei Rachmaninoff, and Sergius Trubachev. Also featured on the program are compositions and arrangements by contemporary American Orthodox composers; several will be concert premieres. In keeping with the choir's multi-cultural approach, the program will be sung in both Church Slavonic and in English. The recently formed Patriarch Tikhon Choir is a 30-voice mixed choir that brings together, for the first time, professional vocalists and choral musicians from the United States, Canada, and Russia. The singers, who, in addition to performing on the concert stage, routinely sing Orthodox liturgical services, impart an essential spiritual element to their interpretation of Orthodox sacred music.

St. Catherine's Monastery

By DANIEL LARISON • July 23, 2013, 7:24 AM



Ladan Cher [visits](#) St. Catherine's Monastery at Mt. Sinai and talks about the monks' manuscript preservation efforts: Just as they have done for 17 centuries, the Greek Orthodox monks of St. Catherine's Monastery in Egypt's Sinai desert and the local Jabaliya Bedouins worked together to protect the monastery

when the 2011 revolution thrust Egypt into a period of uncertainty. "There was a period in the early days of the Arab Spring when we had no idea what was going to happen," says Father Justin, a monk who has lived at St. Catherine's since 1996. Afraid they could be attacked by Islamic extremists or bandits in the relatively lawless expanse of desert, the 25 monks put the monastery's most valuable manuscripts in the building's storage room. Their Bedouin friends, who live at the base of St. Catherine's in a town of the same name, allegedly took up their weapons and guarded the perimeter.

The community's fears of an attack were not realized, but the monks decided they (Continue next page)

needed a new way to protect their treasured library from any future threats. Last year, they accelerated a program of digitally copying biblical scripts with the help of multispectral imaging specialists from around the world, while simultaneously renovating and modernizing the library itself. The project to digitize the manuscripts at the monastery has been going on for many years thanks especially to the work of Fr. Justin, and it's good to hear that it will be sped up. This should serve not only as insurance against possible damage to the manuscripts, but it will also gradually make more of the monastery's holdings more widely available to believers and scholars alike. Fortunately, the monastery has so far been spared the violence and upheavals that have afflicted other parts of the Sinai and Egypt, and I very much hope that it continues to be kept safe.

As Cher explains, the Bedouin living near the monastery have a long association with the monks:

The Greek Orthodox monks and the Jabaliya Bedouin tribe, who are the area's majority residents, have shared land, food and friendly relations since the monastery was built centuries ago. The Jabaliya are believed to be descendants of the Byzantine soldiers who built the monastery in the 6th century, and many of them continue to guard the monastery as their own. "The monastery is a very special place for me and all Bedouins. It is a holy place for all religions. Our ancestors built St. Catherine's," explains Ramadan, 26, who has been a tour guide at the monastery since he was 15.

Streaming the Ancient Faith

July 26, 2013

Wesley J. Smith from: <http://www.firstthings.com/>

When I tell people I am a convert to Eastern Orthodoxy, I often get a puzzled reaction. "Eastern Orthodoxy?" some will say. "What's that?"

Others will ask whether I actually mean the Greek or the Russian Orthodox Church, mistakenly believing that they are different denominations. In fact, whether Greek, Russian, or Serbian, all are part of the same Church—including my Orthodox Church in America.

The Orthodox Catholic Church—as it is formally called—is the second largest in the world with about 300 million members. And while we remain almost microscopic in the United States, the Church is increasingly attracting converts, assisted by an increase in the number of English-speaking parishes, our beautiful chanted Liturgies, and our refined understanding of the Christian faith.

Some mistakenly think of us as "Catholic, but without the Pope," or "Catholic, except with married priests." It is true that there are some similarities with Rome. We agree that the Eucharist is the body and blood of Christ and we both robustly support traditional Christian monasticism. But there are also real theological

differences that remain despite a millennium of on-and-off ecumenical efforts to heal the Great Schism.

My favorite general description of Orthodoxy comes from a pamphlet given me while I was being catechized: Orthodox Christianity is the Ancient Christian Faith. It's Orthodox, but not Jewish. It's Catholic, but not Roman. It's Evangelical, but not Protestant. It's not denominational, it's pre-denominational.

