

light of the east



NEWSLETTER OF THE YOUNGSTOWN-WARREN CHAPTER OF THE SOCIETY OF SAINT JOHN CHRYSOSTOM
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FROM THE EDITOR...

Dear Members and Friends, The next regular chapter meeting will be **Thursday, March 10, 7pm at Archangel Michael Greek Orthodox Church, 401 12th Street Campbell, OH, 44405** Our speaker will be Fr. Daniel Rogich Rev. Daniel M. Rogich is the parish priest of Holy Trinity Greek Orthodox Church, in Canton, Ohio. A graduate of St. Vladimir's Seminary, he obtained his Doctorate in Theology from Duquesne University, Pittsburgh, PA. A clergyman for twenty-five years, Fr Rogich has authored five books, and numerous articles on spirituality, christology, and hagiography. A translator of Greek texts, particularly those of St. Gregory Palamas, e.g., Treatise on the Spiritual Life, as well as the author of *Becoming Uncreated: The Journey to Human Authenticity*, he has taught at St. Vladimir's Seminary, St Sava Serbian Seminary (Chicago), as well as currently teaching at Walsh University, Canton, Ohio. His wife, Dr. Maria Pappas-Rogich, professor of Gerontology and Public Health at Walsh University are the parents of two adult children, Anastasia and Nikolai Rogich.

As the Catholic and Orthodox Churches have been described as "**Two Lungs of the Universal Church.**" What does this mean? Rev



Dr Daniel Rogich will speak on several of the key ecclesiological components as well as current discussions of a vision of the potential union of the "Sister Churches."

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

CHAPTER DUES 2016 PAID

Fr. Rohan, Fr. Rusnak, Fr. Loveless, Nakley, Democko, Fr. Witmer, Br. Dominic, Br. Peter, Joan Binsley, Jenna Binsley, Stanislaw, Sleever, Vito Carchedi, Donna Carchedi, Benedictine Sisters, Fr. Schmidt, Basista, Barkett, Vasilchek, Billcheck, Demiduk. Fr. Ettinger, Fr. Manning, Jacquet, Chorbishop Kail, Msgr. Spinosa, Fr. Hilinski, Beri Berardi, Chris Berardi, Fr. Conoboy, Deckant, Fr. Rudjak, Fr. Mastroberte, Jim Dershaw, Esther Dershaw, Fr. Bonnot (If you haven't paid mail check payable for \$20 (25 family 15 student) to the Society of St. John Chrysostom in care of Vito R. Carchedi, 35 Schenley Ave. Struthers, OH 44471

Vatican theological dialogue with the Orthodox Church. Between collegiality and primacy

L'Osservatore Romano Google translation from Italian

(Andrea Palmieri, Under-Secretary of the Pontifical Council for Promoting Christian Unity) In the past year, the theological dialogue between the Catholic Church and the Orthodox Church led by the International Joint Commission has continued to focus on the study of the matter the crucial relationship between primacy and collegiality in the Church.



The difficulty of reaching the publication of a new document that expresses a common vision shared by Catholics and Orthodox on the way primacy and collegiality must be articulated concretely in the life of the Church, especially at the universal level, the question raised by the document already approved in Ravenna in 2007, "The ecclesiological and canonical consequences of the sacramental nature of the Church. Ecclesial communion, conciliarity and authority", is mainly due to two factors. First, the topic in question is at the heart of the historic dispute between Catholics and Orthodox, especially as it has developed in the second millennium. The work of the International Joint Commission is somehow conditioned by centuries of disputes and controversies on the issue of the primacy of the Bishop of Rome, during which the positions were radicalized ending up appearing almost

irreconcilable. These radical positions are often still lives in the consciousness of a part of pastors and faithful, who, why, look with great suspicion the work of the Joint Commission International.

Another reason is methodological. At first, the Commission examined the issue of the relationship between primacy and collegiality to the level of the universal Church with a historical approach, trying to describe, through the careful analysis of historical sources, patristic and canonical, which was the role of the bishop of Rome in the communion of the Church during the first millennium. The inability to reach a common understanding of the sources analyzed has led some members of the Commission to propose to give up a historical methodology and to resort to a more speculative theology to show how the need of primacy and collegiality at the universal level, as well as to their mutual association, it is based on solid theological and ecclesiological principles and not only on a mere practice opportunities aimed at proper functioning of the church institutions. A draft document inspired by this type of approach has been criticized by some members of the Commission during the plenary session, held in Amman in September 2014, as they considered incorrect to depend on the development of all the institutions of the Church's life in all its level directly from a theological model. In fact, the contrast between historical and theological methodology is only theoretical. While the primacy belongs to the being of the Church as willed by God, it is equally true that the historical development of the church institutions is not without theological value. Because, for us Christians, that God reveals himself in history is a matter of faith, we must know how to recognize the signs of his presence and his action in the history of the Church. Only by integrating the two approaches will be possible to identify, in practice according to which the primacy of the Church of Rome was exercised in the first millennium, some elements not only inspirational but normative mode of operation of a universal primacy which can be accepted today by both Catholics by the Orthodox.

Aware of these difficulties, during the plenary session in Amman,(Continue next page)

the Commission had decided to draft a new document. The draft prepared for that meeting, however, was deemed not yet ready for publication as lacking sufficient depth theological. For this reason, members of the Joint International Commission entrusted to the Coordination Committee a mandate to review and complete the text drafted in Amman. To this end, 25 to 27 June, took place in Rome a meeting of the drafting group, four members from as many Catholics and Orthodox members (the Ecumenical Patriarchate, the Patriarchate of Moscow, the Patriarchate of Romania, Church of Cyprus), which has enriched the draft document, with contributions previously submitted to the two co-secretaries of the members of the Commission present the above plenary.

Then, 14 to 19 September, in Rome was held the meeting of the Joint Committee of Coordination consists of nine members from as many Catholics and Orthodox, chaired by Cardinal Kurt Koch, president of the Pontifical Council for the Promotion of Christian Unity, and Metropolitan of Pergamon, Ioannis Zizioulas, the ecumenical patriarchate. The Coordination Committee has completed the study of the draft document to be submitted to the plenary of the International Joint Commission, which will meet in September to assess whether the difficulties mentioned above have been overcome and you will finally proceed with the publication of the text.

