

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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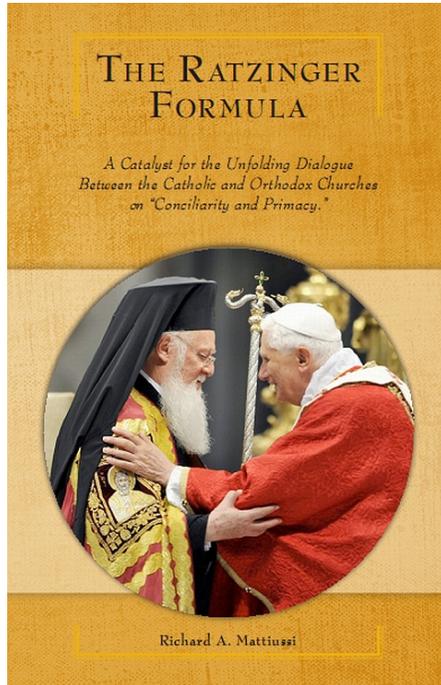
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FROM THE EDITOR...

Dear Members and Friends, the next regular chapter meeting of the Youngstown-Warren Chapter of the Society of St. John Chrysostom will be **Tuesday November 16, 7 P.M. at the Shrine of Our Lady Comforter of the Afflicted Catholic Church 517, S. Belle Vista Ave. Youngstown, OH 44509-2246. (330-799-1888)** Our speaker will be **Richard Mattiussi,**

Ph.D, one of the founders of our chapter. Dr. Mattiussi, will speak on "Joseph Ratzinger's (Pope Benedict XVI) Approach to Catholic-Orthodox Reconciliation—A Beginning." His subject matter is taken from his book The Ratzinger Formula (pictured here and available from Eastern Christian Publications:<https://ssl.webvalence.com/ecommerce/kiosk.lasso?merchant=ecpubs&kiosk=books&set=new>)

Rich has also recently taught a course entitled "Ecumenical Relations After Vatican II: The Catholic-Orthodox Dialogue Today. This course was sponsored by the Catholic Diocese of Youngstown's Office of Religious Education. Please come join us for the final 2010 meeting as we continue to work for the unity of the Apostolic Churches.



BISHOP MURRY TRAVELS TO INDIA FOR BISHOP'S INSTALLATION

Catholic Exponent September 17, 2010 {edited}

At the request of Cardinal Francis George, president of the United States Conference of Catholic Bishops, Bishop George Murry, S.J., [of the Catholic Diocese of Youngstown] traveled to Trivandrum, India, Sept. 18-22.

Bishop Murry represented the bishops of the United States at the episcopal ordination of Msgr. Thomas Naickampambil as bishop of the Syro-Malankara Catholic Exarchate in the United States.

Pope Benedict XVI recently erected the exarchate (apostolic vicariate) in the United States and appointed Msgr. Naickampambil as the first bishop.....

The Syro-Malankara Catholic Church [one of 22 Eastern rite churches that together with the Latin rite church make up the Catholic Communion] is centered in southern India where it has about eight dioceses and 500,000 faithful. In the United States and Canada, there are an estimated 10,000 Syro-Malankara Catholics.



**PRAYER OF SOUFANIEH:
UNITY OF HEARTS!
UNITY OF CHRISTIANS!
UNITY OF THE FEAST OF EASTER!**

Orthodox Bishop to Anglicans: you are doomed if you don't stop

Metropolitan Hilarion of Volokolamsk is Chairman of the Moscow Patriarchate's Department for External Church Relations.



Recently he gave an [address to the Annual Nicean Club Dinner](#) at Lambeth Palace in which he politely but firmly pointed out that the dialogue between the Orthodox Church and the Anglicans,

"is doomed to closure if the unrestrained liberalization of Christian values continues in many communities of the Anglican world."

He referred particularly to the impact on this dialogue of the proposed ordination of women Bishops:

We have studied the preparatory documents for the decision on female episcopate and were struck by the conviction expressed in them that even if the female episcopate were introduced, ecumenical contacts with the Roman Catholic and the Orthodox Churches would not come to an end. What made the authors of these documents so certain?

He also referred to the ordination in the USA of Jim Robertson [Gene Robinson], an openly homosexual Bishop, leading to the suspension of contact with the Episcopalian Church, and to the rupture of relations with the Church of Sweden in 2005 as a result of the ordination of the lesbian Eva Brunne as "Bishop" of Stockholm.

Metropolitan Hilarion rightly analysed the differences within Christianity as being between traditional Christians and Christians of a liberal trend. Significantly, he referred to a growing co-operation between the Orthodox and the Roman Catholic Church with the aim of restoring a Christian soul to Europe:

We are not alone in our concern for the preservation of Christian values. Liberal tendencies in Protestant and Anglican communities present a challenge to those Christians and churches that have remained faithful to Gospel principles in doctrine, church order and morality. Certainly, we seek and find allies in opposing the

destruction of the very essence of Christianity. One of the major tasks in our inter-Christian work today is to unite the efforts of Christians for building a system of solidarity on the basis of Gospel morality in Europe and throughout the world. Our positions are shared by the Roman Catholic Church, with which we have held numerous meetings and conferences. Together we are considering the possibility of establishing an Orthodox-Catholic alliance in Europe for defending the traditional values of Christianity. The primary aim of this alliance would be to restore a Christian soul to Europe. We should be engaged in common defence of Christian values against secularism and relativism.

Doctrine Of The Faith Congregation Names Archbishop Wuerl To Guide Bringing Anglican Groups Into Catholic Church In U.S.

WASHINGTON(September 23, 2010)—The Vatican Congregation for the Doctrine of the Faith (CDF) has named Archbishop Donald Wuerl of Washington to guide the incorporation of Anglican groups into the Catholic Church in the United States.

In this position, he is a delegate of the congregation and heads the U.S. bishops' ad hoc committee charged with assisting CDF in implementing the apostolic constitution *Anglicanorum coetibus*. Pope Benedict XVI issued the document in November 2009 to provide for establishing personal ordinariates for Anglican groups who seek to enter corporately into full communion with the Catholic Church.

The personal ordinariate is a canonical structure similar to a diocese that covers the area of a bishops' conference. This permits the incoming Anglicans to be part of the Catholic Church while maintaining aspects of their Anglican heritage and liturgical practice.

Other members of the ad hoc committee are Bishop Kevin Vann of Fort Worth, Texas, and Bishop Robert McManus of Worcester, Massachusetts. The committee will be assisted by Father Scott Hurd, who was ordained an Episcopal priest in 1993, joined the Catholic Church in 1996, and was ordained a Catholic priest for the Archdiocese of Washington in 2000. Father Hurd will assist Archbishop Wuerl as staff to the ad hoc committee and a liaison to the United States Conference of Catholic Bishops (USCCB).

Interested Anglicans are asked to contact Archbishop Wuerl through the Washington Archdiocese.

The ad hoc committee has two tasks: 1. To facilitate the implementation of *Anglicanorum coetibus* in the United States 2. To assess the level of interest in such an ordinariate in the United States.

