

# LIGHT OF THE EAST

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

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

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VITO R. CARCHEDI, EDITOR, 35 SCHENLEY AVE. STRUTHERS, OH 44471

PHONE: 330-755-5635 E-MAIL: vitossjcytown@gmail.com WEBSITE: [www.byzcath.org/stjohnchrysostom/](http://www.byzcath.org/stjohnchrysostom/)

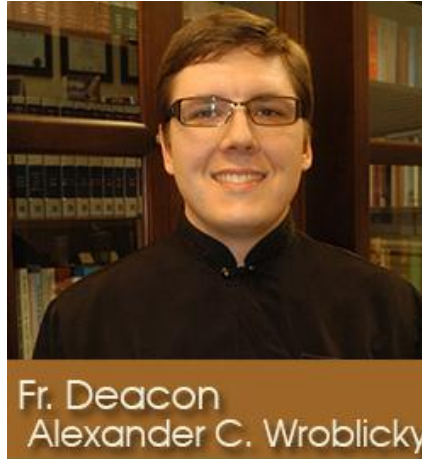


## FROM THE EDITOR...

Dear Members and Friends,  
The next regular meeting of our chapter will be  
**Tuesday, September 9,  
7pm at St. Anne  
Ukrainian Byzantine  
Catholic Church, 3055  
South Raccoon Road,  
Austintown, OH 44515.**

**Our speaker will be  
Father Deacon Alexander  
C. Wroblecky, S.T.B.,**

M.Th. Director, Office for Campus Ministry Diocese of Pittsburgh. He serves as deacon at St. John the Baptist Ukrainian Catholic Church on Pittsburgh's South Side. He and his wife Jessica, have three children. **Father Deacon will speak on "The New Evangelization and the Eastern Catholic Churches."**



## Chapter Paid dues 2014

These have paid: Gilbert, Billcheck, Democko, Limbert, Sarantopoulos, Jim & Esther Dershaw, Fr. Witmer, Beri & Christopher Berardi, Carchedi, Fr. Gage, Fr. Manning, Fr. Rick, Msgr. Siffrin, Chiu, Mattiussi, Tavolario, Nakley & Katz, Fr. Schmidt, Chorbishop Kail, Msgr. Spinosa, Benedictine Sisters, Hudak, Rev. Mr. Ettinger, Fr. Bonnot, Joan & Jenna Binsley, Fr. Hilinski, Mike & Terri Aquilina, Peter & Norma Kopko, Vasilchek, Deckant, Stanislaw, Kolitsos, Very Rev. Canon Kury, Barkett. If you aren't on list send check for \$20 (25 family 15 student) made out to the Society in care of the name and address at top of this page. Thank you!

## WHO ARE WE?

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

- the Byzantine and Oriental Catholic Churches
- the Orthodox Church
- the Oriental Orthodox Churches and
- the Church of the East.

In the United Kingdom and Europe the Society was founded in 1926

In 1998 the Society was also founded in the United States, where it runs the annual North American and international Orientale Lumen conferences

Following some exploratory and preparatory meetings in 1998 and early 1999, the first regular meeting of the Youngstown-Warren Chapter took place May 4, 1999.

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

\*Fifteenth Chapter Anniversary Dinner is Friday, September 12, 6pm. If you haven't reserved yet call 330-755-5635.

# Pope Francis 'is plotting a path to unity' and could invite Orthodox to help run the Church, says new aide Enzo Bianchi

01 August 2014 13:10 by Hannah Roberts in Rome



Pope Francis wants to reform the papacy to allow greater unity between the Catholic and Orthodox Churches, a newly appointed senior adviser has claimed. Enzo Bianchi, appointed on 22 July as consultor of the Pontifical Council for Promoting Christian Unity, said the Pope could allow a council of bishops including Orthodox bishops to assist in governing the Church. Reform of the Synod of Bishops and the growth of synodality within the Catholic Church would greatly enhance the opportunity for union between Rome and the Orthodox Churches, by making the papacy less “monarchical” and the Catholic Church less centralised. Bianchi, Prior of the Bose monastery in north-east Italy, said: “I believe that the Pope wants to achieve unity by reforming the papacy.” Pope Francis feels that union with the Orthodox Churches in particular is “an urgent goal”, he emphasised. “I believe that the Pope has one particular concern, that unity should not be achieved in the spirituality of unity but rather it is a command by Christ which we must carry out,” he told the Italian daily *La Stampa*.

