

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...

Our next regular chapter meeting will be **Tuesday the 8th of September at 7 P.M.** The meeting will be held at **St. Edward Catholic Church in Youngstown.** **David Mills, a former editor of *Touchstone: A Journal of Mere Christianity* will be our speaker and moderator.** He is the author of *Knowing the Real Jesus* (Charis Books/Servant Publications) and the editor of a series of books featuring essays by leading literary scholars on prominent English Christians of the Twentieth Century, the first of which is *The Pilgrim's Guide: C. S. Lewis and the Art of Witness* (Eerdmans). He is working on volumes about J. R. R. Tolkien and G. K. Chesterton.. **David Mills's topic is "Sharing Mary: How to talk to Protestant and secular friends about the Mother of God"** His talk will be followed by a **panel discussion of converts describing their discovery (sometimes unwilling!) of Mary** David will share his thoughts on speaking of Mary in ecumenical contexts, mostly learned through his experience with *Touchstone*, and most of this would deal with the tension between the Catholic and Orthodox on the one side and our Protestant brothers on the other. David and his wife and their four children live outside Pittsburgh. They are members of the Catholic Church. Please come and join us for what promises to be an enjoyable evening.



Scalise, Calabro, Kilpatrick, McCarthy, S. Kolitsos, Kent, Fata, Mistovich, D.Demiduk, Siffrin, Bonnot Mansour, Elsey, G. Jensen, M. Jensen, Spinosa, Skurich, Tavolaro, Abbondanza, N.Bocciarei, R.Bocciarei and Democko. Dues are \$20 (\$25 family) per year; please mail check to address in masthead. Thank you for your membership.

Call Upon Mary

by Brother John M. Samaha, S.M.
The Virgin Mary, Our Mother Too

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Persecutions and similar adversities have caused the Christian faithful to migrate soon after they began to form communities in the Near East, Middle East, and Mediterranean Basin. They fled their homelands to seek a safe haven elsewhere. As the Muslim invasions mounted, challenges persisted through the Umayyad, Fatimid, and Mamlouk dynasties and continued through the duration of the Ottoman Empire (15th to the 20th centuries).

The difficulties of the last two centuries were no less aggravating not only for Eastern Christians, but also for Christian communities all over Asia, Africa, and parts of Europe. The two World Wars; the civil strife that erupted in Syria, Israel, Palestine, Iraq, India, Indonesia; and conflicts in other countries have continued the flow of emigrants. Oppression, famine, strife, lack of job opportunities, and other hardships again forced Christians to migrate not only to neighboring Middle Eastern countries, but also to Europe, to the Americas, and to Oceania.

Always and everywhere the Blessed Virgin Mary was part of Christian life as the faithful persevered and established parishes and communities in their new worlds. **(Continued next page)**

CHAPTER WEB SITE'S NEW INTERNET ADDRESS:
www.byzcath.org/stjohnchrysostom

IS YOUR NAME LISTED HERE?

Members who have paid 2009 dues are Mattiussi, Carchedi, Nakley, B. Berardi, G.Berardi, Gage, Schmidt, Rohan,, Perantinides, the Sisters of Queen of Heaven Monastery, Zavatsky, Sleever, A. Kolitsos, Muntean, Limbert, Demiduk, Witmer, R. Nolfi, N. Nolfi, Gall, C. Sarantopoulos, P. Sarantopoulos,

Generations later the immigrants of the expanded Church and their progeny still maintain their precious heritage and strive to solidify their communities.

The immigrants of today strive to preserve their religious heritage and spirituality as they celebrate their rich liturgical and paraliturgical services, and make efforts to hand on their respective traditions. Among these celebrations are a variety of sound and appropriate devotions to the Blessed Virgin Mary. But often the young do not understand the deeper special significance, and

need some instruction and assistance toward that end. It is important to enlighten our younger generation about these and other revered Marian devotions received from our ancestors, and to realize why they placed themselves under the mantle of our Blessed Mother's protection. The Church is both Apostolic and Marian, built upon the Apostles and the love of the Virgin Mary. Our Church has journeyed over the ages with the Virgin Mary, whose icon is engraved in every heart and honored in every home. Every morning and every evening and in every difficulty our people naturally sigh a prayer to our Blessed Mother. Everywhere the icon of the Virgin Mary is our constant companion. Christ-like devotion to Mary highlights her relationship to her Son, to the life of the Church, and to each of us personally. This manifests itself in our liturgical practices and various devotions.

If prayer, liturgical prayer in particular, is the true expression of faith, then all Christians of the East and of the West exhibit special veneration of Mary stemming from the Scriptures, the teachings of the Fathers of the Church, and the faith of its people. As Mother of our Redeemer she is also the spiritual mother of each of us, and leads us to her Son. Realizing this underscores the importance and need to return to and delve into the sources of our Marian heritage. This will energize our veneration of her and strengthen our filial attachment to her. This attachment to Mary is the attachment of children to a mother, and inspires us to have for her a shrine in every town, an icon in every home, and filial love for her in every heart.