The Iconostasis Revealing the Divine- by: Fr. Paul Florensky

Published July 31, 2010
Iconostasis in the Church of St. Elijah the Prophet, Yaroslavl



The wall that separates two worlds in an iconostasis. One might mean by the iconostasis the boards or the bricks or the stones. In actuality, the iconostasis is a boundary between the visible and invisible worlds, and it functions as a boundary by being an obstacle to our seeing the altar, thereby making it accessible to our consciousness by means of its unified row of saints (i.e., by its cloud of witnesses) that surround the altar where God is, the sphere where heavenly glory dwells, thus proclaiming the Mystery. Iconostasis is vision. Iconostasis is manifestation of saints and angels- *angelophania*- a manifest appearance of heavenly witnesses that includes, first of all, the Mother of God and Christ Himself in the flesh, witnesses who proclaim that which is from the other side of mortal flesh. *Iconostasis* is the *saints themselves*. If everyone praying in a temple were wholly spiritualized, if everyone praying were truly to see, then there would be no iconostasis other than standing before God Himself, witnessing to Him by their holy countenances and proclaiming His terrifying glory by their sacred words.

But because our sight is weak and our prayers are feeble, the Church, in Her care for us, gave us visual strength for our spiritual brokenness: the heavenly visions on the iconostasis, vivid, precise, and illumined, that *articulate*, materially cohere, an image into fixed colors. But this spiritual prop, this material iconostasis, does not conceal from the believer (as someone in ignorant self-absorption might imagine) some sharp mystery; on the contrary, the iconostasis points out to the half-blind the Mysteries of the altar, opens for them an entrance into a world closed to them by their own struckness, cries into their deaf ears the voice of the Heavenly Kingdom, a voice made deafening to them by their having failed to take in the speech of ordinary voices. This heavenly cry is therefore stripped, of course, of all the subtly rich expressiveness of ordinary speech: but who commits the act of such stripping when it is we who fail to appreciate the heavenly cry because we failed first to recognize it in ordinary speech: what can be left except a deafening

cry? Destroy the material iconostasis and the altar itself will, as such, wholly vanish from our consciousness as if covered over by an essentially impenetrable wall. But the material iconostasis does not, in itself, take the place of the living witnesses, existing *instead* of them; rather, it *points toward* them, concentrating the attention of those who pray upon them- a concentration speak figuratively, then, a temple without a material iconostasis opens windows in this wall, through whose glass we see (those of us who can see) what is permanently occurring beyond: the living witnesses to God. To destroy icons thus means to block up the windows; it means smearing the glass and weakening the spiritual light for those of us who otherwise could see it directly, who could (we could figuratively say) behold it in a transparent space free of earthly air, a space where we could learn to breathe the pure ethereal air and to live in the light of God's glory: and when this happens, the material iconostasis will self-destruct in that vast obliteration which will destroy the whole image of this world- and which will even destroy faith and hope- and then we contemplate, in pure love, the immortal glory of God. *Excerpt taken from the book: Iconostasis, by Pavel Florensky.*

Catholic relics given to Orthodox begin river cruise to Moscow



The "Fr. Werenfried" boat carrying the relics of numerous saints. Credit: ACN

Volgograd, Russia, Sep 14, 2010 / 12:59 am (CNA).- A "chapel boat" containing relics of eight saints has begun a cruise along the Volga River. The relics are a gift from the Catholic Church to the Russian Orthodox Church and could have a deeply symbolic impact, one expert says. **(Continue next page)**

The relics are from Sts. John the Baptist, Anne, Bartholomew the Apostle, martyrs Stephen and Lawrence, George, John Chrysostom and Cyril. All the saints lived before the Great Schism split the eastern and western Churches.

Aid to the Church in Need (ACN) reports that the ship carrying the relics is called “Fr. Werenfried” after the ACN founder who created the mission to convert boats into chapels. Fr. Werenfried van Straaten called them the “flotilla for God.” The boats allow services to be celebrated in places without churches.

Peter Humeniuk, ACN’s Russia expert, helped organized the project.

“Since the earliest days of Christianity, the Church has been seen as a ship, an ‘ark of salvation’,” he told ACN. “And on board the vessel, the relics of those saints from the era of the still undivided Church will be a powerful reminder of precisely those times when this image of the Church was first formed and when Christians were still united.”

On Sunday, Sept. 12, Russian Orthodox Metropolitan German of Volgograd and Kamyshin led a service on the quayside of Kirovkij harbor in Volgograd. Msgr.

Visvaldas Kulbokas, the first secretary of the apostolic nunciature to the Russian Federation, also took part in the service and carried the relics onto the boat.

The boat has received the blessing of Russian Orthodox Patriarch Kirill and will travel about 1,900 miles from the mouth of the Volga to Moscow. The ship will stop at various towns and cities, including Saratov, Kazan and Novgorod, to allow as many people as possible to venerate the relics.

An Orthodox priest will be onboard at all times to celebrate the Divine Liturgy in the boat’s chapel, which is dedicated to St. Vladimir.

Stops include areas afflicted by drought and wildfires this summer. Archbishop Antonio Mennini, apostolic nuncio to the Russian Federation, has sent a letter expressing his hope that those affected by the disasters will find comfort and consolation through the boat’s visit.

St. John Chrysostom on the Jesus Prayer

June 14, 2010 <http://orthocath.wordpress.com/>

The [Jesus Prayer](#) is a treasure of the Eastern Church and many saints have written on it. There are several variations of the Jesus Prayer. Its most common form is:

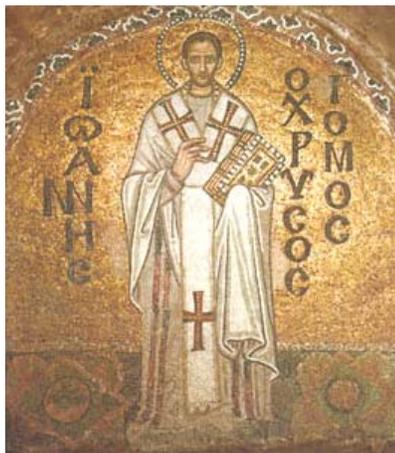
Lord Jesus Christ, Son of God, have mercy on me!

[St. John Chrysostom](#) wrote the following instruction on the value of the Jesus Prayer:

...constantly call: “Lord, Jesus Christ, Son of God, have mercy upon me!” in order that this remembrance of the Name of our Lord Jesus should incite you to battle with the enemy. By this remembrance, a soul forcing itself to do this practice can discover everything which is within, both good and bad. First, it will see within, in the heart, what is bad, and later — what is good. This remembrance is for rousing the serpent, and the remembrance is for subduing it. This remembrance can reveal the sin living in us, and this remembrance can destroy it. This remembrance can arouse all the enemy hosts in the heart, and little by little this remembrance can conquer and uproot them.

The Name of our Lord Jesus Christ, descending into the depths of the heart, will subdue the serpent holding sway over the pastures of the heart, and will save our soul and bring it to life. Thus abide constantly with the Name of our Lord Jesus Christ, so that the heart swallows the Lord and the Lord the heart, and the two become one. But this work is not done in one or two days; it needs many years and a long time. For great and prolonged labor is needed to cast out the foe so that Christ dwells in us....

For this great work demands great forcing, since “straight is the gate and narrow is the way that leads to life” (Matthew 7:14). And only those who force themselves enter the Kingdom of Heaven, for the “violent take it by force” (Matthew 11:12). I implore you therefore not to withdraw your hearts from God, but to watch them and guard them by constant remembrance of our Lord Jesus Christ, until the name of our Lord Jesus Christ is deeply rooted in your heart and you cease to think of aught but glorifying the Lord in you. — From [The Publicans Prayer Book](#), pp. 564-565.