Reform would involve a new balance between collegiality and primacy, Bianchi explained. “The Orthodox have synodality, but not primacy. We Catholics have primacy but a lack of synodality.”

“It is conceivable that we could have an episcopal body that helps the Pope in governing the Church without calling into question his primacy,” Bianchi said. “This would help to create a new style of papal primacy and the government of bishops.”

Pope Paul VI’s *Nota Praevia*, attached to the Dogmatic Constitution on the Church, *Lumen Gentium*, ensured that none of the document’s teaching on collegiality or the Synod of Bishops should impact on the rights and privileges of the Pope. The Synod of Bishops therefore remains a solely consultative body and relies on papal endorsement.

Last year Pope Francis suggested strengthening the Synod saying it was a “half-baked” development of the Second Vatican Council.

*Above: The central focus of Pope Francis' trip to the Holy Land in May was a prayer service with the Ecumenical Patriarch, Bartholomew at Jerusalem's Church of the Holy Sepulchre.*

*Photo: CNS/EPA*

## A Daily Prayer for Christian Unity

By your power Lord,  
gather together your scattered flock  
under the one authority of your Son:  
that the design of your love may be  
accomplished  
and that the world may know, the one true  
God,  
and Jesus Christ whom you have sent. Amen.  
*Prayer by Fr Paul Couturier*

## PRAYER OF SOUFANIEH

**Unity of Hearts! Unity of Christians!  
Unity of the Feast of Easter!**



**BRING A FRIEND TO OUR MEETING!**

Sunday, 29 June 2014

## Antiochian Unity - Dimensions and Demands for a united Patriarchate of Antioch



The Patriarchs of Antioch (l-r): Patriarch Ignatius Joseph III Younan of the Syriac Catholics, Patriarch Mor Ignatius Aphrem of the Syriac Orthodox, Patriarch John X Yazigi of the Greek Orthodox, Patriarch Bechara Boutros al Rahi of the Syro-Maronite Catholics, and Patriarch Gregorios III Laham of the Melkite Greek Catholics, with Patriarch Nerses Petros XIX Tarmouni, Catholicos of the Holy House of Cilicia for Armenian Catholics

Below is the account of the speech of His Beatitude, Patriarch Gregorios III for the Melkite-Greek Catholics, just issued following the Conference for Antiochian Unity, currently underway in Balamand, together with two photographs of the six patriarchs who attended the opening day - Greek Orthodox, Greek Catholic, Maronite, Syriac Orthodox, Syriac Catholic - all Patriarchs of Antioch and All the East, and the Armenian Catholic Patriarch of Cilicia.

It is extremely important to bear in mind what Patriarch Gregorios says: after the split between Constantinople and Rome, the Patriarchate of Antioch did not take side, and sought to preserve unity for many centuries. The members of the Antiochian Church see themselves, therefore, as

servants and agents of reconciliation and unity. Fr Deacon Richard Downer, a Melkite Greek Catholic in England, writes:  
Ex Oriente Lux!

It is the first Antiochian Conference at the University of Balamand, Lebanon, organised by the Greek Orthodox Patriarchate of Antioch and presided over by Patriarch John X, primate of the Greek Orthodox Church of Antioch and All the East, on the theme of “Antiochian unity: its dimensions and exigencies.”