I have only been Orthodox since 2007 and sometimes feel as if I have yet to make a real beginning. I'm certainly no expert on the Church's theology, moral teachings, and history. As I've studied, I've been greatly aided by Ancient Faith Radio, an online streaming service where listeners can not only enjoy beautiful Orthodox hymns twenty-four hours a day, but also find scores of podcasts from top theologians, apologists, and educators. Here are a few of my favorite programs: Ancient Faith Today: AFT is a live, listener call-in program (archived as a podcast) presenting "informed conversation about subjects that matter through the lens of the Eastern Orthodox Church." Hosted by the thoroughly prepared Kevin Allen, no issue or controversy involving faith and culture is off limits in this always-provocative twice-monthly program. For example, recent shows have discussed living as a Christian "in a neo-pagan culture," a debate on the Church's view on same-sex attraction, and an episode about the importance of human exceptionalism (featuring an interview with yours truly).

Frederica Here and Now: My friend Khouria Frederica Mathewes-Green, an author and lecturer, is probably the most popular apologist for Orthodoxy in America today. (Khouria—"mother"—is the honorific title given a priest's wife in the Antiochian Orthodox Church.) Whether offering her take on a social controversy, teaching about the lives of the saints, interviewing Orthodox monks, or discussing the vicissitudes of transitioning from a once radical feminist to a now devout priest's wife, Mathewes-Green's podcast is a gentle and loving presence in the contemporary dissonance of strident discourse.

Orthodoxy Live: AFR's second live call-in and then archived program—alternating Sundays with Allen's—has Fr. Evan Armatas answering listener questions about Orthodox theology and practices. Fr. Evan's gentility and respect for caller perspectives make this a must program for anyone interested in—or in challenging—the Orthodox faith.

A Word From the Holy Fathers: Modern Christianity continually seeks to reinvent the wheel. But, as Archimandrite Irenei (Steenberg)—former Oxford fellow and founder of the Sts. Cyril and Athanasius Institute of Orthodox Studies—demonstrates, there really is nothing new (Continue next page)

under the sun. Highly recommended for anyone interested in the intellectual and spiritual traditions of the early Church.

Speaking the Truth in Love: Fr. Thomas Hopko, dean emeritus of St. Vladimir's Orthodox Theological Seminary, is one of the most knowledgeable American experts on Orthodoxy today. A gifted speaker, Fr. Tom's folksy manner and profound knowledge about Church history, Orthodox theology, and Christian moral philosophy make for a fascinating program on "Christian belief and behavior."

I once heard an affectionate joke about my faith: How many Orthodox Christians does it take to change a light bulb? Answer: What's a light bulb?

The point is that Orthodoxy intentionally does not "change with the times." Our doctrines do, however, need to be communicated in a modern and effective manner. Ancient Faith Radio has tapped into the living water of Orthodoxy in performing this vital evangelical task.

Wesley J. Smith is a senior fellow at the Discovery Institute's Center on Human Exceptionalism. He also consults for the Patients Rights Council and the Center for Bioethics and Culture. His previous "On the Square" articles can be found here.

Seminary Hosts Orthodox-Catholic Consultation Meeting

4-6 June • On-Campus

In the first week of June, St. Vladimir's Seminary hosted the 84th meeting of the North American Orthodox-Catholic Theological Consultation, Consultation participants gather at Three Hierarchs Chapel

the oldest official dialogue between the two Churches in the modern era. The dialogue is jointly sponsored by the U.S. Conference of Catholic Bishops (USCCB) and the Assembly of Canonical Orthodox Bishops of North and South America. Since its establishment in 1965, the Consultation has now issued more than 20 agreed statements on various topics. All these texts are now available on the USCCB Website.

The Very Rev. John Erickson, former dean of St. Vladimir's, and Dr. Paul Meyendorff, professor of Liturgical Theology at the Seminary, are members of the group and participated in the meeting.

"During our discussions," said Professor Meyendorff, "we focused on the role of the laity in the life of the Church, as well as on the contentious question of priestly celibacy."

"THAT THEY MAY BE ONE"

"There's more unity than differences with Catholics"



Patriarch Irinej (Beta) Source: B92 / Tanjug NIŠ — Serbian Patriarch Irinej has said that there was "much more that unites us with the Roman Catholic Church," compared to that which stands in between.

"We've always been close and lately it is even intensified, and we want to move away those the moments that keep us apart," the Serbian Orthodox Church head told reporters at the opening of the exhibition "Naisus – Medians", organized by the Institute for Protection of Cultural Monuments of Niš.

According to him, it is not necessary to have unity – but that a level "which befits Christians and people who read the gospel" can be reached between the two churches.

"The anniversary of the Edict of Milan is an opportunity to go back to the past and to look into the contents of the edict and see how much we need it today," said the patriarch.