***SOCIETY OF ST. JOHN
CHRYSOSTOM—
WESTERN REGION
HAS NEW WEBSITE:
<http://ssjc-wr.org/>***

Truly Catholic

[The Editors](#) | OCTOBER 4, 2010 America: The National Catholic Weekly



When they hear the words Catholic Church, most people, Catholics included, think immediately of the Roman Catholic Church. But in fact the Catholic Church is a communion of many particular churches, of which the Western or Latin church, though the largest, is only one. The

Annuario Pontificio, the church's global almanac, lists 22 Eastern churches in communion with Rome. They were once called rites, a term that distinguished them by language, liturgical tradition and theological patrimony. Since the Second Vatican Council, however, they have been recognized as churches sui iuris ("with their own law") that are "of equal dignity" with the Latin church. Among the oldest are the six historic Catholic churches of the Middle East: the Armenian, Chaldean, Coptic, Maronite, Melkite and Syrian Catholic churches. With them today are joined the Latin Patriarchate of Jerusalem and a Latin vicariate in the Arabian peninsula. Pope Benedict XVI has called representatives of these churches to meet from Oct. 10 to 24 in a special assembly of the Synod of Bishops with representative bishops from the wider church to address the critical circumstances confronting the whole church in the region.

The last two decades have been inhospitable to Christians in the Middle East. Wars and economic sanctions have led to the forced displacement of hundreds of thousands of Christians, especially from Iraq. Armed conflict and political tensions have resulted in steady emigration of both Palestinians and Lebanese from their homelands. The rise of Islamic extremism and of Jewish radicalism has placed in doubt the possibility of

continued co-existence among the three Abrahamic faiths. In addition, the refusal of the State of Israel to bring into effect the 1993 Fundamental Agreement with the Holy See and the inability of the two parties over a decade to conclude other negotiations have placed holy sites, church institutions, clergy and religious workers, and the faithful in a defensive posture. They find themselves constantly fending off new impositions and restrictions that impede a normal life for them in the Holy Land.

Two of the issues under consideration by the synod will be immigration and emigration. Immigration is a relatively recent but massive reality. The Latin Catholic population in Saudi Arabia and the Persian Gulf states is now almost as large as the combined population of the six other churches. It is made up largely of guest workers from the Philippines and South Asia. But most of the Latin Catholics, nearly two million, reside in Saudi Arabia where public observance of Christianity is prohibited.

Emigration is a longstanding problem. Christians have been emigrating to Latin America, the United States, Canada, South Africa and Australia since the late 19th century. Today, however, emigration threatens the future of the churches of the Middle East, especially the Chaldeans, who have fled their native Iraq because of the religious persecution that followed the disorder created by the U.S. invasion in 2003. Across the region unresolved political and religious tensions continue to drive Middle Eastern Christians abroad, putting their historic communities in jeopardy. When they assimilate in their new countries, they are likely to lose their distinctive historic identities. Even when they remain Catholics, they are likely to join Roman Catholic congregations. In Argentina there are 300,000 Melkites but only three Melkite parishes. Preserving the rich patrimony of the Eastern churches is a challenge to the Roman Catholic Church, therefore, as well as to the Eastern churches.

These Middle Eastern churches are headed by their own patriarchs, but the patriarchs exercise full authority, "universal jurisdiction," only in the Middle East. In the diaspora, their authority is limited to matters of liturgy. One way to counter the effects of emigration would be to extend the range of their pastoral care and authority over these congregations. **(Continue next page)**

This is a proposal made in 1999 by the Eastern patriarchs and bishops themselves. Expanded pastoral authority could be coordinated with national hierarchies in arrangements similar to the military ordinariate or the new Anglican rite churches.

To begin with, expanded patriarchal authority would strengthen the ties of these diaspora Catholics to their home churches, creating a more direct relationship. It would also stem assimilation where it begins, with forced acculturation to the customs of the Western church, such as the requirement of a celibate clergy. Rome's primacy would not be challenged, but the catholicity of the church as a communion of churches and traditions would be enhanced. Ecumenically, Orthodox and other sister churches would see in a new form of governance ecclesial communion realized without Western dominance.

Monday, October 11, 2010

The Pope to the Eastern Churches from blog Rorate Caeli



The Church was established to be a sign and an instrument of the unique and universal saving project of God among men; She fulfils this mission simply by being herself, that is, "Communion and witness", as it says in the theme of this Synodal Assembly which opens today, referring to Luke's famous definition of the first Christian community: "The whole group of believers was united, heart and soul" (Acts 4:32). Without communion there can be no witness: the life of communion is truly the great witness. Jesus said it clearly: "It is by your love for

one another, that everyone will recognize you as my disciples" (Jn 13:35). This communion is the same life of God which is communicated in the Holy Spirit, through Jesus Christ. It is thus a gift, not something which we ourselves must build through our own efforts. And it is precisely because of this that it calls upon our freedom and waits for our response: communion always requires conversion, just as a gift is better if it is welcomed and utilized. In Jerusalem the first Christians were few. Nobody could have imagined what was going to take place. And the Church continues to live on that same strength which enabled it to begin and to grow. Pentecost is the original event but also a permanent dynamism, and the Synod of Bishops is a privileged moment in which the grace of Pentecost may be renewed in the Church's journey, so that the Good News may be announced openly and heard by all peoples. Pope Benedict XVI

[Homily for the Mass Inaugurating the Special Assembly of the Middle East](#)

October 10, 2010



In this way, the "sacra canones" of the ancient Church, that inspire the Oriental codification in force, stimulate all the Oriental Churches to conserve their own identity, which is simultaneously Eastern and Catholic. In preserving the Catholic communion the Eastern Catholic Churches did not at all intend to deny their own tradition. As has been many times repeated, the full union of the Eastern Catholic Churches with the Church of Rome that is already realized must not lead to a diminution of the consciousness **(Continue next page)**

of the unique authenticity and originality of those Churches. For this reason it is the task of all the Eastern Catholic Churches to conserve the common disciplinary patrimony and nourish their own traditions, which is a treasure for the whole Church. The same "sacri canones" of the first centuries of the Church constitute to a large extent the same basic patrimony of canonical discipline that also regulates the Orthodox Churches. Thus the Eastern Catholic Churches can offer a peculiar and relevant contribution to the ecumenical journey. I am happy that in the course of your symposium you have taken account of this particular aspect and I encourage you to make it an object of further study, cooperating thus for your part to the common effort to adhere to the Lord's prayer: "May all be one ... that the world may believe ..." (John 17:21).

Pope Benedict XVI

[Address on the 20th Anniversary of the Promulgation of the Code of Canons of the Eastern Churches](#)

October 9, 2010

The photo of the church is from [this site](#). The picture of bishops is from [Daylife](#).

Eastern Catholic Churches encouraged to maintain identity

VATICAN CITY, OCT. 10, 2010 ([Zenit.org](#)) - **Benedict XVI is encouraging the Eastern Catholic Churches to conserve their identity, patrimony and traditions.**



[\(Daylife\)](#) - Syrian Archbishop Flavien Joseph Melki, auxiliary bishop of Antiocha, takes place for the opening of a synod on the Middle East on October 11, 2010 at The Vatican. A senior Iranian cleric and a Jewish rabbi are among some of the guests invited by Pope Benedict XVI to attend the synod running from October 10 to 24 to discuss the Middle East.



[\(Daylife\)](#) - Exarch of Greece, Faithful of Eastern Rite (Byzantine), Bishop Dimitrios Salachas (R) chats with an unidentified representative during the opening of a synod on the Middle East on October 11, 2010 at The Vatican. A senior Iranian cleric and a Jewish rabbi are among some of the guests invited by Pope Benedict XVI to attend the synod running from October 10 to 24 to discuss the Middle East.

The Pope stated this Saturday in an audience with participants in a congress marking the 20th anniversary of the promulgation of the Code of Canons of Eastern Churches.