Church tradition maintains that the Apostolic See of Antioch was founded by Saint Peter the Apostle in A.D. 34. St Peter was either followed or joined by the Apostles Paul and Barnabas who preached there to both Gentiles and to Jews, who seem to have been numerous in the city. Also, St Peter is regarded as the first Bishop of Antioch. (Acts 11.26 etc. refers).

***“With pride and humility, reverential fear and responsibility, I bear this ancient, apostolic title of Patriarch of Antioch and All the East,” says Gregorios III.***

His Beatitude Gregorios III, Patriarch of Antioch and All the East, of Alexandria and of Jerusalem took part in the opening day (26 June, 2014) of the first Antiochian Conference at the University of Balamand, Lebanon, organised by the Greek Orthodox Patriarchate of Antioch and presided over by Patriarch John X, primate of the Greek Orthodox Church of Antioch and All the East, on the theme of “Antiochian unity: its dimensions and exigencies.”

“With pride and humility, reverential fear and responsibility, I bear this ancient, apostolic title of Patriarch of Antioch and All the East ... “ In these emotionally charged terms Gregorios III began his talk in which he went on to mention all the factors that ensured that the culture of the see of Antioch was “multifaceted and varied. First Greek, then Syriac and Arabic, it is at once more than Greek, Syriac and Arabic, or even than Latin and Roman ... The Patriarchate of Antioch is the only see to have successively composed its services in those three languages.” “...The Antiochians loved Greek civilization and culture so much that they assimilated it to the point of baptizing and Christianizing it before making it Arab and passing it on to the Muslim Arab world, turning it into the basis of a multicultural society and (Continue next page)



laying the foundations for knowing how to live together ... From the Arab world, Greek culture went on to conquer Europe.”

“Thy Nativity O Christ, our God, has shone upon the world the light of knowledge. For by it those who worshipped the stars were taught by a star to worship thee, the Sun of Righteousness, and know thee, the Dayspring from on high. O Lord, glory to thee!” Citing this troparion of the Nativity of Our Lord, Gregorios III, recalled how, though Jesus Christ was born in Palestine, Christianity itself was born in Antioch, and that light came from the East, as Pope Saint John Paul II splendidly explained in his Apostolic Letter, *Oriente Lumen*.

“The Patriarchate of Antioch took up the challenge of keeping the deposit of faith and being open to others, such as the Muslim Arab world, Constantinople and the West, and was similarly distinguished by preserving Christian unity, and refusing to tear Christ’s tunic, the seamless robe, and not taking sides when Rome and Constantinople split apart...”

Gregorios III wished that “this first Antiochian Orthodox conference might in future years become an Antiochian conference in which laity and clergy of the five Churches belonging to the See of Antioch would participate, so fulfilling the prayer of Our Lord Jesus Christ: that they might be one...that the world may believe!”

## Archbishop Leo of Finland: Eastern and Oriental Orthodox Churches form fullness of Orthodoxy

by OCP on JUNE 24, 2014



The Finnish Orthodox Church celebrates the historic meeting of three Hierarchs from the Eastern and Oriental Orthodox family. Pope & Patriarch Tawadros II of Alexandria All Africa –

Primate of the Coptic Orthodox Church, (on the right in photo) Pope & Patriarch Theodros II of Alexandria and All Africa – Primate of the Alexandrian Patriarchate (on left in photo) and Archbishop Leo of Karelia and All Finland who is the Primate of the Finnish Orthodox Church met in the capital city of Finland on 23rd June 2014.

Helsinki: In his speech during the reception provided to the Patriarchs of Alexandria on 23rd June 2014, Archbishop Leo of Karelia and All Finland stated that Eastern and Oriental Orthodox Churches form the fullness of Orthodoxy. He also recalled that late lamented Patriarch Athenagoras, always stressed on the true essence and fullness of Orthodoxy in Eastern and Oriental Orthodox Churches. Archbishop Leo stressed that the relationship between the Church of Finland and Coptic Orthodox Patriarchate is very deep. There are large numbers of Coptic communities living in different parts of Finland. He recalled meeting with the predecessors of Coptic (Pope Shenouda III) and Alexandrian Patriarchates (Parthenius III & Peter VII).