St. Bernard (1090-1153), Abbot of Clairvaux in Burgundy, France, Doctor of the Church, and great devotee of Mary, reminds us to have recourse always to Mary by offering us the following thoughts: **In danger, anguish, or doubt, think of Mary and call upon her. Let the name of Mary never be far from your lips or heart. And to obtain the fruit of her prayers, do not forget the example of her life. Following Mary, you will never lose your way. Praying to her, you will never sink into despair. Contemplating Mary, you will never go wrong.**

With Mary's support, you will never fall. Beneath her protection, you will never fear. Under her guidance, you will never grow weary. And with her help, you will reach your heavenly goal.

Brother John M. Samaha, S.M., writes from Cupertino, CA

Pontifical Society of St John Chrysostom

<http://www.orientalelumen.org.uk/>

PRESIDENT, THE MOST REVD VINCENT NICHOLS, ARCHBISHOP OF WESTMINSTER. PATRON, HE GREGORIOS, ARCHBISHOP OF THYATEIRA AND GREAT BRITAIN. EMERITUS PRESIDENT, HE CARDINAL CORMAC MURPHY O'CONNOR.

The Re-founding of the Pontifical Society in 1926

The Pontifical Society of St. John Chrysostom was originally founded in England at the end of the nineteenth century. The original association died out and was re-founded in 1926 under the patronage of the Archbishop of Westminster. In two of its 1926 issues, the journal *Irénikon* reported the following: "On Wednesday, 31 March 1926, in the shadow of Westminster Cathedral, the inaugural meeting of the Society of Saint John Chrysostom was held under the presidency of His Eminence Cardinal Bourne. This society seeks to learn (**Continue next page**)

about the problems that exist between the Catholic Church and those Christians of the East who are not in communion with the Holy See, while avoiding all polemics."

"The new Society of Saint John Chrysostom, of which we spoke in our May issue (p. 119) has organized, for the end of this month, a series of conferences which will conclude with a solemn Slavonic Liturgy, celebrated in the great Cathedral of Westminster. His Eminence Cardinal Bourne, President of the Society, will open the week on the evening of the 26th in his cathedral Hall, and His Lordship Msgr. d'Herbigny will speak about the

Oriental Institute in Rome of which he is president. Three days of lectures will follow, over the course of which we note the following conferences: Mr. Herbert Ward will speak on the state of the Church in Mesopotamia; Dom Lambert Beauduin on the "the appeal of the Christian East and monastic hopes"; Count Bennisen and Prince Volkonsky

on iconography and Russian music respectively; Miss Gertrude Morrison on Greek monasticism in southern Italy. After an explanation of the Liturgy, on the evening of the 29th by Rev. Fr. David Balfour, Monk of Unity [ed: between Latin and Byzantine Rites, a member of the monastery founded by Dom Lambert Beauduin at Amay-sur-Meuse and now at Chevetogne in Belgium], the Congress will conclude on the morning of the 30th with what promises to be a splendid celebration. In the famous Westminster Cathedral, a large iconostasis will be erected in harmony with the cathedral's own Byzantine style architecture; Rev. Fr. Abrikosoff from Rome will sing the Divine Liturgy (preceded by Tierce) with Rev. Fr. Omez of Lille Seminary and Dom Andrew Stoelen of Amay concelebrating. The slavonic chants will be performed by the cathedral choir, which is renowned in the London musical world, under the direction of a Russian musician. The committee of the Society, which includes several eminent Catholics such as Doctors Myers and Vance, the Right Reverend Dom Butler, O.S.B., Rev. Frs. Martindale, S.J. and Vassall-Phillips, C.S.S.R., has invited European Catholics to this Congress who are involved with the work church unity,



including six Monks of Unity."

Father Peter Galadza of Sheptytsky Institute reports this information in footnote 286, pages 133-134 of his important new book *Unité en Division: Les Lettres de Lev Gillet*, ("un moine de l'église d'Orient") à Andrei Cheptytsky – 1921-1929 (Parole et Silence, Paris 2009). The note also claims that "The Society continued to exist in England **until 1989** and published a journal beginning in 1960." *Au contraire*, we are happy to report that rumours of our demise have been greatly exaggerated. *The picture shows a more recent event in Westminster Cathedral arranged by the diocese and the Society in*

2002: Lenten Orthodox Great Vespers, celebrated by Bishop Basil (Osborne) of Sergievo of the Russian Orthodox Diocese of Sourozh in the UK (now Bishop of Amphipolis for the Russian Vicariate in Western Europe of the Ecumenical Patriarchate), in the presence of HE Cormac Cardinal Murphy O'Connor, Archbishop of Westminster and his fellow Catholic Bishops, His Eminence Archbishop Gregorios of Thyateira and Great Britain, the Syriac Orthodox and Armenian

Bishops in London and other hierarchs, clergy and faithful of the Eastern Churches. The choir of the Ukrainian Greek Catholic Cathedral of the Holy Family in Mayfair sang the Vespers and the service was attended by almost 2,000 people.

POSTED BY REV. DR. ATHANASIUS D. MCVAY

"You cannot be too gentle, too kind. Shun even to appear harsh in your treatment of each other. Joy, radiant joy, streams from the face of him who gives and kindles joy in the heart of him who receives. All condemnation is from the devil. Never condemn each other. We condemn others only because we shun knowing ourselves. When we gaze at our own failings, we see such a swamp that nothing in another can equal it. That is why we turn away, and make much of the faults of others. Instead of condemning others, strive to reach inner peace. Keep silent, refrain from judgment. This will raise you above the deadly arrows of slander, insult and outrage and will shield your glowing hearts against all evil." - St Seraphim of Sarov

Orthodox Patriarch wants Euro-body with Catholics, Protestants

Stephen Brown

Lyon, France (ENI). Ecumenical Patriarch Bartholomeos I, a spiritual leader who represents Eastern Orthodox Christianity, has called for the creation of a churches' umbrella body in Europe to include Roman Catholics alongside Anglicans, Orthodox and Protestants.