Roman Catholic Archbishop of Belgrade Stanislav Hočevar said the anniversary of the Edict was an opportunity to discover the history from the time of a united Church, and that this "enables us to learn the same roots, the same content, the same future." He recalled that the the pope's envoy, the cardinal of Milan, Angelo Scola, would visit Niš in September, and added that the forging of mutual ties "leads to a better future."

Hočevar said pilgrims will start visiting the Catholic church in Niš in September, where they will find traces of the Holy Cross and the relics of Holy Empress Helena.

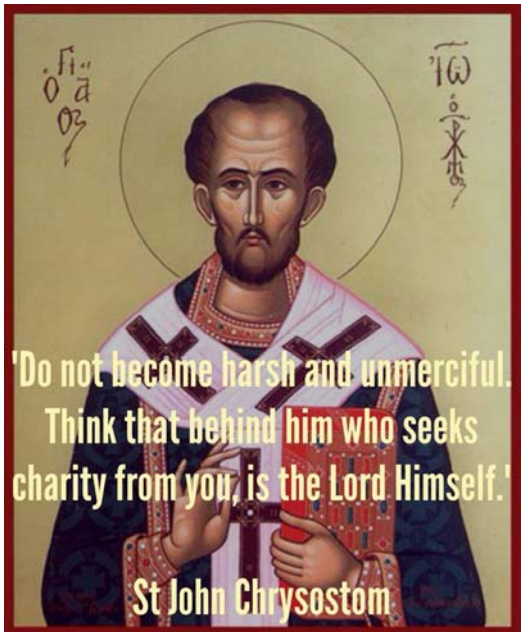
"It's an opportunity for many Catholics to come to Niš and see the permeation of the East and the West."

The archbishop also said that the restored Catholic church in the southern Serbian town would be consecrated on September 14.

Chapter Paid Dues list for 2013

Br. Dom, Br. Peter, Fr. Rohan, Binsley, Comichista, Limbert, Fr. Manning, Billcheck, Msgr. Appleyard, Knoop, Beri & Chris Berardi, Deckant, 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, L. Demiduk, Sleever, Elsey, Fr. Edwards, Fr. Mastroberte, Fr. Denas, Fr. Rudjak, Jim & Esther Dershaw, Fr. Witmer, Fr. Schmidt.

Please send check made to the Society of St. John Chrysostom for \$20 c/o Vito R. Carchedi, 35 Schenley Ave. Struthers, OH 44471.



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

The International Theological Institute (ITI) Catholic School of Theology

Centre of Eastern Christian Studies

The Centre of Eastern Christian Studies serves the International Theological Institute (ITI) in Austria, helping to fulfill its bridge function between East and West. This founding vision of Blessed Pope John Paul II was entrusted to the ITI and has as its ultimate goal the unity of the Church. This mission remains one of the

priorities of the pontificate of His Holiness Pope Benedict XVI.

The Centre of Eastern Christian Studies is committed to being a mediator of the truth. The Centre seeks to present the truth about the East to the West and seeks to present the truth about the West to the East, so that, in the end, they will be united in love around one and the same Truth – Christ Himself..

Mission Statement

The Centre of Eastern Christian Studies has the fourfold mission of: academic learning, prayer and divine worship, outreach activities, and ecumenical understanding.

The Centre is committed to nourishing the value of the particular heritage of the Eastern Churches. The Centre fosters academic projects and publications in Eastern Christian Theology and related disciplines.

The Centre is committed to integrating theological learning with an authentic lived experience of Eastern Christian spiritual and liturgical life. The Centre wishes to be a living continuation of the edifying witness of the martyrs who gave their lives for the sake of the unity of the Church.

The Centre is committed to organizing seminars, symposiums, conferences and spiritual retreats in cooperation with other educational institutions, learned societies, religious and monastic communities, as well as individual scholars.

The Centre is committed to fostering a respectful and fruitful encounter between Eastern and Western Christian Traditions and among the particular Christian Churches—Orthodox and Catholic.

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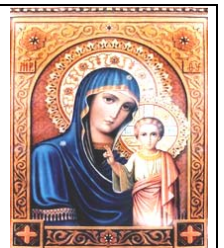
e-mail: administration@iti.ac.at

PRAYER OF SOUFANIEH

Unity of Hearts!

Unity of Christians!

Unity of the Feast of Easter!