The Primate of Finnish Church thanked Pope Tawadros II and Pope Theodore II for their historical visit to Finland and blessed presence in the country.

Several Orthodox Prelates, faithful and high level delegations from different organizations attended the events.

**WELCOME TO OUR NEWEST CHAPTER MEMBER, SAMUEL BARKETT OF ST. MARK ANTIOCHIAN ORTHODOX CHURCH!**

### ***PRIEST BUYS INMATES THEIR FREEDOM***

THESSALONIKI, Greece (AP) (edited by LOE)

In Greek justice, money talks in a different way: Some inmates jailed for minor offences are allowed to buy their freedom — at an average rate of five euros per day. With the rich at a clear advantage, Greek Orthodox priest Gervasios Raptopoulos has devoted his life to paying off the prison terms of penniless inmates.

The soft-spoken 83-year-old with a long white beard and black robes has helped more than 15,000 convicts secure their freedom over nearly four decades, according to records kept by his charity.

# *One Faith: East and West International Art Exhibition in NYC*

BY DAVID CLAYTON

For those who are within striking distance of New York City, there is an exhibition of sacred art at the NYU Catholic Center, 238 Thompson Street, this week. Entitled *One Faith: East and West* it features works of by working artists such as Ken Woo, John C. Traynor, Dony Mac Manus, Sister Elisea Papaciòc, Carl Fougrousse, Ladislav Zaborsky, Linus Meldrum, Ioan Gotia and Clemens Fuchs (whose work was recently featured on this site). The exhibition includes sculpture, stained glass and paintings in a range of naturalistic, iconographic and gothic styles. After this week it goes on tour and moves Steuenville, OH in the Fall and thereafter leaves the US and goes to Beijing and Moscow and finally returns to NYC in a year's time.

There is a series of lunchtime and evening talks at the center about sacred art and the works on show at the exhibition by the curator, Jennifer Healy. For information go to <http://onefaithexhibition.org/>. The Facebook page has the same name as the exhibition - One Faith: East and West.

This exhibition is organized by the Language & Catechetical Institute located in Gaming, Austria. All proceeds will fund student scholarships for young Catholics from Eastern Europe, China, and Russia.

([www.lciaustria.org](http://www.lciaustria.org))and sponsored by Our Sunday Visitor.

## **The Ecumenical Laboratory of Ukraine**

June 16, 2014

**A conversation with His Beatitude  
Lubomyr Cardinal Husar about the  
Maidan movement and relationships  
between Catholics and Orthodox**

**Brett R. McCaw**



His Beatitude Lubomyr Cardinal Husar at his residence in Ukraine (Photo: Brett R. McCaw)

On June 7<sup>th</sup>, Petro Poroshenko was inaugurated as Ukraine's first elected president since the ouster of Viktor Yanukovich in late February. As Poroshenko's presidency will take on the challenges of a country whose interests straddle both East and West, the pivotal role of churches within the Ukraine's contemporary political developments cannot be overlooked. While culturally Orthodox, contemporary Ukraine is one of Europe's most ecclesiastically pluralistic countries with the historical presence of Eastern-rite Catholic, Latin-Rite Catholic, Protestant, and smaller Jewish and Muslim communities along with its Orthodox majority, which is represented by three churches: Ukrainian Orthodox Church of the Kyivan Patriarchate (UOC-KP), Ukrainian Orthodox Church (Moscow Patriarchate), and the Ukrainian Autocephalous Orthodox Church.

What St. John Paul II would once refer to as the "Ecumenical Laboratory of Ukraine" during his 2001 Papal visit to the country was very much manifest within the Maidan movement over the past seven months. The ecumenical presence of clergy along with public liturgies and prayers were quintessential(Continue next page)

to the “Maidan” gatherings on Kyiv’s Independence Square that began in late November of 2013.