"It is only by engaging in dialogue and by closely cooperating that the churches will prove capable of proclaiming the Gospel of Christ to the world in a convincing and effective way," the Orthodox leader said in a 19 July address in Lyon, France to mark the 50th anniversary of the founding of the Conference of European Churches.

CEC now has about 120 member churches, principally Anglican, Orthodox and Protestant, but Bartholomeos said that Europe needs a grouping that includes the Catholic Church.

This would help to promote unity between churches and enable them to act jointly on issues in Europe such as secularization, human rights violations, racism, the economic crisis, and threats to the environment.

"I am convinced that a conference of all the European churches, and I underline, all the European churches, working in harmony will be able to respond better to the sacred command to re-establish communion between the churches and to serve our contemporaries confronted as they are with so many complex problems," said Bartholomeos to applause.

"It will then be possible to promote more effectively the dialogue of the churches of Europe with the European institutions and the European Union," said the Patriarch, who is based in Istanbul, formerly Constantinople and one-time capital of the Byzantine Empire.

The Orthodox leader asked Cardinal Philippe Barbarin of Lyon, who was present in the audience, to transmit the proposal to "where it needs to go", in an apparent reference to the Vatican.

Bartholomeos warned that the failure of churches in Europe to match their statements about unity with specific actions calls into question their credibility.

"Procrastination cannot be justified," he said. "The future of the new Europe that is under construction is somber and, indeed, uncertain, being built as it is without Christian spiritual values which touch on everything concerning the support and protection of human beings and their dignity."

The 50th anniversary celebrations for CEC came during the church grouping's once-every-six-years assembly being held from 15-21 July in Lyon. This has gathered 300 delegates from CEC member churches and 500 other participants.

Bartholomeos said there is an obligation to, "re-establish

full communion between the Christian churches in Europe". Orthodox Christians and Catholics separated from one another several centuries before the 16th-century Reformation and the rise of Protestantism. The Patriarch noted efforts made in recent decades to overcome divisions. These include the Charta Oecumenica, a document signed in Strasbourg in 2001 by CEC and the Council of European (Catholic) Bishops' Conferences, and intended to boost inter-church cooperation.

However, many of its proposals have not been implemented by churches, and many Christian faithful are unaware of its recommendations, said Bartholomeos. "The result is that what we have said is not matched by our actions, which damages the credibility of our churches, and gives the impression ... that we are incapable of finding solutions to current problems," the Patriarch stated.

In February 2008, the president of CEC, the Rev. Jean-Arnold de Clermont, proposed the creation of a Council of European Churches that would also include the Catholic Church.

Speaking to journalists at the start of the Lyon assembly, de Clermont, a French Protestant pastor, urged steps to increase collaboration with the Catholic Church as well as with Evangelical groups.

"There is already a structure for cooperation between CEC and the Roman Catholic Church but this is not enough," said de Clermont. "The world of today couldn't care less about our [Christian] disputes. We need to have a common voice of the Christian churches in Europe."

The history of CEC goes back to January 1959, when representatives from 45 Protestant and Orthodox churches in 20 countries in Eastern and Western Europe gathered in Nyborg, Denmark.

During the Cold War, CEC helped bridge the divide between East and West. In recent years, the church grouping has played an active role in representing churches to institutions such as the European Union, the Strasbourg-based Council of Europe and the Organization for Security and Cooperation in Europe.

SIX OF OUR CHAPTER MEMBERS, BOTH CATHOLIC AND ORTHODOX, ATTENDED A JULY LECTURE AT THE ARAB AMERICAN COMMUNITY CENTER YOUNGSTOWN GIVEN BY ARCHBISHOP ATALLAH HANNA, A GREEK ORTHODOX HIERARCH FROM THE MIDDLE EAST WHO IS INVOLVED IN CHRISTIAN-ISLAMIC RELATIONS AND IS A MEMBER OF THE PALESTINIAN NATIONAL COMMITTEE.

07/07/2009

Kyrrill in Constantinople, a turning point important also for the dialogue with Rome

by NAT da Polis

The new Patriarch of Moscow and the Ecumenical Patriarch agree that the pan-Orthodox meeting in October consolidated the path towards Orthodox unity. Only a united Church can meet the challenges of today's world.

Istanbul (AsiaNews) – For his first foreign trip since his election Kyrill, Patriarch of Moscow, picked Constantinople.

His visit was dominated by a desire among Orthodox to consolidate the spirit of a new journey together, a process which began back in October at the pan-Orthodox meeting in Geneva.

Based on Kyrill's and Ecumenical Patriarch Bartholomew's remarks it is clear that the journey together, mutual respect and a consolidated Orthodox unity are important goals. Both leaders stressed the importance of the pan-Orthodox meeting in October, which laid down the grounds on which Christian Orthodoxy can develop its roadmap for the future.

Their respective address clearly expressed a strong desire to accelerate the ecumenical dialogue, a necessity in today's world whose challenges only a united Universal Church can meet.