The congress was organized by the Congregation for Eastern Churches, the Pontifical Council for Promoting Christian Unity the Pontifical Oriental Institute, and the Pontifical Council for Legislative Texts.

The Pontiff affirmed that "the 'sacra canones' of the ancient Church, that inspire the Oriental codification in force, stimulate all the Oriental Churches to conserve their own identity, which is simultaneously Eastern and Catholic."

"In preserving the Catholic communion the Eastern Catholic Churches did not at all intend to deny their own tradition," he added.

"As has been many times repeated," the Holy Father said, "the full union of the Eastern Catholic Churches with the Church of Rome that is already realized must not lead to a diminution of the consciousness of the unique authenticity and originality of those Churches."

"For this reason," **(Continue next page)**

he continued, "it is the task of all the Eastern Catholic Churches to conserve the common disciplinary patrimony and nourish their own traditions, which is a treasure for the whole Church."



(Daylife) - Participants leave after a mass led by Pope Benedict XVI on the opening of the Synod on the Middle East on October 10, 2010 at St Peter's basilica at the Vatican. Christianity, Islam and Judaism should work for Middle East peace, Pope Benedict XVI said on Sunday, opening a Vatican conference set to include senior Muslim and Jewish leaders for the first time.

Benedict XVI noted that "the same 'sacri canones' of the first centuries of the Church constitute to a large extent the same basic patrimony of canonical discipline that also regulates the Orthodox Churches."

"Thus the Eastern Catholic Churches can offer a peculiar and relevant contribution to the ecumenical journey," he said.

"In the context of the Church's current effort for a new evangelization," the Pope affirmed, "canon law, as the peculiar and indispensable ordering of ecclesial fellowship, will not fail to contribute to the life and the mission of the Church in the world, if all the components of the People of God know how to interpret it wisely and apply it faithfully."

Posted by Josephus Flavius

Ecumenical Symposium at the University of Scranton

October 7, 2010 by [Irenaeus](#) from blog Eirenikon A symposium to be held at The University of Scranton on Friday, Oct. 15, will bring together scholars and clergymen involved in the work of ecumenism — the effort to bring into full, sacramental unity Christian bodies that have been long separated and sometimes hostile to one another.

At the beginning of the new millennium, a document issued by the Vatican sparked intense debate through ecumenical circles because of "its candid re-emphasis on singular and exclusive claims of the Catholic Church and its direct reference to what it called the 'defects' of other, non-Catholic Christian communities," said Will Cohen, Ph.D., assistant professor of theology and

religious studies at The University of Scranton.

Dr. Cohen explained, "Although the document's main focus was on relations not between divided Christians, but between Christianity and other faiths, its comments on inter-Christian relations sparked intense controversy and debate, both within and outside the Catholic Church — debate about the nature of the Church, its purpose, the basis of its unity and the meaning of Christian division." The event begins with a panel discussion entitled "The Church of Christ and Ecumenism 10 Years after *Dominus Iesus: A Symposium on Christian Division and Reconciliation*" that will bring together theologians from Roman Catholic, Eastern Orthodox, Polish National Catholic and Anglican traditions to discuss *Dominus Iesus* ten years after its publication and to consider current prospects and challenges of ecumenical dialogue. The panel discussion, which will take place from 3 to 5 p.m. in room 406 of the DeNaples Center, is sponsored by the University's Education for Justice Office and the Department of Theology and Religious Studies

In addition, a Catholic Studies Lecture will be presented by Monsignor Paul McPartlan, the Carl J. Peter Professor of Systematic Theology and Ecumenism at the Catholic University of America in Washington, D.C. A member of both the Joint International Commission for Theological Dialogue between the Roman Catholic Church and the Orthodox Church and the International Commission for Dialogue Between the Roman Catholic Church and the World Methodist Council, Monsignor McPartlan will focus his presentation on the progress of these two dialogue commissions in a paper titled, "An Exchange of Gifts: Catholic-Orthodox and Catholic-Methodist Dialogue." The lecture will take place at 7 p.m. in the Moskovitz Theater of the DeNaples Center. Monsignor McPartlan's address will be followed by a question-and-answer period.

Afternoon speakers include the Right Reverend Anthony Mikovsky, Ph.D., pastor of St. Stanislaus Cathedral in Scranton, Pa., and Bishop Ordinary of the Central Diocese of the Polish National Catholic Church (PNCC), as well as a member of the PNCC-Roman Catholic Dialogue; Reverend Dr. Ephraim Radner, professor of historical theology in Wycliffe College at the University of Toronto and a member of the Covenant Design Group, established in 2007 by Archbishop Rowan Williams of Canterbury with the aim of developing an Anglican Covenant that would affirm the cooperative principles binding the worldwide Anglican communion; and Reverend Dr. John Panteleimon Manoussakis, the Edward Bennet Williams Fellow and assistant professor of philosophy at the College of the Holy Cross in Worcester, Mass. and an ordained deacon in the Greek Orthodox Church.

Orthodox-Catholic Dialogue Lays Out a Vision of Unity in Unprecedented Document

**Role of Bishop of Rome acknowledged as central point of disagreement
Recommends immediate steps to foster unity between churches
Determining date of Easter addressed in second document**

WASHINGTON (October 7, 2010)—Representatives of the Orthodox and Catholic Churches have issued two new documents outlining immediate steps they can take to overcome their thousand-year separation. The North American Orthodox-Catholic Theological Consultation finalized these agreed statements when it met at Georgetown University in Washington, September 30 to October 2. The Consultation is co-chaired by Archbishop Gregory M. Aymond of New Orleans and Metropolitan Maximos of Pittsburgh.

The first statement, “Steps Towards a Reunited Church: A Sketch of an Orthodox-Catholic Vision for the Future,” is an unprecedented effort to begin to visualize the shape of a reunited Catholic and Orthodox Church that would result from the reestablishment of full communion. The text acknowledges that the role of the Bishop of Rome in the Church is a central point of disagreement and outlines the history of this divergence between East and West. It goes on to summarize the many elements of the Christian faith and ecclesial life that the two churches share, and emphasizes the urgency of overcoming our divisions.

“Clearly, this cannot be achieved without new, better harmonized structures of leadership on both sides: new conceptions of both synodality and primacy in the universal Church, new approaches to the way primacy and authority are exercised in both our communions,” the document says.

The agreed statement lists some of the features that would characterize a fully reunited Church and then focuses on the role the papacy would play within it. This role would need to be carefully defined, “both in continuity with the ancient structural principles of Christianity and in response to the need for a unified Christian message in the world of today.” The document then suggests several aspects of the Pope’s ministry in a reunited Church that could be both faithful to Catholic teaching and acceptable to the Orthodox. The document also lists several “preparatory steps” that could be taken

even now as a prelude to the future unity of the churches, such as shared prayer and social ministry, and enumerates several questions and problems that remain outstanding.

The text concludes that “The challenge and the invitation to Orthodox and Catholic Christians ... is now to see Christ authentically present in each other, and to find in those structures of leadership that have shaped our communities through the centuries a force to move us beyond disunity, mistrust, and competition, towards that oneness in his Body, that obedience to his Spirit, which will reveal us as his disciples before the world.”

The complete text of this statement is available here: www.usccb.org/seia/steps-towards-reunited-church.shtml

The second statement, “Celebrating Easter/Pascha Together,” is a re-affirmation of the Consultation’s 1998 document, “A Common Response to the Aleppo Statement on the Date of Easter/Pascha.” In this new text, the members emphasize the importance of a united witness to the Resurrection of Christ, which lies at the very center of the Christian faith, and the scandal caused by the inability to celebrate this feast day consistently on the same date.