Among the most notable religious figures within post-Soviet Ukraine is His Beatitude Lubomyr Cardinal Husar, who led the Ukrainian Greek Catholic Church, the largest Eastern-rite Church in communion with Rome, from 2001 until his retirement in 2011. During his decade of leadership, Cardinal Husar became a unanimously respected moral and ecumenical voice in the country. Nevertheless, his leadership faced significant challenges posed by the legacies of Soviet Communism and the historical enmities between Ukraine’s Catholic and Orthodox faithful.

In this interview with the *Catholic World Report*, Cardinal Husar offers his characteristically candid, yet wise, insight into the role of the Church in Ukraine’s Maidan movement, the question of ecumenism in Ukraine, and the oftentimes complex relationship between the Catholic and Russian Orthodox Churches.

**CWR: Do you feel that the experience of the Maidan movement has created an opportunity for the Ukrainian Greek Catholic Church to show its solidarity for the whole of Ukraine?**

**His Beatitude Lubomyr:** The Church was not an agent, but served. And we made a point of it. We were there to serve the people who had come on their own. We had done nothing consciously to advise people—to “convince” them to go. I addressed the Maidan a couple of

times in order to emphasize that the Church supported the Maidan and for what it stood.

At last, the people of Ukraine would live in a truly democratic society. We have always spoken simply—welcoming what has happened simply in the sense of serving and not in the intention of taking lead to become a leader in this entire movement, but to serve people and serve their religious needs.

**CWR: During your leadership, you made strong efforts to strengthen ecumenism between your Church (Ukrainian Greek Catholic Church) and Orthodox churches of Ukraine. In particular, how would you assess the relationship of your church with the Russian Orthodox Church—Moscow Patriarchate?**

**His Beatitude Lubomyr:** Well, I did try to maintain contacts. But, I did not think we made great achievements. At least we did not fight one another. So I think we have been very peaceful, albeit very divided society. Concerning the Ukrainian Orthodox under the Moscow Patriarchate, as long as the former, pro-Russian government (under Viktor Yanukovych) was in office, it was very difficult to speak with many of them. Now, since the truth, so to say, is well known to everybody regarding the attitude of Russia toward Ukraine, I think that speaking with our confreres within the Ukrainian Orthodox Church under the Moscow patriarchate has become much easier.

Nevertheless, the situation is still settling and we will have to wait. There are still many positive signs. For example, (Continue next page)

His Beatitude Sviatoslav, is in close contact with the Ukrainian Orthodox metropolitans Volodymyr (of the Moscow Patriarchate), Patriarch Filaret (of Kyiv Patriarchate), and others. Moreover, between our churches as of late, there have been numerous common documents and declarations. Hence, there seems to be much more mutual understanding between us. Over the last few months, there have hardly been any attacks from anyone against anyone else. So, I think this is a very interesting, but a very difficult period. We hope that the Orthodox in Ukraine will find and re-establish unity. At that point, we will see ecumenism in Ukraine as a very promising thing. During his 2001 visit, Pope St. John Paul II spoke of Ukraine as an “ecumenical laboratory”.

Yet, I do not think that we should fall into some spirit of unjustified euphoria, thinking that tomorrow everything will be set. It will take much, much, time. I have no doubts about that. With the help of God, the situation is neither tragic nor hopeless. However, concerning formal, ultimate, real re-unification—well, this is something for the long-term future.

**CWR: In the Vatican’s ecumenical outreach to the Russian Orthodox Church—Moscow Patriarchate, has your Church been incorporated in any way?**

**His Beatitude Lubomyr:** Well, no. Since the time of Cardinal Casaroli, the Vatican has been in contact with the Russian Orthodox Church—Moscow Patriarchate on a speaking-basis, which is not bad. Pope St. John XXIII once wisely said that “no matter what, its good to speak to one another.” Now, as you know, politics has played

a major role here. The Moscow Patriarchate insists that it cannot meet the Pope until the Vatican has “put in place” the “[Ukrainian] Greek Catholics”. Even President Putin, several years ago, has spoken of our Church as being a problem—as being an enemy—as being unjustly nationalist and so on. Moreover, he claimed that we were persecuting the Orthodox faithful in western Ukraine, but nobody can prove anything, because there is no such “persecution”.