Bartholomew began his homily by stressing the long and important witness of faith of the Russian Church, which survived 70 years of Communist captivity under an atheist regime, to begin its journey anew.

He also noted the personality of the new Patriarch of Moscow, Kyrill, expressing his gladness at his election not only because he is a man of deep religiosity but also because he is a great expert of the Christian world.

"Dear brother! Even though the atheist regime has fallen, the atheist practices of hedonism and



religious indifference flourish everywhere with all its consequences," the Patriarch said.

"Mass murder is committed in God's name and entire populations are uprooted from their land.

There is a disgraceful trade in human beings and an upsurge in nationalism and religious fanaticism. [. . .] Instead of standing united and offering convincing responses to the challenges of a desperately troubled world, we Christians are troubled by intrigue and divisions, scornfully unwilling to be conscious of our responsibility towards Our Pastor Jesus Christ, who wants to see love, peace and unity prevail among us. For only then, shall we be able to set a good example for the nations [of the world] and thus for the

Father of Light! [. . .] Indeed our last meeting in Geneva, which took place in an atmosphere of unity, stands as an example and a point of reference, and this not only for Orthodox Christians."

Kyrill's homily followed in the same spirit. In it the Patriarch of Moscow stressed the deep historical ties that link the two Churches, noting the gratitude the Russian people towards the Church of Constantinople, the Great Church of Christ.

Into his address the Patriarch turned to the spiritual contribution of the Russian Church. He described how the 70 years of captivity in which it was held helped it understand the importance of freedom and human rights.

"May our painful stories be useful; may they constitute the contribution the Russian Church can make to a world that is losing its way," Kyrill said.

"With our mind turned to the journey already undertaken we can say that the seed of Salvation that the missionaries of Constantinople sowed has given life to a rich and blessed fruit. This constitutes Christian Orthodoxy's shared inheritance."

"Our visit represents a good beginning to renew the fraternal relations between the two Churches on the path towards the One Holy Catholic and Apostolic Church of Christ," he said.

"From the bottom of our heart we agree with what you told every Orthodox (**Continue next page**)

at the pan-Orthodox meeting in October when you urged us to be conscious of our tradition and work for a united Church,” the Patriarch of Moscow said by way of conclusion as he addressed Bartholomew. In view of the new climate the issue of the Estonian Church appears to be on its way towards a peaceful resolution. Until now it had been a major stumbling block in relations between Moscow and Constantinople.

“The strength of our shared tradition of faith is stronger than any human division,” the Ecumenical Patriarch told the press. Kyrill agreed.

Bartholomew invited Kyrill to take part in next year’s pilgrimage in Cappadocia, cradle of Christianity, a land rich in Christian vestiges.

Some pundits also noted how Kyrill showed what he is made of, not submitting to political pressures, a sign that he is a true man of the Church.

Lastly, Kyrill met Turkish Prime Minister Erdogan and Religious Affairs Secretary Ali Baltakoglu.

Turkish sources reported that during the meeting Erdogan said that the Theological School in Chalki would open soon.

His Eminence Metropolitan PHILIP Announces the Establishment of the Convent of St. Thekla at Antiochian Village

It is with great joy that His Eminence Metropolitan PHILIP announces the establishment of the Convent of St. Thekla at the Antiochian Village.

The Acting Superior of the convent will be Mother Alexandra (Magan), and we welcome her with joy to the Antiochian Archdiocese of North America.

Mother Alexandra will take up residency at the Antiochian Village during the first week of July, and will live in temporary housing until such time as the residence building is constructed on the proposed site for the convent, which is on the main property at the Antiochian Village. This will allow her to experience a good part of the camping season, and to interact with our children.

She also has plans to attend the Archdiocese Convention in late July, and to have a presence at

the St. Thekla Pilgrimage which will be held at the Antiochian Village in September.

Mother Alexandra was born on October 11, 1965 in New Bedford, MA and is oldest of two surviving children. She was baptized in Saint James Roman Catholic Church and confirmed at the age of 13 at Our Lady of Fatima Parish. She attended public schools in her home town, graduating from New Bedford High School in 1983. After a short attendance at the University of Massachusetts in South Dartmouth, Massachusetts, she left the world and entered a Cistercian or Trappistine Convent where her introduction to Orthodoxy occurred. In 1990, she left primarily to pursue her education, working at several jobs to finance her education and attending Orthodox parishes. In 1994, she was granted a Bachelor of Arts equivalency from Saint Thomas Seminary in Denver, Colorado. When that school closed, she moved and restarted her theological education at Saint John’s University in Collegeville, Minnesota. In 1997, she was awarded Masters of Arts Degrees in Systematic Theology and Church History. While in graduate school, she served as the Assistant Director at the Episcopal House of Prayer in Collegeville. After graduating, she accepted a position at Montini Catholic High

School in Lombard, Illinois, where she served as Campus Minister, retreat director, instructor of Theology and Chairperson of the Theology Department for eight of her nine years at the school. After her move to Illinois, she attended Holy Transfiguration Antiochian Church in Wheaton, Illinois where she was formally received into the Orthodox faith and chrismated on Theophany 1998. When the parish moved, she attended Saint Joseph Church in Wheaton, Illinois. Having

paid her school loans, she resigned her position at the high school in 2006 to return to a normative monastic life at Holy Myrrhbearers Monastery in Otego, New York. In May of 2008 Bishop Tikhon of the Diocese of Eastern Pennsylvania received Mother Alexandra as a schemanun.