Pope Francis expressed its support for the work of the International Joint Commission in a speech last June 27, during the traditional visit to Rome by a delegation of the Ecumenical Patriarchate for the feast of Saints Peter and Paul: "The problems that you may encounter in the course theological dialogue should not lead to discouragement or resignation. The careful consideration of how to articulate the Church's life the principle of collegiality and the service of the one who presides offer a significant contribution to the advancement of relations between our Churches. "

The Holy Father then returned to talk about the relationship between collegiality and primacy, speaking at the commemoration of the fiftieth anniversary of the Synod of Bishops last October 17, with some weighty considerations:

"I am convinced that, in a Church synod, also the exercise of the Petrine primacy will receive greater light. The Pope is not, by itself, above the Church; but inside it as among the baptized and baptized in the Episcopal College as a bishop among bishops, called at the same time - as the Successor of Peter - to lead the Church of Rome which presides in all the churches. " The theological dialogue between the Catholic Church and the Orthodox Church has found a further source of encouragement in the commemoration of the fiftieth anniversary of the removal from memory and from the midst of the Church the sentences of excommunication mutually exchanged by the Church of Rome and the Church of Constantinople in 1054, which recurred anniversary Dec. 7. This significant event, which can rightly be considered as a cornerstone of the so-called dialogue of charity, was remembered in the messages of Pope Francis and the Ecumenical Patriarch Bartholomew during his visit to the Phanar the delegation of the Holy See for the feast of Saint Andrew, Patron of the Church of Constantinople, on November 30. Remembering the brave gesture made by Blessed Pope Paul VI and Patriarch Athenagoras, in which the logic of antagonism, mistrust and hostility, symbolized by the mutual excommunications, has been replaced by logic of love and brotherhood, represented by our fraternal embrace, the Holy Father affirmed that "having re-established a relationship of love and brotherhood, in a spirit of mutual trust, respect and charity, there is no longer any impediment to Eucharistic communion that can not be overcome through prayer, the purification of hearts, the dialogue and the affirmation of the truth. "

For his part, Patriarch Bartholomew, he highlighted the importance of the dialogue of increasingly intense among Catholics and Orthodox, had this to say about the dialogue of truth: "We recognize and admit the difficulties that this dialogue is going through, especially in its current phase, in which they discussed thorny issues such as the primacy in the Church; However, we are encouraged to see that you have already laid solid foundations and adequate to resolve the issue with the extraordinary joint(Continue next page)

text of Ravenna, which creates the context and conditions for the exercise of the primacy in the Church, which is a record of service, rooted in the very nature of the Church, and extremely necessary for the performance of his ministry in the world. "

While the theological dialogue continues its work, is a source of great hope that Catholics and Orthodox have to walk together in offering a common witness commitment to care for creation. From this point of view, it has an extraordinary ecumenical importance of the fact that, in the encyclical *Praised be ' , Pope Francis has wanted to remember, as an example, the commitment of the Ecumenical Patriarch Bartholomew for the care of creation (cf. ' Praised be You ' , n. 8-9). In addition, the Holy Father, in a letter, in addition to Cardinal Koch, Cardinal Peter Turkson, President of the Pontifical Council for Justice and Peace, on August 6, he instituted the World Day of Prayer for the care of creation to be celebrated every year on September 1, as is the Ecumenical Patriarchate for many years.*

Despite the difficulties described above, is, therefore, might have hope that this dialogue will lead, in time and with its mode, abundant fruit on the way towards full and visible unity of all Christians. **L'Osservatore Romano, January 17, 2016**

REUNION

If I can unite in myself the thought and devotion of Eastern and Western Christendom, the Greek and the Latin Fathers, the Russian and the Spanish mystics, I can prepare in myself the reunion of divided Christians. From that secret and unspoken unity in myself can eventually come a visible and manifest unity of all Christians. If we want to bring together what is divided, we cannot do so by imposing one division upon the other. If we do this, the union is not Christian. It is political and doomed to further conflict. We must contain all the divided worlds in ourselves and transcend them in Christ. **Thomas Merton**

LORENZO SCUPOLI Witness to a Common Tradition

from: <http://fatherdavidbirdosb.blogspot.com/>

Lorenzo Scupoli was born in Apulia in 1530 and died in 1610. In 1569, he became a member of the Theatine congregation which was dedicated to the reform of the Church, especially the clergy, and to combat the Reformation of Martin Luther. In 1577 he was ordained a priest; but in 1585 he was suspended a divinis after a false accusation and remained suspended till shortly before his death when he was completely cleared and his good name restored.

During the time of humiliation and frustration, he accepted all that happened with humility, and offered his sufferings up to God. If he were canonized he could be patron saint of suspended priests, because, for him, it was a way to sanctity.

In 1589, while suspended, he published "The Spiritual Combat" which went into sixty publications in twenty years and in several languages, not only the usual ones, but also Greek, Armenian, Arabic and Japanese.

In Greece, it was translated by [St Nicodemos of the Holy Mountain](#) who was a mystic and spiritual father in his own right. He is most famous for his compiling the [Philocalia](#) which is of immense spiritual importance in Orthodoxy and is one of the major causes of the revival of the Hesychast school of spirituality. He also translated the [Exercises of St Ignatius of Loyola](#), attributing them to a "wise man".. He combined being profoundly loyal to his own Orthodox Tradition, while being completely open to ours, recognizing, in spite of the differences of emphasis, the common Tradition behind both. Would that some abbots of the Holy Mountain were as open nowadays!!

In the 19th Century, "Spiritual Combat" was translated into Russian by [St Theophan the Recluse](#) (1815 - 1894) who also helped to translate the Philocalia (Continue next page)



into Russian. His own spiritual emphasis was to aim at continuous prayer, not just praying frequently, but always.

I chose Lorenzo Scupoli as subject for this post because I heard him referred to in an Orthodox podcast as an Orthodox spiritual writer and decided to put the record straight; not snatching ownership for us papists but rejoicing in a common Tradition.