TRUE TO TRADITION

12/05/2013 · by Lateran649

· in <http://priestofthechurch.wordpress.com/2013/05/12/true-to-tradition/>



The Eastern Catholic equivalent to Roman Catholic liturgical abuse is the issue of ‘Latinisation’. Those of you who are of the Eastern Tradition will understand what I mean, but for those of you reading this from a Latin (or Roman, or Western) perspective, it is important to

understand that this is no insult to the venerable Latin Tradition. It is merely to say that what properly belongs to one Church’s life should not be co-opted by the other in what ends up being a pale imitation of the other’s practice. Examples of this would be Eastern Christians doing Stations of the Cross in Lent, or saying the Rosary in public, or using Western-style hymns. There is obviously no problem with any of these forms of worship in their own right, but when taken on by Christians of an ancient, apostolic Rite who have their own beautiful, noble, and profoundly meaningful, forms, they are not only pointless, but can even be destructive. There was a time when Eastern Catholic Churches lived on the defensive. In many parts of the world, they were viewed with suspicion – often by the very hierarchs (read: Roman Catholic bishops) that should have been caring for, and encouraging, them. As a result, in certain jurisdictions, Eastern parishes sometimes went out of the way to look as ‘Roman’ as possible, lest they be thought of as less than loyal to the See of Peter. The consequences of this can still be seen today, in some of the Ukrainian parishes in Western Canada for example, where they are hardly distinguishable from post-Vatican II Roman Catholic parishes, save for the embroidered cloths draped over the Western holy pictures, or the ‘strange’ (if incomplete) vestments worn by the priest. Ironically, though, these parishes still don’t look enough like standard Roman Catholic parishes to dispel the suspicion, yet neither do they look anything like the Orthodox churches they are supposed to be. Instead, they end up representing a sort of liturgical limbo. Now, that this unfortunate situation in some places persists, presents a pastoral challenge to be worked through by means of continuous education of the clergy, better catechesis for the faithful, and more loving and observant celebration of the liturgical life everywhere. But when it rears its head afresh in parishes where the

priest and people should know better, what we have is either a flagrant disregard for Church Tradition and authority, or it is wilful ignorance; neither of which is virtuous or desirable.

The Eastern Churches have a special vocation in the contemporary world, which is both distinct from, and complementary to, that of the Western Church. Pope John Paul saw it thus, but he was not the only one. The language of the ‘two lungs’ of the Church suggests that the Church’s activity in the world is much diminished when one of the lungs is operating at a reduced capacity – which it certainly is if it is not fully being what it is meant to be.

If a Latin Catholic wanted to use the Jesus Prayer, a chotki, and icons on a personal basis, it could well be for the benefit of his or her spiritual life. Likewise a Greek who found the rosary helpful. But if those same individuals became increasingly immersed in their appropriated practices, it would only make sense for them to begin worshipping within a community that prayed likewise. If, instead, they were to suggest that their personal devotions should become publicly-celebrated features of their native communities, this would be true neither to those communities nor the devotions. It would be tantamount to bringing a hockey puck to a football match. There is nothing wrong with either hockey or football, of course, and if a boy wants to practice the one as a player of the other, then it is his prerogative to do so. Likewise if he wants to change sports altogether. On the other hand, if that same boy wants to import the equipment or the rules of one sport to the other, then he won’t end up playing either.

The Eastern Churches need to be faithful to their inheritance, as the Latin Church needs to be faithful to hers. There is scope on the part of both East and West to take account of the other, but this does not and should not entail any syncretism or confusion. Let the rosary be prayed, but let it be done by those whose vocation it is. Meanwhile, let those of us of the East boldly manifest the beauty and mystery that is genuinely ours, and so be true to our vocation.

Catholicism vs Orthodoxy

Latin Approach: “We may not always be right, but we are never wrong.”

Orthodox Approach: “Never explain, never apologize.”

– *Stuart Koehl*

THE ECOLOGY OF FAITH-UKRAINE

22 June 2013, 13:15 | Andrew Sorokowski's from RISU

In a recent blog, Archbishop Thomas Gullickson, Nuncio of the Holy See to Ukraine, takes issue with Sherry Weddell's book on discipleship in the Catholic Church ("[A Personal Relationship with Christ?](#)"). He defends the importance of the "Volkskirche," or "cultural Catholicism," which should not be abandoned in favor of a purely personal religion.