PRAY FOR THE UNITY OF THE APOSTOLIC CHURCHES!

Metropolitan Jonah calls for Full Communion With New Anglican Province

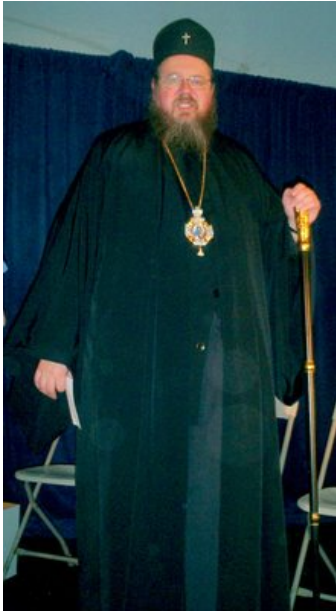
(Article is from an Anglican source)

By Michael Heidt

Special to Virtueonline

www.virtueonline.org

6/24/2009



Speaking on Wednesday morning to the ACNA Assembly, His Beatitude, Jonah, Metropolitan of All America and Canada and leader of the Orthodox Church in America (OCA), called for a "full... intercommunion" with the Anglican Church in North America. "What will it take," he asked, "for a true ecumenical reconciliation? That is what I am seeking by being with you today."

This marks the potential resumption of an Orthodox/Anglican dialogue that began a

hundred years ago between two missionary bishops, St. Tikhon of Moscow and Bishop Grafton of Fond du Lac, only to be broken off in the 1970s with the ordination of women. Metropolitan Jonah spoke as the successor of Tikhon, "I come to you as the successor of Tikhon... with the same openness, the same invitation, the same love and desire to unify Anglicanism and Orthodoxy." What would it take for this reconciliation to occur? The Metropolitan was explicit:

Full affirmation of the orthodox Faith of the Apostles and Church Fathers, the seven Ecumenical Councils, the Nicene Creed in its original form (without the filioque clause inserted at the Council of Toledo, 589 A.D.), all seven Sacraments and a rejection of 'the heresies of the Reformation.'

His Beatitude listed these in a series of 'isms'; Calvinism, anti-sacramentalism, iconoclasm and Gnosticism. The ordination of women to the Presbyterate and their consecration as Bishops has to end if intercommunion is to occur.

These are controversial words, especially given the make up of the Assembly, which is admittedly divided on key issues such as the ordination of women, the nature and number of the Sacraments and perhaps the essential character of the Church itself. Still, the delegates welcomed his candor with applause, perhaps because

His Beatitude was self-evidently "speaking the truth with love." Less controversially, he called for a true renunciation of sin and immorality, "We must eliminate any shred of immorality in our lives," not least because sin "kills and maims the soul," likewise immorality, which destroys the soul and "demoralizes our culture." Coming from a faith tradition fully alive to the aggressive threat of militant Islam, the Metropolitan issued the following warning:; a culture demoralized by immorality "cannot stand up to the strict asceticism of Islam."

He then spoke to the current blurring of gender identity.

Homosexuality not only "destroys authentic masculinity, it destroys authentic womanhood." Again, "gay ideology is neither from nurture or nature... we cannot accept their lifestyle or validate their unions." These are not something healthy, but "something to be healed". His Beatitude was equally emphatic on abortion, "Abortion not only rips out the soul of the fetus from the body of a woman, it rips out her own soul also... We must stand together in an absolute condemnation of abortion." The Assembly rose in thunderous acclamation. There should be no doubt whatsoever that ACNA stands for the life of the unborn child.

The Metropolitan's words on the unity of the Church were equally well received. We must find, "unity of vision, unity of life, unity of being in Jesus Christ" in the power of the Holy Spirit. This is to be found in true orthodoxy, which means, for Jonah at least, not simply "right opinion", but also "right glory", which is discovered in the worship of God. This gives the faithful entry into the liturgy of the Angels and Saints as revealed to Moses, Ezekiel and St. John, being a true participation on earth in the worship of heaven. The same meeting of heaven and earth is to be found in the Church; this "is not simply human, it is divine," and to be believed in as we believe in Jesus Himself - not merely as a man made institution, who may or may not "like the same prayer Book", but as the organic union of Christians with Our Savior in the Body of Christ. Again, this met with spontaneous applause.

The same approval was given to his Beatitude's description of faith and the necessity of surrendering to Christ.

"Faith... is the knowledge of the heart (that) I have died and my life is hidden in the heart of God... it is only Jesus that matters."

This means a total self-oblation:

"We have to surrender to God in the depths of our being," and this "is that spiritual quest... to be transformed by the Spirit." The corollary of this is radical forgiveness and a giving up of all resentments against those (**Continued next page**)

"who have offended ... abused... (and) slandered you... When you forgive like that, you liken yourself to Jesus Christ."

This, in the end, was at the heart of Metropolitan's message. He called on ACNA to embrace Christ in His totality - in His Church and Sacraments, in the Faith and Morals handed down by Jesus Himself to the faithful throughout the ages, and in that true repentance which is nothing other than complete surrender of self to the mind and Person of Our Lord. With such a spirit in place, his vision of unity between loyal Anglicans and Orthodoxy may be realized. There can be no question that the invitation is on the table, and the prize is big, nothing less than the recognized integration of the Anglican Church in North America with historic Catholicism. Will ACNA rise to the challenge?