EASTERN CHRISTIANS AND EGYPT'S PRESIDENT

by Ayman S. Ibrahim 1-12-16 from:

<http://www.firstthings.com/>

Egypt's Coptic Christians follow the Julian calendar in celebrating Christmas on January 7th of each year. For the second consecutive year, Egyptian president Abdul-Fattah al-Sisi surprised them with an exceptionally kind gesture, once again personally attending their Coptic Christmas Eve mass and offering them his well-wishes. He is the first Egyptian President since 1952 to attend Christmas Eve Mass. All previous presidents—Naguib, Nasser, Sadat, Mubarak, and Morsi—never attended Coptic Christmas mass, which is the most important celebration in any given year for Egypt's Copts.

Egypt is a majority-Muslim nation. Most of its Muslims are Sunni. While there are no official statistics, Egypt's Christians constitute around 12 percent of the 90 million people who make up the most populous Arab country. Al-Sisi is well-known as a committed Sunni Muslim. He came to power in June 2014, after the revolution of Egypt's people against former Islamist President Mohamed Morsi, calling on the military for the termination of the devastating tenure of the Muslim Brotherhood regime.

According to various news accounts, Al-Sisi entered St. Mark Cathedral on Coptic Christmas Eve and was greeted with joyful cheers and jubilant applause. The Coptic Pope, Tawadros II, as well as tens of Coptic Bishops and deacons, warmly welcomed the President. His speech was often interrupted by clapping and cheers of "We love you" from the

attendees.

This gesture is remarkable.

Al-Sisi is increasingly winning the hearts of Egypt's Copts. His first words in the Coptic mass were: "Merry Christmas to you [Copts], and to all of us [Muslims and Christians]."

He situates himself in contrast with his Muslim Brotherhood predecessor, Mohammed Morsi, whose rule witnessed unprecedented sectarian tensions against Christians. The events included attacks on the Coptic Cathedral by thugs, vigilantes, and Muslim Brotherhood police forces for the first time in history. More than 58 other Coptic churches were set ablaze. During the Muslim Brotherhood's time in



power, various radical Sunni preachers took advantage of the Islamists' rule and insisted on a religious authoritative ruling (*fatwa*) affirming that Muslims are not supposed to congratulate Christians on Christmas day. Christians believe in the divinity and crucifixion of Jesus Christ, and they must **not** be affirmed in their faith. Islamists, in those days, publicly called Christians "dirty cross worshippers," "infidels," and "miscreant crusaders."

In visiting the Coptic Cathedral, al-Sisi offers a different message to the Copts and the world: not all Muslims are intolerant.

Al-Sisi, in his visit, declared: "No one can ever separate us [Muslims and Christians]."

Moreover, he acknowledged that the government has been delinquent in repairing and renovating the destroyed churches.

Addressing the Coptic Pope, al-Sisi vowed that all these churches and Copt-owned homes will be repaired and rebuilt (Continue next page)

this year. Addressing Coptic worshippers, al-Sisi said, “Please accept our apologies about that [the burning and destruction of the churches during the rule of Islamists].” This is the first time in the history of modern Egypt that the Sunni Muslim president has presented an official apology to the Copts. He concluded, “Long live Egypt with all of us!”

The comments of al-Sisi to the Copts this week follow his call for a reformation in Islam. Last January, speaking before Muslim clerics of al-Azhar, a prestigious Sunni University, al-Sisi requested from them a reformation of contemporary Muslim discourse, encouraging them to speak and support a renewed vision of Islam, especially in how Muslims are to interpret the corpus of Islamic texts and traditions, precisely those that relate to the treatment non-Muslims.

This is an extraordinary example of tolerance and religious coexistence. In such troubling times, with sounds of radical religious slogans and discourses, the example of al-Sisi stands out as unique and commendable.

Ayman S. Ibrahim, PhD, is Bill and Connie Jenkins Chair and Assistant Professor of Islamic Studies, at The Southern Baptist Theological Seminary. He is the Senior Fellow for the Jenkins Center for the Christian Understanding of Islam, and a Post-Doctoral candidate of Middle Eastern History at Haifa University.

Our Local Church

Basilica and National Shrine of Our Lady of Lebanon - North Jackson, Ohio

from:<http://www.newliturgicalmovement.org/2016/01/epiphany-photopost-2016.html#more>

The feast of the Holy (Theophany) was celebrated according to the Maronite Syriac Rite, including the Blessing of the Epiphany Water, which may be taken home by the faithful. Characteristic of the water blessing is the infusion of three lighted charcoal discs, which produce a dramatic and explosive effect signifying the descent of the Holy Ghost upon the Lord and the thundering of the Father’s voice from heaven. The Syriac tradition, like the



Byzantine, principally commemorates on this feast the Baptism and manifestation of the Lord. (Photo shows Msgr. Spinosa, shrine rector and Chapter member. LOE)

COUNCIL TO BE IN CRETE

During the Synaxis, whose sessions were held in the apostolic spirit of “speaking the truth in love” (Eph. 4.15), in concord and understanding, the Primates affirmed their decision to convene the Holy and Great Council. The Council will be held at the Orthodox Academy of Crete which is located 24 kilometers from the city of Chania in Crete. from June 16th to 27th, 2016.

Crete is a part of the nation of Greece, but it is not under the jurisdiction of the Church of Greece. Rather, it is under the jurisdiction of the Ecumenical Patriarchate. The church in Crete goes back to apostolic times. Saint Paul visited Crete on his fourth missionary journey, and Titus became the first bishop of Crete.

There appears to be three documents which will not be presented to the Council because the differences are too great to be resolved this year. They are: (1) Autocephaly and its manner of proclamation; (2) The Diptychs; and (3) The matter of a common calendar. With respect to the first two issues, the Ecumenical Patriarch in his opening address acknowledges that there has never been agreement on these issues in the preparatory process.