The Consultation joins many other expressions of support for a recent proposal that would re-calculate the date of Easter for all Christians based strictly on the teaching of the First Council of Nicaea (325), which determined that Easter be celebrated on the first Sunday following the first full moon after the Spring Equinox. Determining the Equinox from the Jerusalem meridian and using the most accurate scientific instruments and astronomical data available would require a change for both traditions, but would also represent greater faithfulness to the teaching of Nicaea.

“For the mission of the Church,” the document states, “a common celebration would support the unity we already share and help to build it further in the future.”

The full text is available at: www.usccb.org/seia/easter.shtml

This 79th session of the Consultation was hosted by the Office of the President of Georgetown University, which made the historic Riggs Library available for the meeting. The members were the guests of Father John P. Langan, SJ, rector of the Georgetown Jesuit Community for dinner on September 30, and Dr. John J. DeGioia, the president of the university, (**Continue next page**)

hosted a dinner for the Consultation and several members of the faculty and staff in the Philodemic Room on Friday evening October 1.

In addition to the co-chairs, the Consultation includes Orthodox representatives Father Thomas FitzGerald, dean of the Holy Cross Greek Orthodox School of Theology in Brookline, Massachusetts (Secretary); Father Nicholas Apostola, pastor, St. Nicholas Romanian Orthodox Church in Shrewsbury, MA; Father John Erickson, former dean and professor of canon law and church history at Saint Vladimir's Orthodox Theological Seminary in Crestwood, NY; Susan Ashbrook Harvey, Ph.D., Willard Prescott and Annie McClelland Smith Professor and Chair of Religious Studies, Brown University, Providence, Rhode Island; Father James Dutko, pastor of St. Michael's Carpatho-Russian Orthodox Church in Binghamton, NY; Paul Meyendorff, Ph.D., Alexander Schmemmann professor of liturgical theology and associate dean for academic affairs, St. Vladimir's Orthodox Theological Seminary, Crestwood, NY; Father Alexander Golitzin, professor of theology at Marquette University, Milwaukee; Robert Haddad, Ph.D., Sophia Smith Professor Emeritus of History at Smith College in Northampton, MA; Father Robert Stephanopoulos, pastor emeritus of the Greek Orthodox Archdiocesan Cathedral of the Holy Trinity, New York; Father Theodore Pulcini, associate professor of religion at Dickinson College, Carlisle, Pennsylvania; and Father Mark Arey, Greek Orthodox Archdiocese, New York, (staff).

Additional Catholic members are Jesuit Father Brian Daley (Secretary), Catherine F. Huisking professor of Theology at the University of Notre Dame, Notre Dame, Indiana; Thomas Bird, Ph.D., associate professor of Slavic Languages and Literatures, Queens College, City University of New York, Flushing, NY; Sylvain Destrempe, Ph.D., faculty of the Grand Seminaire in Montreal; Father Peter Galadza, Kule Family Professor of Liturgy at the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies, Ottawa; Chorbishop John D. Faris, pastor of St. Louis Gonzaga Maronite Church, Utica, New York; Father John Galvin, professor of Systematic Theology, The Catholic University of America (CUA), Washington; Father Sidney Griffith, professor in the Department of Semitic and Egyptian Languages and Literatures, CUA; Father Joseph Komonchak, professor emeritus of religious studies at CUA; Monsignor Paul McPartlan, Carl J. Peter Professor of Systematic Theology and Ecumenism at CUA; Father David Petras, spiritual director and professor of liturgy at the Byzantine Catholic Seminary of Sts. Cyril and Methodius, Pittsburgh; Sister of Charity

of Leavenworth Susan K. Wood, professor and chair of the Department of Theology at Marquette; Vito Nicaastro, Ph.D., associate director of the Office for Ecumenical and Interreligious Affairs, Archdiocese of Boston; and Paulist Father Ronald Roberson, Ph.D., associate director of the United States Conference of Catholic Bishops' (USCCB) Secretariat for Ecumenical and Interreligious Affairs, staff. In addition, Father Stephen Wojcichowsky, director of the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies at Saint Paul University in Ottawa, Canada, served as an alternative representative of the Canadian Conference of Catholic Bishops at this session.

Since its establishment in 1965, the North American Consultation has now issued 25 agreed statements on various topics. All these texts are now available on the USCCB website at www.usccb.org/seia/orthodox_index.shtml and the Standing Conference of the Canonical Orthodox Bishops in the Americas (SCOBA) website at www.scoba.us/resources/orthodox-catholic.html.

Celebrating Easter/Pascha Together

The North American Orthodox-Catholic Theological Consultation
Georgetown University, Washington, DC
October 1, 2010

The center of our faith, the center on which all Christians agree, is the *kerygma* that Jesus is Risen, Jesus is Lord: Having beheld the Resurrection of Christ, let us worship the Holy Lord Jesus, the only Sinless One. We venerate Your Cross, O Christ and we praise and glorify Your Holy Resurrection. You are our God. We know no other than You, and we call upon Your Name. Come, all faithful, let us venerate the holy Resurrection of Christ for behold, through the Cross, joy has come to all the world. --*Matins of the Resurrection*

Despite this agreement Catholics and Orthodox in fact celebrate Easter on different days, fracturing the proclamation of this Good News of the Resurrection.

The consequences of our division on this issue are significant. Interchurch families find themselves in conflict observing two Lenten cycles and two Paschal dates. The world looks on as Christians speak through their celebration with a divided voice. Many are impeded from hearing the Good News of the Resurrection by the scandal of this division.

In 2010, Eastern and Western Church Calendars coincided so that all Christians celebrated the Feast of the Resurrection on the same day. The dates for the Holy Day will coincide again in 2011, but will vary again after that. As we remember the joys of a common date this year, we look forward to the entire Christian world proclaiming the joy of the Resurrection together again next year. We are convinced that the time is at hand for a permanent resolution of this issue.

We, the members of the North American Orthodox-Catholic Theological Consultation, urgently join our voices to those of many others calling for leadership (**Continue next page**)

to agree on a continued, unified determination for the celebration of the Resurrection. As Melkite Patriarch Gregorios III of Antioch has said of the Paschal date in the context of the Christian witness in the Middle East, "Is it permissible to turn a deaf ear to the voice of our sons and daughters? Today more than ever, we need to recognize the signs of the times, the outstanding initiatives to which our people aspire, a thirst for Christian unity and for making progress in realizing it, whatever the measures, great or small, needful to bring it about."

We echo the recent calls of our own Consultation in 1998 and many others to close this wound once and for all: the Inter-Orthodox Theological Consultation (1971), the Pan-Orthodox Conference in Chambesy (1977), the Orthodox Theological Society of America (1992), The Aleppo Consultation (1997), the Lambeth Conference, the Lutheran World Federation, and the Pontifical Council for Promoting Christian Unity (shortly after 1997), the United States Orthodox-Lutheran Dialogue (2000), The Orthodox Church of Finland (2001), the International Seminar at the Ukrainian Catholic University in Lviv (2009), the National Council of Churches in the USA (2010), the Melkite Patriarch Gregorios III (2010), and others. The First Council of Nicaea (325), touchstone of Christian theology through the ages, was gathered largely to resolve two major questions: the Arian controversy and the date of Easter—so consequential were those two issues for the unity and life of the Church.

Our Consultation reaffirms the decision of the Council of Nicaea to celebrate the Paschal Feast on the first Sunday following the first full moon after the Spring Equinox.