As a matter of fact, the Vatican realized this, because at the beginning, the Vatican believed that, but we made it clear that this was not the case. The Vatican knows now that we are not persecuting anybody—that the Orthodox, be it the Moscow Patriarchate or the Kyivan Patriarchate, are perfectly free in western Ukraine.

**CWR: So, the response of the Vatican with regard to your role with the Moscow Patriarchate has been supportive, generally?**

**His Beatitude Lubomyr:** Well, you see, when I was still in office, there was a project that would allow us to discuss with the Orthodox. The Vatican does not recognize the other Orthodox churches in Ukraine, just the Moscow Patriarchate. So, the Vatican and Moscow would be like elder “brothers” who would sit in on the discussion. I said, “No, we do not need the elder brother—if we want to, we can speak for ourselves.” I don’t think that that some in the Vatican were terribly happy about that—or so I heard, I don’t know. But we did not wish to enter into this. The Holy Father, Benedict XVI, on at least two occasions,(Continue next page)

has encouraged us to maintain contacts, but also strongly urged us to take our own tradition very seriously concerning the fact that we are an Eastern Church—Catholic, yet Eastern.

The present Pope as well as Pope Benedict have been supportive of us. The Vatican Curia has always tried to maintain contacts with Moscow as many high officials of the Curia visit the Moscow Patriarchate. In itself, this is not something bad.

**CWR: Has Rome made any effort to reach out to the other Orthodox Churches of Ukraine—the Kyiv Patriarchate or Autocephalous Church?**

**His Beatitude Lubomyr:** Somehow, they never wanted to ... There was Cardinal Cassidy, Cardinal Kasper, Cardinal Koch—they always avoided, very consciously, contacts with the “non-canonical” Orthodox. The idea was to not offend Moscow. I think something more could have been done. The Holy Father [St. John Paul II], in this sense, when he was here in 2001, spoke with all, without making any distinction. The Pope did a great thing because he showed that he was open—equally open to everybody and I think this left a good impression. But somehow, the politics are the way they are. I am not happy with it, but there are many other things that I do not know, so I don't presume to make judgment on anybody.

**CWR: With regard to Russia, could you tell me a little bit about the situation of Ukrainian Greek Catholics in the Russian Federation and the obstacles to providing adequate pastoral ministry for them?**

**His Beatitude Lubomyr:** Neither the Russian Catholic (Eastern-rite) nor the Ukrainian Greek Catholics are able to officially register. The attitude of the government is that Russia is supposed to be Orthodox and if you are not Orthodox, you are a traitor. And here are Catholics—Eastern Catholics—be it Russian or Ukrainian, who are good Christians as well as good citizens and thus contradict what the government officially says on this matter. Technically, the Russian Catholic (Eastern-rite) Exarchate exists—even though there is no current Exarch, it's nevertheless in the books.

Our Ukrainian Greek Catholic Church exists in Russia, but our priests operate as part of the Latin Church. The Bishop of Novosibirsk was appointed by the Holy See as a sort of “protector” and is trying to help, but they have many difficulties. It's not impossible, but it's certainly not easy. In Russia, those who are further from Moscow and who are not under the eye of the 'elder brother' seem to manage better. Such priests working there should certainly be admired.