With respect to the approved documents, Metropolitan Nikon specifically referred to: 1) Autonomy and the manner of its declaration; (2) Relations of the Orthodox Church to the rest of the Christian world; (3) The importance of fasting and its observance today; (4) The Orthodox Diaspora; (5) The mission of the Orthodox Church in the contemporary world [to promote Christian ideals of peace, freedom, brotherhood and love among peoples].

PRAY FOR UNITY!

NUNCIO CLAUDIO GUGEROTTI INTENDS TO HELP TO BUILD THE BRIDGE OF UNDERSTANDING BETWEEN THE ROMAN AND GREEK CATHOLICS IN UKRAINE

23 December 2015,

<http://risu.org.ua/> | Apostolic Nunciatura



The new nuncio to Ukraine archbishop Claudio Gugerotti stressed in the interview to

CREDOMagazine the importance of good relations between the Roman and the Ukrainian Greek Catholic Churches.

Asked what steps the new nuncio plans to carry out to improve the relationship between the Ukrainian bishops of the two rites, Archbishop Claudio said:

"I can not do too much. Bishops are well aware what the Gospel and history require of them. Nuncio is just a bridge and the Pope - the first "builder of bridges". With humility I will try to add another brick to the bridge, which is already under construction.

Communion increases with holiness", stressed archbishop Gugerotti.

During the last Ad Limina visit of the UGCC and RCC bishops, Pope Francis said that they could be a little better relations.

The former Nuncio to Ukraine archbishop

Thomas Gullickson also had this task to improve relations between the Greek and the Roman Catholic bishops. But, [as he said in the interview to RISU](#) "we have not yet achieved it."

"That's usually a personality thing but the challenge in

Ukraine is that the personalities take on the face of the Latin or the Greek Catholic Church.

Maybe that's not fair and we should be able to say – no, it is Thomas who is arguing with Gregory - but we don't have that leisure because of who we are as Churches. So we end up by



circumstance being categorized as Greeks and Latins that don't get along. Of course there are Greeks who don't get along with each other and same for Latins, but that's not news Therefore, the task of the new nuncio to improve relations between the Greek and the Roman Catholic Churches in Ukraine remains relevant.

Ukrainian Icon "Doors of Mercy" brought to Rome for Jubilee



The ancient Ukrainian icon "Doors of Mercy," from the Polish city of Jaroslaw. 08/12/2015 (Vatican Radio)(Edited by LOE) Pope Francis requested the ancient Ukrainian icon "Doors of Mercy" to be brought to the Vatican for the opening of the Jubilee Year of Mercy. This icon, which combines both Western and Eastern traditions, is particularly symbolic and encourages all Christians to unity and peace for the sake of charity.

The Icon was met at the airport by the Ambassador of Ukraine to the Holy See, Tatyana Izhevskaya; and Ambassador of Poland to the Holy See, Piotr Novina-Konopka; and representatives from the Vatican.

The image of the Virgin Mary and Jesus Christ, dates from the seventeenth century.

The Church of the East

The schism between the Church of the East and the rest of the orthodox Christian world is the oldest surviving division in the Church, its origins dating back to the Council of Ephesus in 431 AD. It was the Christian Church in the Persian Empire, and has often (wrongly) been called Nestorian. Acknowledging that there is now brief way to do justice to the history of communion and schism between the Church of the East and the Catholic/Orthodox Church(es) in the last 1600 years, suffice it to say that what remains is a very small community based in Baghdad but effectively existing as a diaspora community, with its leaders often in Exile. There are three current churches succeeding from that original Church of the East, which was founded, according to tradition, by the apostle Thomas and by Mar Addai (Jude/Thaddeus, maybe, or a disciple of Thomas) and Mari, a disciple of Addai.

The Assyrian Church of the East, whose Catholicos (Patriarch) Mar Dinkha IV died in March, consists of about 250,000 faithful, mostly in the U.S., Europe, and Oceania. The election of his successor has been postponed until September. The patriarchate went into exile to the United States in the 1930s. (The Assyrian Church is, to the best of my knowledge, the only ancient apostolic church where priests and deacons have been allowed to marry even after ordination; in the Orthodox and Catholic Churches, married men could be ordained, but ordained men could not be married).



PATRIARCH RAPHAEL I AND MAR DINKHA IV

The Ancient Church of the East, whose Catholicos is Mar Addai II (since 1970!)

numbers about 100,000 faithful and the patriarchate remains in Baghdad. From at least 1450 until 1976, the patriarchate of the Assyrian Church of the East had become a hereditary office, passing from uncle to nephew. In 1964, some members of the Assyrian Church used the official adoption of the Gregorian calendar as an opportunity to split from the rest, the underlying reason being objection to this hereditary practice and perhaps wanting to keep the hierarchy based in its ancient homeland.

The Chaldean Catholic Church was initially established in 1553 when a similar break-away faction of the Assyrian hierarchy (also objecting to a hereditary patriarchate) sought full communion with Rome, and over the next three centuries there was a great deal of fluidity back and forth, only stabilized about 1830. The Chaldeans number somewhere between 500,000 and 750,000, also mostly in diaspora. Patriarch Raphael I has been the primate of this church since 2013.

For the last three decades, there have been very successful ecumenical dialogue between the Catholic Church and the Assyrian Church of the East, resulting in a Joint Christological Declaration in 1996, resolving the theological issue that had divided the churches of Rome and Persia back in the 5th century. Ten years later an agreement on sacraments was reached but not promulgated due to some internal issues. The only remaining issue holding back full communion was that of common ecclesiastical governance,

PRAYER OF SOUFANIEH



**UNITY OF HEARTS! UNITY OF CHRISTIANS!
UNITY OF THE FEAST OF EASTER!**

Easter to be fixed to one date all the time, Archbishop Justin Welby says

<http://www.independent.co.uk/>

The Archbishop has said that he is in discussion with Pope Francis and the Coptic Pope in an attempt to change the date of the holiday

The Archbishop of Canterbury plans to fix the date of Easter, bringing an end to one of the longest-running disputes within the church. The Most Rev Justin Welby said that he hopes to make the change within the next five to ten years, in a move that will likely have huge knock-on effects for schools and other seasonally-dependent industries, according to reports.