As we said in response to the Aleppo Statement of 1997:

The Council of Nicaea was willing to make use of contemporary science to calculate the date of Easter/Pascha. We believe that this principle still holds valid today. Scientific observations about the cosmos reveal the goodness and wonder of God's creation, which he embraced in the incarnation of his Son. Moreover, to deny an observable truth about the world is to reject God's gift to us. As they witness to God's love for the world, our churches need to use the findings of contemporary science as did the Fathers of Nicaea.

The key today to resolving the issue in accordance with the mandate of Nicaea is to determine the Equinox from the meridian of Jerusalem (Longitude 35° 13'47.1) using the most accurate scientific instruments and astronomical data available. This will resolve the conflict in our liturgical observance by aligning existing Church calendars to the Nicene formula-- not just the calendar from one set of Churches, but from both Eastern and Western traditions. As disciples of the Risen Lord who all profess adherence to the mandate of the Council of Nicaea, we find a profound need to adhere to Nicaea's formulae, and to calculate the yearly date accurately. As Churches whose faith is rooted in Scripture and Tradition, let us ensure we stay rooted in The One Who is Truth.

This method to resolve the problem according to Nicaea has already been supported at the Aleppo Consultation of 1997 by representatives of the World Council of Churches and of the Middle East Council of Churches (both of which Councils were the sponsors of the Aleppo Consultation). It was also supported by representatives of the Catholic Church, of the

Ecumenical Patriarchate, and of many Christian communities.⁽¹⁾

In 1998, our own consultation made several points in support of Aleppo's recourse to Nicaea, including:

The Aleppo Statement accurately presents historical circumstances relating to such matters as the Council of Nicaea's treatment of the relationship between the Christian Pascha and the Jewish Passover. The practice of continuing to celebrate Pascha according to the ancient Julian calendar has often been defended, by some Eastern Christians, as resting on a decision associated with that council prohibiting the churches from celebrating the Paschal feast "with the Jews."

As scholars of both our traditions have very clearly demonstrated, this prohibition was directed against making the calculation of the date of Easter depend upon contemporary Jewish reckoning, not against a coincidence of date between the two festivals. In fact, a coincidence of Passover and Easter dates continued to occur from time to time as late as the 8th century. Only later, when the increasing "lag" of the Julian

Calendar made any coincidence impossible, did the prohibition come to be misinterpreted as meaning that the Jewish Passover must necessarily precede the Christian Passover each year.

The need for such unity is great, for our world has changed drastically since the Aleppo Statement was published in 1997. We have witnessed the growth of secularism and the global effects of tyranny and war. More than ever, there is a need for a unified Christian proclamation and a witness of the core of our common faith: the Resurrection of Our Lord. Time is of the essence. In the short term, the Easter dates will coincide again in 2011, 2014, and 2017. Then seventeen years will pass before a unified Pascha is celebrated in 2034.

There is great need for careful education and pastoral sensitivity as we move forward together. We appeal as well to the media of both our churches to take care to report on this issue with accuracy and fairness. We emphasize the hope and joy that a united Easter/Pascha witness will bring the world. There are significant pastoral needs at stake: Can the members of our interchurch families celebrate Easter together? Can we prevent the undesirable possibility of a fixed date recurring every year, which would contravene Nicaea, our biblical theology, and our sacred tradition? For the mission of the Church, a common celebration would support the unity we already share and help to build it further in the future.

Like the Fathers of Nicaea, our hierarchs are called to be agents of healing to resolve once and for all this ancient dispute in the life of the Church. We, the members of the North American Orthodox-Catholic Theological Consultation appeal to the Episcopal Assembly of Orthodox Bishops in the U.S.A., to the Episcopal Assembly of Orthodox Bishops in Canada, to the United States Conference of Catholic Bishops, and to the Canadian Conference of Catholic Bishops to add their voices to press for this change that we feel would benefit all Christians. Enable all of us to proclaim together, with one voice, heart and mind, "Christ is Risen! Indeed He is Risen!"

PRAY FOR THE UNITY OF THE APOSTOLIC CHURCHES!

Papal Primacy. Russia Heads the Resistance Against Rome

The patriarchate of Moscow is a great admirer of the current pontiff. But it is also the most hesitant to recognize his authority over the Orthodox Churches of the East. The results of the talks in Vienna

by **Sandro Magister**



ROME, October 6, 2010 – While the Eastern Churches are slowly approaching the convocation of the pan-Orthodox "Great and Holy Council" that should finally unite them in a single assembly after centuries of incomplete "synodality," the other journey of reconciliation, which sees the East in dialogue with the Church of Rome, is also taking small steps forward.

The object of this dialogue concerns the only real sticking point dividing Catholicism and Orthodoxy, the primacy of the pope.

The latest evidence came a few days ago, in Vienna, where from September 20 to 27 the joint international commission for theological dialogue between the Catholic Church and the Orthodox Church met as a whole, precisely on the universal role of the bishop of Rome during the first millennium of Christian history.

At the head of the Catholic delegation was the new president of the pontifical council for Christian unity, Swiss archbishop Kurt Koch. While for the Eastern Churches, there was the metropolitan of Pergamon Joannis Zizioulas, a great ecumenist and trusted theologian of the patriarch of Constantinople, Bartholomew I, as well as an old friend of Joseph Ratzinger as theologian and pope (see photo Rupprecht/Kathbild).

The Orthodox were fully represented, with the sole exception of the patriarch of Bulgaria. There was the

metropolitan archbishop of Cyprus, Chrysostomos II, another champion of ecumenism, whom Benedict XVI met this year during his trip to the island. The patriarch of Moscow had sent to Vienna his most prominent associate, Metropolitan Hilarion of Volokolamsk, also fresh from a meeting with the pope, with whom he has a relationship of great respect.

The presence of the patriarchate of Moscow in Vienna was all the more important because in Ravenna, in 2007, when agreement was reached on the document to serve as the basis for discussion on the universal role of the bishop of Rome, the Russian Church was not there, because of a disagreement with the patriarchate of Constantinople.

The disagreement was smoothed over, and the Ravenna document was also approved by the patriarchate of Moscow, which had helped to prepare it.

The document affirms that "primacy and conciliarity are mutually interdependent." And in paragraph 41, it highlights the points of agreement and disagreement:

"Both sides agree that... that Rome, as the Church that 'presides in love' according to the phrase of St Ignatius of Antioch, occupied the first place in the taxis, and that the bishop of Rome was therefore the protos among the patriarchs. They disagree, however, on the interpretation of the historical evidence from this era regarding the prerogatives of the bishop of Rome as protos, a matter that was already understood in different ways in the first millennium."

"Protos" is the Greek word that means "first." And "taxis" is the structure of the universal Church.

Since then, the discussion on controversial points has advanced at an accelerated pace. And it has started to examine, above all, how the Churches of East and West interpreted the role of the bishop of Rome during the first millennium, when they were still united.

The outline of the discussion was, until this point, a working document drafted by a joint sub-commission at the beginning of autumn 2008, at a meeting in Crete.

In October of 2009, in Cyprus, the joint international commission for theological dialogue between the Catholic Church and the Orthodox Church, with the Russians present, examined and discussed the first part of this outline, on some historical cases of the universal exercise of the "primacy" of the bishop of Rome, in the first centuries of the Christian era. **(Continue next page)**

The discussion was supposed to continue in Vienna. But there were surprises right from the beginning. The Russian delegation raised objections against the working text provided in Crete, and ultimately succeeded in having it rewritten.