Ukrainian Greek-Catholics would no doubt agree. Whatever the virtues of the Protestant emphasis on a "personal relationship with Christ," it is no substitute for the collective spirituality of the Volkskirche. And while Ms. Weddell may be right about the demise of American "cultural Catholicism" as a whole, the Ukrainian Church is firmly rooted in its culture, both in the homeland and the diaspora. To be sure, this phenomenon, in its peculiarly Ukrainian form, has its dangers. All too often, Ukrainian religiosity (both Catholic and Orthodox) is reduced to a complex of folk customs and rituals. This was one consequence of Soviet official atheism, but it has also occurred in the secularized West. Such "folkloric religion" has broad appeal, and can lead many to a mature faith. Yet it can also degenerate to mere superstition. Moreover, the moral and ethical aspects of the faith are sometimes left behind, while theological knowledge is abandoned. By itself, this kind of traditional cultural Catholicism cannot survive modernity, except as a holiday entertainment. Yet there is another kind of "folk religion" that is a powerful force in much of what used to be called the Third World. This is the contemporary popular Christian culture expressed in charismatic, Pentecostal, and evangelical movements. The purging of folk culture from the Catholic Church was no doubt justified in past centuries. But it may have resulted in the loss of many Latin American and African souls to unstructured, highly emotional popular forms of religious culture more attractive than the solemnities of formal processions or Gregorian chant. Some Catholic parishes in Latin America and the United States have adopted these contemporary cultural forms. (We should not confuse this with the lame attempts of some North American parishes to attract youth by recycling 1960s and 1970s pop music in religious garb.) The tradition-bound Ukrainian Greek-Catholic Church has not attempted anything like this, and indeed, it is highly unlikely to do so. There is, however, yet another aspect of culture that Catholics of both the Latin and the various Eastern traditions should also treasure. It is the "high culture" of their past. For Latin Catholics, it is the heritage of theologians like Saint Thomas Aquinas; of literary figures from Dante to moderns like Chesterton, T.S. Eliot, Graham Greene or Flannery O'Connor; of painters, sculptors, and architects from antiquity to the present; of composers from Palestrina to Poulenc. Much of this culture used to be passed on in Catholic schools and colleges, but it is also transmitted in the better secular universities, for example in "Great Books" or "Western Civilization" courses or "core curricula." But this is not enough. Adequate cultural

nourishment requires contact with contemporary Roman Catholic high culture – the works of living philosophers or public intellectuals like George Weigel, and of the writers, painters, sculptors, and composers who work within that tradition.

What would constitute traditional "high culture" for Ukrainian Catholics? It would surely include the Eastern Fathers of the Church (even if the distinction between "Eastern" and "Western" doesn't always make sense in this context), as well as East Slavic theologians like Meletiy Smotryts'kyi – who initially opposed the Union of Brest, but became its foremost defender. Most of Ukraine's theological and cultural achievements, however, occurred in the Orthodox camp, and were appropriated by the Russian Church. Hence, constructing a Ukrainian Catholic theological and cultural tradition is problematic. There were certainly thinkers whose works harmonize with, and enrich, the "Byzantine-Kyivan Catholic" tradition, even if they opposed the Union of Brest. Orthodox Metropolitan Peter Mohyla, for example, was no enemy of Western, even Latin learning. But it would be incongruous to include in that tradition those whose thinking was decidedly anti-Catholic, even if they are worth studying for other reasons. Here one would include those who have seen Western European culture as intrinsically evil and incompatible with true Christianity.

In the late modern age -- aside from the mostly anonymous creators of icons and churches, and some highly creative priest-composers -- the literary and artistic intelligentsia of Greek-Catholic western Ukraine were largely secular in outlook. As for contemporary high culture, there are, of course, theologians like the Patriarch emeritus Lubomyr Husar. But outside the Church, one can only point to the occasional Catholic poet like Ihor Kalynets', and a few painters, iconographers, composers, and church architects; the former dissident Myroslav Marynovych is practically the only Ukrainian Catholic public intellectual (much as Yevhen Sverstiuk is practically the only one on the Orthodox side).

A "personal relationship with Christ" is a fine thing. But in the ecology of faith, it needs the nourishment of a cultural matrix. The ideal cultural matrix comprises four elements -- traditional folk religion, contemporary popular religion, traditional high culture, and contemporary high culture. If Americans are losing the first and are weak on the second, they are still rich in the third element, though a higher profile would benefit their achievements in the fourth. Ukrainian Greek-Catholics (like their Orthodox brethren) have plenty of traditional folk religion but no real contemporary popular Christian culture; wealthy in traditional high culture, they have much work to do to build a contemporary one.

Prayer for Christian Unity

Lord Jesus, you prayed, "Holy Father, keep them in your name that you have given me, so that they may be one, just as we are." (John 17:11) Gather us from east and west around the table of reconciliation. Open our minds and hearts to the power of your love. Soon may we be one Bread, one Body to the glory of your name. Amen