Mr Welby said that he will consult with other authorities including Pope Francis and the Coptic Pope to negotiate a change to the date. It is very unlikely that any change will be made without the full assent of all those authorities. Pope Francis has already discussed changing the date of Easter. Last year he said that “we have to come to an agreement” about changing the date, at a meeting of priests from around the world, according to the Catholic News Agency.

Mr Welby did warn however that churches have been attempting since the tenth century to fix the date of the festival, which at the moment is set with reference to the moon and the sun.

The legal foundation for changing the date of Easter has been in law since the Easter Act of 1928. But for it to be changed, churches need to assent to it — though the law allows the Government to simply decide to fix the date, authorities have deferred to churches since it was passed.

Since the fourth century, the date of Easter has fallen on the first Sunday, after first full moon, after the spring equinox. That means that it can vary hugely from year-to-year, leading to mix-ups, confusion and inconvenience.

Mr Welby also apologised to the gay and lesbian community for the “hurt and pain” that the church has caused.

He said that the persecution of people for their sexuality was a “constant source of deep sadness” to him.

"I don't have the right to speak for everyone. I wanted to take this opportunity... to say how sorry I am for the hurt and pain, in the past and present, the church has caused."

Rome makes new proposal to SSPX

<http://www.katholisches.info/> 11 - 19 - 15

The Holy See has made a new proposal to the Society of St. Pius X. Specifically, it relates to the status of the SSPX. The Fraternity is not canonically recognized and therefore for decades has been in a state of suspension, which leads to different interpretations among canon lawyers and bishops as to whether it is part of the Catholic Church or not.

A sedivacantist website of the United States claimed that an agreement between the SSPX which was founded by Archbishop Marcel Lefebvre and Rome was imminent. This was denied to gloria.tv by Father Franz Schmidberger, Rector of the International Seminary of the SSPX in Zaitzkofen in Bavaria. Father Schmidberger confirmed the proposal, but denies agreement. Father Schmidberger, who was already Superior General of the Priestly Society and German District Superior, however, confirmed that there is a concrete proposal which Rome has submitted to the SSPX. However, there is still much to clarify according to Schmidberger. The existence of a Roman proposal had been confirmed by the Swiss District Superior of the Brotherhood to their priests, according to Secretum Meum Mihi.

his message was posted by those circles who are close to priests which left the SSPX in 2012 SSPX or have been excluded from this. The reason for this was briefly, was that there was no conflict over the conditions under which a canonical regulation by Rome could be accepted, but a fundamental rejection of any agreement with Rome by a minority in the SSPX.

Adapting to the World: A Call to the Laity

A PSA to Catholics and Orthodox... and myself.

from: <https://ecclesialvigilante.wordpress.com/>
One need not pretend they live in the 1940's to be an American Roman Catholic. One does not need to dress like a 17th century Russian peasant to embrace Slavonic Byzantine spirituality. Pius X is long dead, the Papal States will never return, Antioch has not existed for almost six centuries, and the current Tsar of Russia wears a suit and tie.

Christians must adapt to reality as the times change. This is principle is not "modernism", but simple common sense. Attach yourself too deeply to a secular culture and your church is already doomed. Did the Christians who approached the Franks and Lombards remain attached to a fantasy view of Constantian Rome?

Did Isaac Jogues die for the Christian faith or for a dream of Rome or France? Did Fr. de Smet instruct the Natives of North America to be followers of Christ or of Western culture?

Indeed, the apostles realized early on that their task was to convert the Gentiles by *not* making them Jews first.

Dressing like Truman is still the American president will gain us nothing. Wearing babushkas and becoming pseudo-Russians will accomplish less. Remaining in our own closed communities will do us no good unless we are specifically following a Benedictine plan. If we must work and live in the world, then we must prepare ourselves accordingly insofar as it does not threaten our faith. There is nothing that you will accomplish by dressing unusually; the fact that your hobbies don't include club-hopping, grinding groins (known colloquially as "dancing"), and fornicating with whoever catches your fancy will already distinguish you. Be on your best behavior among the pagans. Do not backbite, gossip, or act in a manner unbecoming of a Christian. Simultaneously, be not unnecessarily alien. Your conduct should set you apart as it did the Christians of the Roman Empire.

Focus on the Kingdom of Heaven, not "Holy Russia", "Eternal Rome", the *Ancien Regime*, 1950's America, or any other worldly realm.

Only then can you possibly ascend those around you to God's Kingdom

Vaticano Pope crosses the Holy Door in Saint Paul Outside-the-Walls with an Orthodox and Anglican

Rome Reports

The ceremony began this way... The Pope, an Orthodox representative, and an Anglican walked together through the Holy Door in the Basilica of Saint Paul Outside-the-Walls. Afterward, they stayed to pray before the tomb of Saint Paul. It was another year that the Pope presided over Vespers to mark the end of the Week of Prayer for Christian Unity. For more than a century, Catholics have met with members of other Christian confessions during this week to pray for unity. The tradition began in 1908 when the Anglican pastor Paul Wattson promoted January 18th to 25th as days for prayer for Christian unity. (...)



CNS/Paul Haring

Orthodox Metropolitan Gennadios of Italy, Pope Francis and Anglican Archbishop David Moxon, the archbishop of Canterbury's representative to the Vatican, give a blessing at the end of a prayer service at the Basilica of St. Paul Outside the Walls Jan. 25. The service concluded the Week of Prayer for Christian Unity. (CNS photo/Paul Haring) See POPE-CHRISTIAN-UNITY Jan. 25, 2016.

Catholics, Orthodox Unite to Affirm Life Is Sacred

Bishops will jointly offer prayer to begin the March for Life at 12 noon Friday in DC

JANUARY 21, 2016 [ZENIT STAFF BIOETHICS AND THE DEFENSE OF LIFE](#) (edited by LOE)

On the occasion of the 43rd anniversary of Roe v. Wade, the US Supreme Court decision legalizing abortion, Orthodox and Catholic Christians will join in prayer and public gathering to express their long-standing belief that all life is sacred.