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The main objection of the Russian Church is the one summarized by Metropolitan Hilarion shortly after the meeting, in a note published on the website of the patriarchate of Moscow:

"The 'Crete Document' is purely historical and, speaking of the role of the bishop of Rome, it makes almost no mention of bishops of other Local Churches in the first millennium, thus creating a wrong impression of how powers were distributed in the Early Church. Besides, the document is lacking any clear statement that the jurisdiction of the bishop of Rome did not extend to the East in the first millennium. It is hoped that these gaps and omissions will be made up in revising the text."

As a result, the Russian delegation asked and obtained that the text from Crete not be included among the official documents of the commission, not bear the signature of any of its members, and be used simply as working material for a new rewriting of the working outline. A rewriting more attentive to the theological dimensions of the question.

In effect, at the end of the talks in Vienna, the participants agreed to set up "a sub-commission to begin consideration of the theological and ecclesiological aspects of primacy in its relation to synodality."

Next year the sub-commission will present the new text to the coordinating committee of the commission for theological dialogue between the Catholic Church and the Orthodox Church. So that the following year, 2012, the commission will be able to revisit and continue – on the basis of the new outline – the discussion begun in Cyprus and Vienna.

The two co-presidents of the commission, Archbishop Koch for the Catholic side and Metropolitan Joannis for the Orthodox, at a press conference on September 24, gave a positive assessment of the talks underway.

Koch recognized the differences between the Catholic and Orthodox visions: while the Catholic Church has strong primacy and weak synodality, for the Orthodox Churches it is the other way around. So it is necessary

"that we exchange our respective gifts, as done, for example, by Benedict XVI when he welcomes the Anglicans into the Church with all of their traditions and liturgies."

Joannis said that he agreed: the Orthodox must clarify their conception of primacy, just as the Catholics must strengthen synodality. He observed that the history of the first millennium shows that the Church of Rome was universally recognized as having a special role, but the pope exercised it by consulting with the other bishops.

As for the continuation of the talks, the metropolitan of Pergamon said that a move will be made to "a slight change of our subject, namely to make the historical material focus on theological questions more."

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In reality, the journey will not be easy, if one looks at the extremely restrictive views that the patriarchate of Moscow, through the pen of Metropolitan Hilarion, expresses of the pope's role in the first millennium:

"For the Orthodox participants, it is clear that in the first millennium the jurisdiction of the bishop of Rome was exercised only in the West, while in the East, the territories were divided between four patriarchs – those of Constantinople, Alexandria, Antioch and Jerusalem. The bishop of Rome did not exercise any direct jurisdiction in the East in spite of the fact that in some cases Eastern hierarchs appealed to him as arbiter in theological disputes. These appeals were not systematic and can in no way be interpreted in the sense that the bishop of Rome was seen in the East as the supreme authority in the whole universal Church. It is hoped that at the next meetings of the commission, the Catholic side will agree with this position which is confirmed by numerous historical evidence."

In this regard, neither the patriarchate of Moscow nor the Orthodox Church as a whole is forgetting that Benedict XVI, in one of the first actions of his pontificate, removed from the attributes of the pope listed in the *Annuario Pontificio* the designation "patriarch of the West."

When it became known, this decision prompted protests from many representatives of Eastern Churches. Some saw it as "proof of the claims by the bishop of Rome to universal primacy."

On March 22, 2006, the pontifical council for Christian unity published a **(Continue next page)**

statement justifying the change.

On June 8 of that same year, a note from the ecumenical patriarchate of Constantinople stated that, if anything, the pope would have done better to have stopped calling himself "supreme pontiff of the universal Church," because "the Orthodox have never accepted his jurisdiction over the whole Church."

After that the disputes died down and the two sides began that direct examination of the question which, began in Ravenna and continued in Cyprus and Vienna, promises further steps forward.

But as can be seen, the question is certainly a thorny one, with no solution in sight.

2010 Census of Orthodox Christian Churches in the USA Now Complete

JOHNSTOWN, PA -- Data is now available from the 2010 US Orthodox Christian Census which our diocese participated in. This census was part of the national "Religious Congregations and Membership Study 2010, that was conducted by Alexei Krindatch, a researcher engaged by the Standing Conference of Canonical Orthodox Bishops in America.

The following represents a summary of the research findings:

What is the US National Orthodox Census and what it tells us about?

The 2010 US Orthodox Christian Census provides information on:

Ø parishes and monastic communities in American Orthodox Christian Churches including the so-called Oriental Orthodox Christian Churches;

Ø Church "adherents" - the most inclusive category of church membership which includes children and anyone participating even occasionally in church life;

Ø Church "regular attendees" - the persons attending church on the regular basis.

Data on adherents and regular attendees are available for each local Orthodox parish (congregation), each national American Orthodox Christian Church and for each geographic area and each county of the USA.

Why is this National Orthodox Census unique?

The data in the Census was obtained directly from the local Orthodox parishes - not from the national church headquarters or regional judicatories (dioceses). Therefore the 2010 National Orthodox Census provides the most reliable and accurate information on the Orthodox Christian Churches in the United States.

What is the total membership in all American Orthodox Christian Churches combined?

There are roughly 1,044,000 adherents of the various Orthodox Christian Churches in the United States. This figure includes 227,000 members of the Oriental Orthodox Christian Churches such as Coptic, Armenian, Syriac and Malankara Indian Orthodox Churches. The American Orthodox Christians worship in 2,380 local Orthodox parishes which belong to 20 different national Orthodox Church bodies including 6 Oriental Orthodox Churches.

Are American Orthodox Churches growing?

The answer to this question is "Yes." From 2000-2010, the total number of Orthodox parishes in America increased for 16 percent.

The fastest growing groups among national Orthodox Churches in the US are: Bulgarian Orthodox Eastern Diocese (+122% increase in parishes), Romanian Orthodox Archdiocese (+121%), and Malankara Archdiocese of the Syrian Orthodox Church (+89%). Out of twenty national Orthodox Churches participating in 2010 US Orthodox Census, only three declined in number of parishes during 2000-2010: Ukrainian Orthodox Church of the USA, Patriarchal Parishes of the Russian Orthodox Church and Armenian Apostolic Church of America (Catholicosate Cilicia).

Which of American Orthodox Christian Churches are the biggest and which are the smallest ones?

In terms of membership, of all US Orthodox Christian Churches, the Greek Orthodox Archdiocese of America (GOA) is by far the largest one. According to 2010 US Orthodox Census, GOA has nearly 477,000 members. Put differently, 46% of all Orthodox Church members in the USA belong to GOA. In terms of number of parishes, however, Orthodox Church in America has more local congregations than GOA does: 551 and 525 respectively. The smallest of American Orthodox Churches is **(Continue next page)**

Albanian Orthodox Diocese of America. Although it is considered as a national Church, it has just 2 parishes with 700 members total.

Are the members of American Orthodox Christian Churches regular and frequent church goers?

There is no one general answer to this question. It depends on particular Church. Nationwide, for all US Orthodox Christian Churches combined, the proportion of the regular church attendees in the total of church adherents is 27 percent. But there are huge differences in the frequency of church attendance across the various American Orthodox Churches. The regular church attendees constitute as much as 77% of all church members in the Holy Orthodox Church in North America, 53 % in Malankara Orthodox Syrian Church and 51% in Coptic Orthodox Church. Quite differently, no more than 15% of all members attend church regularly in the case of American Diocese of Macedonian Orthodox Church (11%), Vicariate for Palestinian Orthodox Communities (12%), Armenian Church of North America Catholicosate Etchmiadzin (13%) and Patriarchal Parishes of the Russian Orthodox Church (15%).