### **NEW BISHOP FOR OHIO**

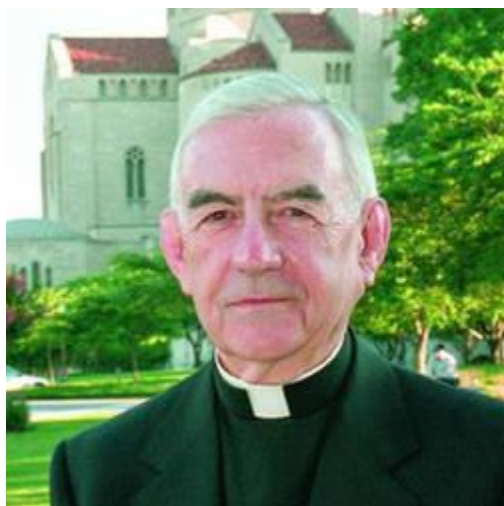
Cleveland, Ohio, (CNA)- Pope Francis has named seminary rector Father Bohdan J. Danylo as new bishop for the Parma, Ohio-based Ukrainian Catholic Eparchy of St. Josaphat. Bishop-designate Danylo, 43, is rector and president of St. Basil Seminary in Stamford, Conn. He was born in Gizycko, Poland. He came to the U.S. in 1942. He was ordained a priest in 1996. In 2007 he was named an archpriest.

The eparchy's previous head, Bishop Robert M. Moskal, retired in 2009. Since then, Auxiliary Bishop John Bura of the Eparchy of Philadelphia has served as apostolic administrator. (edited by LOE)



04/26/2013

## American archbishop advocates new power-sharing structures in the Catholic Church



**ARCHBISHOP JOHN R. QUINN, EMERITUS  
ARCHBISHOP OF SAN FRANCISCO**  
**John R. Quinn advocates the expansion of the patriarchal structure in the Catholic Church and the attribution of decision making power to the synod of bishops, to remedy excessive centralization and strengthen communion**

**GERARD O'CONNELL  
ROME**

After serving as archbishop of San Francisco for 18 years (1977-95) and before that as archbishop of Oklahoma, John Raphael Quinn, who was ordained bishop at the age of 38, decided that the time had come for him to resign in 1995. Since then he has devoted himself to a life of study, teaching at several universities, giving

retreats and spiritual direction, writing and delivering occasional lectures.

A former president of the US Bishops Conference (1977-80), Archbishop Quinn gave a highly praised seminal lecture on *The Exercise of the Papacy* at Campion Hall, Oxford University, on 29 June 1996. He later developed that lecture into an important book – *The Reform of the Papacy: the costly call to Christian unity* (Herder & Herder, New York, 1999), which has been translated into several languages, including Chinese.

Last week, he published a new book as a follow up to that major work, entitled - *Ever Ancient, Ever New: Structures of Communion in the Church* (Paulist Press, USA). In this highly readable, stimulating 57 page-book he reviews the structures of communion that developed in the Church over the centuries, and concludes by proposing that, in line with the Second Vatican Council's teaching on collegiality, new patriarchal structures be created in other parts of the world, and that the synod of bishops be given decision-making power. He believes these proposals, if implemented, would remedy the excessive centralization and strengthen communion in the Catholic Church today.

I talked with him about all that in this exclusive interview for Vatican Insider.

**What prompted you to write this book, and at this time?**

My interest in this topic came from the encyclical of Pope John Paul II *Ut unum sint* in which he cites the first millennium, and specifically the structures of communion in the Church of the first millennium, as offering a starting point for discussing a new way to exercise the primacy. I started working on the book in 2005 and it was completed and sent to the publisher in July 2011.