An official delegation of the Assembly of Canonical Orthodox Bishops of the United States will participate in choir in the Opening Mass of the National Prayer Vigil for Life at the Roman Catholic Basilica of the National Shrine of the Immaculate Conception at 5:30 p.m. today. The following day, January 22, Catholic and Orthodox bishops will jointly offer prayer to begin the March for Life at 12 noon on the National Mall.

Breaking: Fellay speaks at DC March for Life

January 22, 2016

[District of the USA](#)



Listen to Bishop Fellay's sermon from this morning for the DC March for Life and watch the video of his conference given last night on the Family.

This morning (Friday, January 22), Bishop Bernard Fellay gave a sermon during his Mass at 8:00am EST just before the DC March for Life. You can listen to Bishop Fellay's sermon [here on our website](#).

The Votive Mass of the Holy Innocents was attended by about 280 people and included a commemoration to repeal storms, in hopes that the approaching snow blizzard will be dissipated! Also in attendance were 15 clerics and the Benedictine monks of Silver City, NM, who sung the Mass.

In his 32-minute long sermon, Bishop Fellay recalled how abortion is ultimately a revolt against God Himself, while also explaining the Church's teaching about baptism of blood and baptism of desire.

Over 300 are expected to join the SSPX's group during the DC March for Life, which will be gathered around the statue of Our Lady of Fatima.

Also [available via YouTube](#) is a video of Bishop Fellay's conference on the Family that he gave last night. The conference was attended by about 200 people, while another 42 from around the world watched it online in real time via our Live Stream service

Catholic World News January 08, 2016

Wisconsin bishop instructs pastors to move tabernacles to center of churches

Bishop Robert Morlino has directed all pastors in the Diocese of Madison, Wisconsin, to move tabernacles to the center of their churches. Since taking the reins of the Madison diocese in 2003, Bishop Morlino has encouraged priests to relocate tabernacles that had been moved to side chapels. Now he has issued instructions for all tabernacles to be centrally located, telling pastors to make the change, if necessary, by 2018.

“Obviously the reason is because he wants to reiterate that this is the living God residing in the tabernacle,” a diocesan spokesman explained.

The Last Divine Liturgy in St. Sophia – Constantinople

by ORTHODOXY COGNATE PAGE on MAY 29,

2015



May 2015 –

<http://www.londinoupolis.blogspot.co.uk/>

Many, even Orthodox, even Greeks, believe that the last Divine Liturgy in St. Sophia, in Constantinople, was celebrated on the 29 May 1453. However, the last Liturgy took place in 1919. The priest who celebrated the Divine Liturgy was Fr. Lefteris Noufarakis, who was from Alones Rethymnou, Crete. He was an army priest in the Second Greek Army Division, one of the two army divisions which was part of the allied expeditionary body in Ukraine. This Army Division went to Ukraine via Constantinople, which then was under ‘allied sovereignty’, after the end of WW I.

A group of Greek Officers, led by the priest, General Frantzis, Major Liaromati, Captain Stamatiou and Lieutenant Nikolaou were observing the City and Hagia Sophia, keeping to themselves their secret, i.e. to celebrate the Divine Liturgy in St. Sophia – a decision taken primarily by the priest. The difficulty of this endeavour was the fact that during that period St. Sophia was a mosque, creating therefore some major issues. This could have created a diplomatic incident between Greece and Turkey. However, Fr. Lefteris had decided that he was going to celebrate the Divine Liturgy in St.

Sophia, whatever difficulty came his way.

– If you do not come, I will go alone! I just need a chanter. You, Konstantine (Liaromati), will you be my chanter?

-Ok Father, he replied. He had agreed to go with him.

The other officers followed too. They all boarded a small boat, with a Greek rower from Constantinople. Kosmas, the local boater, took them through a shortcut to Hagia Sophia. The doors were open. The Turkish guard was about to stop them, but General Frantzis gave him an angry look, which left the guard speechless. They all entered the Holy Church with reverence, making the sign of the cross. Father Lefteris said, quietly, with great emotion: “I enter into your house; I worship towards your Holy Church in fear...”

He quickly moved towards the Holy Sanctuary, where the Holy Table would have been. He found a small table and placed it within the Sanctuary. He had everything in a small bag; he took everything out, he put on his vestments and began:

“Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now and for ever, and to the ages of ages”.

“Amen”, replied the Major Liaromatis. The Divine Liturgy had begun in Hagia Sophia, for the first time since the 29 May 1453. All of them wished one thing that they could finish the Divine Liturgy, without being interrupted. Everything had happened so quickly, they could not believe what was happening.

In the meantime the church was filling up with Turks; however, they remained silent, probably not understanding or not being able to believe what was actually happening. It was, in many respects, an unimaginable reality. During this time more and more people. Among them were also Greeks who lived in Constantinople, who happened to come to Hagia Sophia by chance. They were surprised and extremely moved by what was happening. During the Anaphora, all the Greeks bowed, listening to the chanter chant: “We praise you, we bless you, we give thanks to you, O Lord, and we pray to you, our God”. The time then came, where all of the Greeks went and received Holy Communion, after 466 years. After the Holy Communion they quickly finished the Liturgy.(Continue next page)

Fr. Lefteris told Lieutenant Nikolaou “quickly gather everything and place them in the bag”. The Divine Liturgy is finished. However, by the end of the Liturgy the church was packed with Turks, who began to get aggressive, understanding what just happened. Their lives were in danger. However, they do not hesitate. They joined together and walked out. The mob is ready to hit them. At that point a Turkish Officer told them to let them come through. He was also angry, but he understood that he had to let them go, for political reasons. It would have not looked good for Turkey to have killed five Greek officers in Hagia Sophia. Let us not forget that there were two Greek Divisions near the City, and Constantinople was under foreign occupation, under the winners of WWI. The Greek officers made it to the boat. However, a ‘giant’ Turk followed them, he grabbed a large wooden branch and tried to hit the priest, understanding that it was him who initiated this event.