How large are American Orthodox parishes?

The size of an “average” Orthodox parish in America varies greatly from one Orthodox Church to the other. The most sizeable parishes are in the Greek Orthodox Archdiocese of America (GOA). An “average” GOA parish has 908 persons. At the same time, the parishes of the Holy Orthodox Church in North America, Bulgarian Eastern Orthodox Diocese and American Carpatho-Russian Orthodox Diocese are relatively small: 81, 130 and 133 persons per parish on an average.

Where in America do the members of Orthodox Christian Churches live and worship?

Orthodox Christians live and have their churches in all US states. At the same time, 48% - almost half – of all Orthodox Church members live in just five states: California (14.5% of all American Orthodox Church members), New York (13.5%), Illinois (7.2%), New Jersey (6.9%) and Massachusetts (5.9%). In terms of the number of the local Orthodox parishes (rather than church members), five states with the biggest number of Orthodox congregations are: California (255 Orthodox parishes total), Pennsylvania (250), New York (240), Florida (136) and New Jersey (128).

Which US states have the highest proportion of the Orthodox Church members in the state’s total population?

Nationwide, the proportion of adherents of the various Orthodox Christian Churches in the total country’s population is small: 0.34%. In certain states, however, this proportion is significantly higher. These states are: Alaska (1.93%), Massachusetts (0.93%), New Jersey (0.83%), New York (0.72%) and Rhode Island (0.72%).

Does 2010 US Orthodox Census tell us about all Orthodox Christians living in the United States?

The answer to this question is “No.” The 2010 US Orthodox Census provided information only on persons who are – at least marginally – involved in the Church life and, therefore, are known to the local Orthodox parishes. Similarly to many other Christian denominations in America, there can be significant number of persons who were once baptized in the Orthodox Church and who still consider themselves as being Orthodox Christians, but who do not participate and attend at all. In other words, the 2010 US Orthodox Census was Census of members of US Orthodox Christian Churches rather than Census of the entire Orthodox Christian population in America.

[These numbers also include the non-Chalcedonian Churches and two schismatic Orthodox groups.]

Orthodox Christian Churches in the USA (3)	Total Adherents	Regular Church Attendees	% of regular attendees in the total of adherents
1. Greek Orthodox Archdiocese of America	476,900	107,400	23%
2. Orthodox Church in America	84,900	33,800	40%
3. Antiochian Orthodox Christian Archdiocese	74,600	27,300	37%
4. Serbian Orthodox Church in North America	68,800	15,400	22%
5. Russian Orthodox Church Outside of Russia	27,700	9,000	32%
6. Ukrainian Orthodox Church of the USA	22,400	6,900	31%
7. Patriarchal Parishes of the Moscow Patriarchate	12,400	1,900	15%
8. Romanian Orthodox Archdiocese	11,200	2,200	20%
9. American Carpatho-Russian Orthodox Diocese	10,400	4,900	47%
10. Vicariate for the Palestinian / Jordanian Orthodox Christian Communities	6,800	815	12%
11. Bulgarian Eastern Orthodox Diocese	2,600	1,200	46%
12. Albanian Orthodox Diocese of America	700	185	26%
13. Macedonian Orthodox Church: American Diocese	15,500	1,700	11%
14. Holy Orthodox Church in North America	2,200	1,700	77%
15. Coptic Orthodox Church	92,100	46,900	51%
16. Armenian Church of North America (Catholicosate Etchmiadzin)	64,800	8,400	13%
17. Armenian Apostolic Church of America (Catholicosate of Cilicia)	30,500	7,700	25%
18. Malankara Orthodox Syrian Church	17,000	9,000	53%
19. Syriac Orthodox Church of Antioch	15,700	4,200	27%
20. Malankara Archdiocese of the Syrian Orthodox Church in North America	6,400	3,400	53%
TOTAL	1,043,600	280,300	27%

Speaking the Truth in Love

Theological and Spiritual Exhortations of Ecumenical Patriarch Bartholomew

Ecumenical Patriarch Bartholomew, Edited by Rev. Dr. John Chryssavgis, Foreword by Dr. Rowan Williams, Archbishop of Canterbury
\$35.00

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Orthodox Christianity and Contemporary Thought.

Book (Hardcover)

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464 pages

November 2010

His All Holiness Ecumenical Patriarch Bartholomew has made it his mission to foster ecumenical relations and religious tolerance, as well as to promote global human rights and protect the environment. His message has always been to "speak the truth in love." This book is the second in a series of three volumes published by Fordham University Press collecting the writings and statements of the spiritual leader. In particular, it represents the broad reach and spiritual depth of the Patriarch's message of inter-Christian communication and ecumenical understanding. The volume is divided into Patriarchal Proclamations, Patriarchal Exhortations, Ecumenical Addresses, Academic Discourses, and Messages and Declarations. Within the collection, His All Holiness boldly challenges the taboos and controversies swirling within religious doctrine, addressing such issues as church unity, papal primacy, and divisions within Christianity. This book is an essential read for religious scholars as well as for anyone searching for a deeper understanding of the Orthodox Christian faith.

His All Holiness Ecumenical Patriarch Bartholomew, spiritual leader of the world's 300 million Orthodox Christians, is the 270th successor of St. Andrew the apostle, who founded the 2000 year old church of Constantinople. In 1997, he was honored with the Congressional Gold Medal, the highest award that may be bestowed by the legislative branch of the U.S. government. The Rev. Dr. John Chryssavgis, an ordained deacon of the Greek Orthodox Church in America, currently serves as theological advisor to the Ecumenical Patriarch on environmental issues. His

most recent publications include *Soul Mending: The Art of Spiritual Direction* and *In the Heart of the Desert: The Spirituality of the Desert Fathers and Mothers*. He is also the editor of *In the World, Yet Not of the World: Social and Global Initiatives of Ecumenical Patriarch Bartholomew* (Fordham).

Excerpt from BECAUSE OUR LOVE HAS GROWN COLD by Hiermonk Maximos of Holy Resurrection Monastery from UNIREA CANTON, September 2010.

At the recent *Oriente Lumen* conference in Constantinople (Istanbul), Metropolitan Kalistos (Ware) gave a remarkable paper on the Council of Florence. This was the council that, meeting around 1439, attempted to produce reunion between the Latin West and the Greek East. On paper it succeeded. On paper. Almost all the Orthodox representatives signed off on the re-union, as did the Pope and the Western delegates. But the union proved to be as flimsy as the parchment on which it was written.

No sooner had they returned to Constantinople (in some cases as soon as they walked off their ships!) many of the Orthodox bishops renounced the union they had agreed to in Florence. Why? Their people were opposed to it. Why was there so much opposition? Certainly there were theological disputes over such things as the *filioque*, the use of leavened or unleavened bread, belief in purgatory, the role of the Pope. But in the end there was an even more basic problem. This is best expressed in a remark made by an Orthodox bishop of the time and which Metropolitan Kallistos quoted in his paper. The Greeks and the Latins were divided, said this bishop, "because our love has grown cold."

Local Monastery Video

LIFE TRANSFIGURED tells the story of the Orthodox Christian Monastery of the Transfiguration in **Ellwood City**, Pennsylvania. It was founded by Mother Alexandra, a former Romanian princess, and was consecrated in 1968. This video explores the history, daily life and commitment of these women as they pray, worship and extend hospitality and counsel to visitors seeking a relationship with God.

<http://video.google.com/videoplay?docid=5488126631653737945&hl=en#>