Religion key to foreign policy, says HKS speaker

'Religious ideas inform national identity' By Ruth Walker Special to the Harvard News Office

As President Obama and his new administration seek to redirect U.S. foreign policy back toward more emphasis on diplomacy and less on the use of force, they should not overlook Orthodox Christianity as a resource.

That was the message, implicit and explicit, that Elizabeth Prodromou, assistant professor of international relations at Boston University, carried to the Belfer Center Library Monday (May 11). "It's impossible to ignore the Orthodox churches," with their 350 million adherents, she said. They are relevant in three parts of the world where the Obama administration seeks to hit the "reset" button — Russia, the Middle East, and Europe.

The relationships Orthodox churches have with their national governments are unquestionably different from those of churches in the West. They are at least "tight," and arguably complicitous. But these churches are not monolithic, she said. "Underneath the umbrellas of these official churches there are myriad cleavages and subgroups." Some of these hold views more helpful to U.S. interests than others, and smart policy, she suggested, would be to engage with those more helpful elements. A first step would be "acknowledging that the official church is not a unified actor."

Prodromou began her talk, "Religion and U.S. Foreign Policy: Understanding and Engagement with Orthodox Christianity in Russia, the Middle East, and Europe," by noting that it is a commonplace to observe that social

scientists and policymakers have "rediscovered" religion since the end of the Cold War.

"But there's a curious ahistorical side of this," she said. Policymakers tend to see religion broadly as a threat to U.S. interests. But they also tend to forget the role that religion, specifically Christianity, has had historically in nation building in the United States. "Religious ideas informed the particularities of national identity," Prodromou said. This is seen in the story of the Pilgrims' landing at Plymouth and in the conception of the rights articulated in the Declaration of Independence as divinely granted. More recently, it was also seen in the explicit framing of the Cold War as a conflict with "Godless communism."

And indeed, Orthodox Christianity figured into high-level American thinking during the Cold War, according to Prodromou. Recently declassified archives show, she said, that President Dwight Eisenhower and his secretary of state, John Foster Dulles, understood the importance of Orthodox Christianity in Russia, Ukraine, and also the "post-Ottoman space" of Southeastern Europe and the Middle East.

Those parts of the world are relevant again — or still — as the Obama administration seeks to create "change you can believe in." In foreign policy terms, Prodromou said, this means "the reevaluation of diplomacy over force, multilateralism and partnership over unilateralism and exceptionalism." It also means "a reconceptualization of global cultural heterogeneity in terms of religious pluralism and constructive engagement, rather than religious cleavage and civilizational conflict."

All this matters for Orthodox Christianity, Prodromou continued, because Obama has mapped this vision onto certain specific geographical areas where Orthodoxy is important. Failure to understand this means that the United States has not yet "leveraged the assets" of this historic faith.

She warned against two tendencies in American views — two "ideologies of otherness" that lead to the omission or misunderstanding of Orthodox Christianity from foreign policy thinking. One is a "neo-bipolar," or neo-Cold-War, view. This is a tendency to see the Orthodox Church as too closely aligned with a Russia that seems to be hardening back into its old authoritarian ways. The other tendency is a sort of "neo-Orientalist" view of Orthodoxy. This would cast it as a "mongrelized religion," somehow muddled by proximity to Islam.

(Continued next page)

In addition to her role at Boston University, Prodromou is also a member of the United States Commission on International Religious Freedom. The commission was established by Congress after it passed the International Religious Freedom Act (IRFA) of 1998, which makes support for freedom of religion around the world an explicit goal of U.S. foreign policy. The commission monitors the state of religious liberty around the world and attempts to identify governments that are falling short.

Taking care to speak as an academic rather than a commissioner, Prodromou expressed some reservations about IRFA. One of its “unanticipated negative consequences,” she said, is that “religion has been instrumentalized.” People around the world understand that conservative Jewish and Christian activists around the world had a big role in getting the law passed in the first place. The act has been “read negatively,” as something used to support or justify proselytizing and to further U.S. foreign policy interests.

Religious liberty is an element of all the “human rights architectures” to which the United States is committed. But IRFA “may have set the bar too high,” she said, by in effect putting U.S. support for international religious liberty on the same level of foreign policy objectives as strategic national interest.

The law mandates sanctions against countries found wanting in their support of religious liberty, some of them allies or friends of the United States — Saudi Arabia, for instance. By waiving sanctions, as the law does allow, “The United States opens itself up to inconsistency at best and hypocrisy at worst,” Prodromou said.

Prodromou’s talk was hosted the Kokkalis Program on Southeastern and East-Central Europe. It was also co-sponsored by the Weatherhead Center for International Affairs Religion and Politics Seminar Series.

Role of bishop of Rome key to Catholic-Orthodox progress, pope says

By Cindy Wooden

Catholic News Service

VATICAN CITY (CNS) -- A common understanding of the role the bishop of Rome played in the united Christianity of the first millennium is essential for resolving the question of the primacy of the pope in a united church, Pope Benedict XVI said.

The pope met June 27 with Orthodox Metropolitan

Emmanuel of France, Bishop Athenagoras of Sinope, who serves as the assistant metropolitan of Belgium, and Deacon Ioakim Billis of the Ecumenical Patriarchate of Constantinople.