The priest crouched down, but the wood hit his shoulder. Major Liaromatis and Captain Stamatiou achieved to take the wood from the Turk, who was ready to hit the priest again. They eventually achieved to reach the Greek War Ship. However, this event did create a diplomatic incident, with the allies complaining to the Greek Prime Minister, Eleftherios Venizelos, who eventually had to reprimand Fr. Lefteri. Nevertheless, he contacted him privately and congratulated him, for realising in Hagia Sophia the dream all Greeks have.

The unfortunate fact about this real story is the fact that not many people know about it. Even in his home town they are ignorant about it. However, he is the only one, who after 1453, gave life to Hagia Sophia, reminded it of its past glory, and showed its true colours. We, now, can only hope that in the near future, the Turkish Government will see the significance this Church has for the Christian world, and might allow for it to become a Church again. Maybe this is an ideal thought and wish. However, it cannot and should not return to its previous status, i.e. to become a mosque, as many Turks ow wish to see it[1].

BEHAVIOR AT LITURGY

“What pleased me most about a Greek Orthodox Mass I once attended was that there seemed to be no prescribed behavior for the congregation. Some stood, some knelt, some sat, some walked; one crawled about the floor like a caterpillar. And the beauty of it was that nobody took the slightest notice of what anyone else was doing. I wish we Anglicans would follow their example. One meets people who are perturbed because someone in the next pew does, or does not, cross himself. They oughn’t even to have seen, let alone censured. “Who art thou that judgest Another’s Servant?” – CS Lewis

QUALITY OF PREACHING

Scott Pluff on Viewpoint: Commenting on Some Items That Caught My Attention Recently
11/20/2015 from the blog

<http://www.praytellig.com/>

On some regular basis I encounter people who have left the Catholic Church to join another church, very often a megachurch. I always ask them what attracted them to the other church, and the first thing they say is the quality of the preaching. Amazing! Life-changing! Uplifting! Scriptural! Challenging! Really makes you think! On and on they gush. They may or may not mention music, hospitality, or children’s ministries, but without a single exception preaching is the first reason they give for changing churches.

“How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?”

Not all who are called to the priesthood or diaconate have the charism to be great preachers. All can work to improve, many don’t, but not everyone has it in them to excel in this area. Opening up the pulpit to properly trained and deputed lay preachers would be a great step forward

PRAY THAT THEY MAY BE ONE!

Evading dialogue with Catholic Church is wrong - Patriarch Kirill

Moscow, December 14, Interfax - Patriarch Kirill of Moscow and All Russia sees dialogue with the Catholic Church as an opportunity to reduce persecutions of Christians across the world.



"Evading dialogue with the Catholic Church now would be wrong: we defend the same values both in public and in private life. We need to establish such cooperation in the face of the non-Christian world as would enable us to multiply our own forces. Including what, I think, deserves positive treatment - our shared position on the situation in the Middle East," the Russian Orthodox Church leader said at a meeting with representatives of the Youth Public Chamber and the Chamber of Young Legislators.

The ousting of Christians from the region where their "whole villages are being either slaughtered or chased out" will lead to imminent radicalization of the Muslim population.

"The presence of Christians in Islamic states forced their leaders to try to strike balances and provide rights for minorities; but if there are no Christians, there will no such concern either," Patriarch Kirill said.

Christians are becoming a minority in the world: as a result of serious conflicts in Pakistan, in Asia and Africa, with one Christian dying in this world every hour for his convictions, while in the West "church and religion are being ousted from public life" under the influence of "ruling liberal doctrines," Patriarch Kirill said.

Cooperation with "the largest Christian Church," the Catholic one, could help protect Christians and prompt the revival of Christianity "on global scale," the church leader said.

Nevertheless, cooperation cannot abolish the theological differences between the two churches, he said. Even assuming that such differences suddenly disappear and "theologians will sign everything," even that is unlikely to change anything, because such agreements will have to be accepted by everyone who considers themselves an Orthodox Christian, and that is highly unlikely, Patriarch Kirill said.

Croatia: 1st meeting between Catholic, Serbian Orthodox religious

CWN January 29, 2016 During the Week of Prayer for Christian Unity, Catholic and Serbian Orthodox religious in Croatia held an official joint meeting for the first time.

Religious superiors presented overviews of consecrated life in their respective traditions before participants took part in an ecumenical prayer service in Dubrovnik's cathedral, the Vatican newspaper reported.

Croatia, a nation of 4.3 million, is 90% Catholic and 4% Orthodox.

*Do you fast? Give me proof of it by your works, wrote **Saint John Chrysostom**. If you see a poor man, take pity on him. If you see a friend being honored, do not envy him. Do not let only your mouth fast, but also the eye, and the ear, and the feet, and the hands, and all the members of our bodies. Let the hands fast, by being free of avarice. Let the feet fast, by ceasing to run after sin. Let the eyes fast, by disciplining them not to glare at that which is sinful... Let the ear fast... by not listening to evil talk and gossip... Let the mouth fast from the foul words and unjust criticism. For what good is it if we abstain from birds and fishes, but bite and devour our brothers?*

A public service announcement: Carnivale or Meatfare Sunday

[https://bernardbrandt.com/by Bernard Brandt](https://bernardbrandt.com/by/BernardBrandt)

Those three or four people who actually read this silly weblog of mine will perhaps by now have noticed that I am an Eastern Catholic. And thus, from time to time, I may happen to relate our quaint and curious customs. This is one of those times.

Now, in the West, so I am told, while you used to have all sorts of wonderful customs, like Shrove Tuesday, or Mardi Gras, or Carnivale (so called because it was a ‘farewell to the pleasures of the flesh’, like beef, or veal, or lamb, or ham (oh my!)), or even what the Irish of bygone centuries used to call “The Black Fast” (so called because during Lent they would drink their tea without milk, in accord with their Orthodox brethren), it seems that these days, like all secular holidays, Mardi Gras and Carnival seem to have been reduced to opportunities for throwing really profligate parties.

I must rush forward to say that while I have no objection to throwing parties, even profligate ones, it might be good to have some balance. If you keep throwing those parties, but without occasionally refraining from partying, you are going to have a world of hurt in your bodies. Which will, of course, interfere with those parties.