The three Greek Orthodox represented Ecumenical Patriarch Bartholomew of Constantinople at the evening prayer service closing the year of St. Paul June 28 and at the pope's Mass for the feast of Sts. Peter and Paul June 29.

Meeting the delegation privately before the festivities began, the pope said the year of St. Paul was a year "of prayer, of reflection and of exchanging gestures of communion between Rome and Constantinople."

The pope said the joint activities were the best way to honor St. Paul, who urged Christians "'to preserve the unity of the spirit through the bond of peace,' teaching us that there is 'only one body and one spirit.'"

The participation of the Orthodox delegation in the late-June liturgies "reminds us of our common commitment to the search for full communion," Pope Benedict said.

"You already know this, but I am pleased to confirm today that the Catholic Church intends to contribute in every way to making it possible to re-establish full communion in response to Christ's will for his disciples," he said.

Pope Benedict said the international Catholic-Orthodox dialogue commission would meet in October in Cyprus "to face a theme crucial for relations between the East and West, that is the 'role of the bishop of Rome in the communion of the church in the first millennium.'"

Ecumenical experts believe agreement on how the pope, the bishop of Rome, exercised his ministry before Christianity split into East and West is essential for discovering the way the papacy could be exercised in the church if Catholics and Orthodox successfully reunite.

"I want the participants in the Catholic-Orthodox dialogue to know that my prayers accompany them and that this dialogue has the complete support of the Catholic Church," Pope Benedict told the Orthodox delegation.

"With all my heart, I hope that the misunderstandings and tensions encountered by the Orthodox delegates during the last plenary session of the commission have been overcome in fraternal love so that this dialogue will be more broadly (**Continued next page**)

representative of Orthodoxy," the pope said. At the last plenary gathering, held in Italy in 2007, the Russian Orthodox delegation walked out to protest the presence of a delegation from the Estonian Orthodox Church, recognized as autonomous by the Ecumenical Patriarchate of Constantinople but not by the Russian Orthodox Church.

Wednesday, July 29, 2009

How Benedict XVI "Calibrates"

Ecumenical Discussions

from the blog Gregorian Rite Catholic
Benedict XVI is "on board" with ecumenism, but he calibrates it carefully. It is a refreshing change from the near-indifferentism that characterized the previous pontificate.

The first substantial ecumenical address he gave was in Cologne. And everyone was all aflutter when he said this: "On the other hand, this unity does not mean what could be called ecumenism of the return: that is, to deny and to reject one's own faith history. Absolutely not! "It does not mean uniformity in all expressions of theology and spirituality, in liturgical forms and in discipline. Unity in multiplicity, and multiplicity in unity: in my Homily for the Solemnity of Sts. Peter and Paul on 29 June last, I insisted that full unity and true catholicity in the original sense of the word go together. As a necessary condition for the achievement of this coexistence, the commitment to unity must be constantly purified and renewed; it must constantly grow and mature."

One Fr. Brian Harrison ventured the point that the Holy Father had not included doctrine in his list of those things that could not be uniform:

"The first impression here is that Pope Benedict is right in line with Cardinal Kasper and other ecumaniac luminaries. ... But what, precisely, is Benedict ruling out when he rules out so categorically this dreaded, abhorrent, unthinkable 'return' of the separated brethren? He answers this question by proceeding to rule out any future requirement of 'uniformity' in four distinct and specific areas of the Church's life: theology, spirituality, liturgical forms, and discipline. Note well that the Pope conspicuously fails to include doctrine among these areas in which uniformity will not be required.

"Now I would suggest that this omission," continues Harrison, "to the extent that it comes to be taken seriously and implemented at high levels, really amounts to a pulling the rug out from under the feet of heretical ecumenists. It's the old Catholic orthodoxy creeping in again by the postconciliar back door. For what

preconciliar pope ever insisted on uniformity in any of the four areas specified now by Benedict XVI?"

I would go further than Fr. Harrison. Theology, spirituality, liturgical forms, and discipline are not "doctrine free." They do admit of variety in the sense that the Church grants us a wide field in which to explore legitimate differences of expression of the essence of the faith. But fundamentally liturgy is doctrine, however differently the various rites manifest themselves. The various theological schools, whether in Carthage, Alexandria, Aosta, or Aquino, expressed differently the essence of the faith, but this did not amount to new faiths. The problem of theologies, such as those of Duns Scotus and Gabriel Biel was precisely that they did pose new doctrinal formulations and so were repudiated at the Council of Trent.

So what Pope Benedict is saying here is that while strict uniformity has never been characteristic of Catholicism (and that is true even of the so-called "Tridentine" era; cf. Simon Ditchfield, *Liturgy, Sanctity and History in Tridentine Italy: Pietro Maria Campi and the Preservation of the Particular*. Cambridge, 2002), doctrinal uniformity is and it affects all aspects of Catholicism. Notice that the Holy Father says: "expressions of theology and spirituality, in liturgical forms and in discipline." Expressions are ways of explaining the *regula fidei* and doctrinal essence of Catholicism. They themselves are not the *regula fidei* and doctrinal essence. The same obtains for liturgical forms and discipline.