So permit me to offer an alternative, that has been tested for centuries, and which seems to work pretty well for all concerned. We start by fasting on Wednesdays and Fridays, throughout most of the year. This means that we do two things: 1) we reduce the amount of food that we eat on those days, and 2) we cut out certain things. Meat, for starters. Dairy, for the more venturesome (and this means, no milk or egg products, like cream or *creme fraiche* or butter or...), and, for those whom my late and sainted brother-in-law Charlie used to call the ‘full metal Orthodox’, we cut out fish, wine and oil. We’re talking vegan here. I’m told that this is an apostolic practice, laid out in the *Didache*, and

that *really* full metal Orthodox fast on Mondays as well.

And then, there are the times that one really wants to party down, like Christmas and Easter and the Dormition of the Theotokos, and... But first, one must balance them with an appropriate period of fasting, if only better to enjoy the feast when it comes.

I’m given to understand that youze guyz have this thing called Advent, where you do or do not do certain things for four weeks before Christmas. I’m also given to understand that you also do something like that for the forty days before Pascha. Like not eat meat on Fridays. Or give up chocolate, or something.

Slackers. Wusses. And, while I’m tempted to add the Australian version of the latter epithet, I’m unwilling to lose that possible one reader who is of the feminine persuasion.

Let us just say that, as the Apostle Paul has remarked, there is a more excellent way available. I offer it to the real men and women among my readers.

The way that we do it in the East is this: we start by saying, on the Sunday before what youze guyz call Lent, we say: “After sundown tonight, we’re going to stop eating meat.” It’s called Carnivale or Meatfare Sunday. And then we do so. Then, the next Sunday, we do the same thing as regards eggs and dairy. And fish, oil and wine (in short, no fish, no olive oil or other oils, and no alcohol). Then we get down to the other things that matter: prayer, and helping our neighbors. I believe you call it ‘almsgiving’.

Of course, on Saturdays and Sundays, one can still eat fish and oil, and drink wine. After all, these are the days of the Resurrection, and when the Bridegroom is among us, how can we fast then?

And of course, on those last days before we say ‘bye-bye’ to meat and to dairy, we party hearty, Marty. Meatfare is one of my personal favorites. So is ‘Cheesefare’, (Continue next page)

which is not quite as evocative as the Russian ‘Maslanitza’, or ‘Butter Festival’.

And in that context, may I suggest [this recipe](#), which I found because, for Eastern Catholics on the Western Calendar, Carnivale is tomorrow. And, quite coincidentally, so is St. Andrew Church’s post liturgical luncheon. This is a local custom, where, on the last Sunday of the month, we have a pot luck lunch, we ask people to contribute, and we give the proceeds to a charity which we choose. So, of course, I had to choose something special to bring to the party.

Basically, a Greek Stifado is a beef and shallots stew, stewed in a braise of wine, cognac, tomatoes and tomato paste, and spices (laurel and allspice). It is not unlike that brilliant contribution of classic French cooking, Boeuf Bourignon, for which (at least as far as I am concerned), the canonical recipe was imparted by St. Julia Child, [here](#), [here](#), and [here](#).

And, having done that recipe any number of times, including for Pascha at St. Andrew’s last year, and for my late wife’s funeral (together with [Coq au Vin](#), God help me), I wanted to do something differently, and with a bit more ‘bang for the buck’. I think that I may have found it with this recipe.

Of course, as with most recipes, one has to modify things somewhat. I didn’t have allspice, alas, but I replaced it with a half teaspoon of whole pepper. I didn’t have cognac, and so I used simple brandy. Hell, next time, I’m going Metaxa: it’s better, and more authentic. I used roughly equal parts of beef (chuck roast) and shallots: three pounds each.

And, as an aside, in part of the world I live in, or at least, the supermarkets, if I were to try that without some thought, it would not happen. In that world, three pounds of beef equals twenty dollars (at least). And three pounds of shallots equals around fifty bucks. Even at Trader Joe’s.

What I did instead is to shop around. Cambodian, Vietnamese, and other Indochinese markets sell shallots, not at a buck an ounce, but at around \$0.79 for the pound. That’s less than three bucks for three pounds of shallots. And, at

least in L.A., if you shop at Mexican marts, or those that *los indocumentados* favor, you can get good meat at 3-4 dollars the pound. And sometimes, for much less. In this case, though, it cost me \$13.00 or so for the meat. So this meal cost me only twenty bucks to make. And you freaking hipsters couldn’t get that, not at any price. I’m going full metal Anthony Bourdain on your sorry backsides.

Sorry for the digression. But if you wanna party hearty, Marty, my suggestion is with starting with this. It seems to work. Your scheme does not.

The Local Church **Religious icon found in estate sale items**

Published: Mon, February 8, 2016 @ 12:00 a.m.
By LINDA M. LINONIS linonis@vindy.com
(edited by LOE)

A religious icon played a part in a treasure hunt and now is the object of detective work.

Thomas Patrick Gilmartin Jr. presented the icon to the Rev. Thomas Constantine, pastor of St. John the Forerunner Greek Orthodox Church, 49 Boardman, on Thursday at Newport Library.

“Then, I contacted the Rev. Steve Denas,” Gilmartin said. “I wanted to get this icon where it belonged ... into a religious situation.”

The two met, and Father Denas, pastor of Archangel Michael Greek Orthodox Church in Campbell, recognized the artist, or iconographer, who had painted the icon.

Father Denas suggested to Gilmartin it might be an icon from St. John, which had marked its centennial in October 2015. In the 1920s, the cornerstone was laid at 109 W. Woodland Ave., and a new church, at the Glenwood location, Father Denas said the iconographer is well known and is Archmandrite N. Ioasafaiou, a high-ranking monastic priest who lived in one of the 22 monasteries at Mount Athos in Greece. He painted this icon of the Five Martyrs in 1918, which is written on the icon. The icon depicts St. Anembodistos in the center and from left in the icon, St. Pegasios, St. Aphthonios, St. Elpidophoros and St. Akindynosin Persia because they announced their Christianity.