On 6 December 2007, the Holy Father addressed the joint international commission sponsored by the Baptist World Alliance and the Pontifical Council for Promoting Christian Unity. Among the remarks the Holy Father offered were these:

"The theme which you have chosen for this phase of contacts – The Word of God in the Life of the Church: Scripture, Tradition and Koinonia – offers a promising context for the examination of such historically controverted issues as the relationship between Scripture and Tradition, the understanding of Baptism and the sacraments, the place of Mary in the communion of the Church, and the nature of oversight and primacy in the Church's ministerial structure. If our hope for reconciliation and greater fellowship between Baptists and Catholics is to be realized, issues such as these need to be faced together, in a spirit of openness, mutual respect and fidelity to the liberating truth and saving power of the Gospel of Jesus Christ."

How do you think the Holy Father is going to come down on these issues? **(Continued next page)**

Or, when he addressed an ecumenical on his visit to the United States in April, 2008: "Too often those who are not Christians, as they observe the splintering of Christian communities, are understandably confused about the Gospel message itself. Fundamental Christian beliefs and practices are sometimes changed within communities by so-called "prophetic actions" that are based on a hermeneutic not always consonant with the datum of Scripture and Tradition. Communities consequently give up the attempt to act as a unified body, choosing instead to function according to the idea of "local options". Somewhere in this process the need for diachronic koinonia – communion with the Church in every age – is lost, just at the time when the world is losing its bearings and needs a persuasive common witness to the saving power of the Gospel (cf. Rom 1:18-23). . . . My dear friends, the power of the kerygma has lost none of its internal dynamism. Yet we must ask ourselves whether its full force has not been attenuated by a relativistic approach to Christian doctrine similar to that found in secular ideologies, which, in alleging that science alone is "objective", relegate religion entirely to the subjective sphere of individual feeling. Scientific discoveries, and their application through human ingenuity, undoubtedly offer new possibilities for the betterment of humankind. This does not mean, however, that the "knowable" is limited to the empirically verifiable, nor religion restricted to the shifting realm of "personal experience. For Christians to accept this faulty line of reasoning would lead to the notion that there is little need to emphasize objective truth in the presentation of the Christian faith, for one need but follow his or her own conscience and choose a community that best suits his or her individual tastes. The result is seen in the continual proliferation of communities which often eschew institutional structures and minimize the importance of doctrinal content for Christian living. Even within the ecumenical movement, Christians may be reluctant to assert the role of doctrine for fear that it would only exacerbate rather than heal the wounds of division. Yet a clear, convincing testimony to the salvation wrought for us in Christ Jesus has to be based upon the notion of normative apostolic teaching: a teaching which indeed underlies the inspired word of God and sustains the sacramental life of Christians today."



I wonder who he's talking about here? So far, the Holy Father has adduced religious relativism, the sacraments, doctrine, individual communities organized according to individual tastes, subjectivity, Scripture AND Tradition, and "so-called 'prophetic' actions." In particular, the Pope makes a point of highlighting: ". . . the need for diachronic koinonia – communion with the Church in every age . . ." which is precisely where the evangelical Protestant groups (as well as the pentecostals and "independent Christians") are in arrears. Traditional Catholics who are always in distress whenever ecumenism comes up would do well to reread the Holy Father's ecumenical addresses. He is not

about to give away the store.
Posted by Prima

FATHER GREGORY JENSEN'S BLOG--

<http://palamas.info/>

"Given the importance of St Benedict and the Cistercian fathers in particular to both my spiritual life and my vocation as a priest, I appreciated Br Stephen's summary of monastic life. In my own view, Benedictine monastic life is as close to Orthodoxy as one will find in Western Christianity." Go there and read the post: **The Best Thing About Being a Benedictine Is Having No Charism**

June 26, 2009 **THE ORTHODOX-CATHOLIC THEOLOGICAL CONSULTATION HELD ITS 76TH MEETING STUDYING NATURE OF COMMUNION AND AUTHORITY.**

ORTHODOX CHRISTIAN LAITY hosts Unity Conference DATE: October 29-31, 2009 LOCATION: Antiochian Village, Ligonier, PA

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

LIGHT OF THE EAST

Newsletter of the Society
Of St. John Chrysostom
(Youngstown-Warren Chapter)
C/o Vito R. Carchedi
35 Schenley Ave. Struthers, OH 44471

The Society of Saint John Chrysostom is an ecumenical group of clergy and laypeople which promotes Eastern Christianity and Ecumenical Dialogue between the Eastern and Western Churches. It sponsors the Eastern Churches Journal and the annual Orientale Lumen Conferences. Chapters of the Society are located in several cities around the United States and meet regularly on a regional basis. The national organization is based in Washington, D.C.

+REGULAR MEETING OF THE YOUNGSTOWN-WARREN CHAPTER OF THE SOCIETY OF SAINT JOHN CHRYSOSTOM

+TUESDAY SEPTEMBER 8, 2009

+ 7:00 P.M. (PRAYER)

+ST. EDWARD CATHOLIC CHURCH, 240 TOD LANE YOUNGSTOWN 44504

+ SPEAKER: DAVID MILLS, EDITOR AND WRITER ALONG WITH A PANEL

+TOPIC: DISCOVERING MARY: QUESTIONS AND ANSWERS ABOUT THE MOTHER OF GOD

+PRAY FOR THE UNITY OF THE APOSTOLIC CHURCHES!

+PASS THIS NEWSLETTER ON TO A FRIEND.