**I see your new book as an important follow-up, or addendum to your earlier book - *The Reform of the Papacy: the costly call to Christian Unity*, and your Oxford lecture. Is that a correct reading? (Continue next page)**

You are right! In actual fact my work on this whole subject began with that Oxford lecture in June 1996. The text of that lecture was given directly to Pope John Paul II at the same time as I delivered it in Oxford. I chose to speak on the reform of the exercise of papal authority because the Pope himself had invited bishops to dialog with him on the subject. He issued this invitation in his landmark encyclical *Ut unum sint* on Christian unity (May 1995). So, in actual fact it was not I but the Pope himself who had raised the topic of how the exercise of the primacy could be changed. My book, published three years after that Oxford lecture, went into greater detail and gave more background than was possible in the space of an hour's lecture. I myself went to Rome and presented a copy of that book personally to Pope John Paul II in a private audience, and also - that same day - to Cardinal Ratzinger, then Prefect of the Congregation for the Doctrine of the Faith. The cardinal kindly referred to the book in his own publication *God and the World* and later made a positive reference to it when the Californian bishops visited the Congregation for the Doctrine of the Faith in 2004.

**Your new book takes the whole discussion a step further by proposing the creation of new patriarchal structures in parts of the world where they do not yet exist, and by advocating that deliberative or decision-making power be granted to the synod of bishops to enable it to function more effectively. Could you explain this?**

To begin with, patriarchal structures are not a novelty in the Church. They began almost 1500 years before the modern democracies arose. The Council of Nicaea in 325 called the patriarchal structure ancient. In the Western Latin Church, the Roman synods held in the later part of the first millennium and during the first half of the second millennium were deliberative, decision-making synods. Consequently, these structures are not new, nor are they mechanisms to weaken papal authority since the

Popes themselves used them, and the patriarchal structures, certainly as they exist in the Catholic

Church, are all in communion with Rome. It should be noted as well that the theologian, Joseph Ratzinger, raised the idea of new patriarchates being created in Asia and Africa.

**The new patriarchal structures that you propose in your new book would involve considerable decentralization in the present system of governance of the Catholic Church; it would mean a moving away from the centralized Roman Curia system that prevails to day. Is this so?**

Patriarchal structures would involve some administrative decentralization. I emphasize, however, that this would always be in communion of faith and unity. Underlying everything is the truth that "There is one faith, one Lord, one baptism." At the same time there has been longstanding dissatisfaction with what the earlier Joseph Ratzinger called "excessive Roman centralization." In fact, St. Bernard using the strongest possible language warned against the increasing movement of administrative centralization of his time. So my book does propose the creation of new patriarchal structures in the Latin Church and these would mean some decentralization.

**If these new patriarchal structures were created in the Latin Church then the bishops who would belong to those structures, say for example, the bishops of the United States or the bishops of Japan, would then have to take on new responsibilities. Could you mention some of the new responsibilities they would have?**

Two major responsibilities which would fall within the competence of new patriarchal structures would be the appointment of bishops and the creation of dioceses. There would be other things as well such as the determination of liturgical texts.

Clearly such far reaching responsibilities could not be assumed by regional structures without some preparation. I would think it very useful if this were to be done, that the planning might begin with taking a look(Continue next page)

at how the Religious Orders went about renewal after the Council. It would be wise to adopt some such process if these new structures were to be used in the Latin Church.

**In your new book you also advocate that the synod of bishops should be given deliberative or decision-making power. Why do you propose this? And what difference do you think this would make in the life of the Church?**

A deliberative or decision-making synod would have several advantages. First, its members would be the presidents of Episcopal conferences and the patriarchs and major archbishops of the Eastern Churches. In the case of the Episcopal conferences, the presidents are elected by the bishops of the conference, except for the Italian Bishops Conference. The patriarchs are elected by the patriarchal synod. These members would be bishops actually involved in the pastoral care and government of a diocese in various parts of the world. A second advantage is that they could meet for a relatively brief period to deliberate and make decisions with the Pope on matters of grave and urgent importance to the whole Church. In a world of rapid change and instant communication the ability to call on wide input such as this would be a very great advantage.

**You have been a bishop for many years, and were also president of the US Bishops Conference. How do you think these two proposals - the establishment of patriarchates and the giving of decision-making power to the synod of bishops –might effect the life of the US Church in the future?**

I think that these structures would have the effect of strengthening communion with Rome. One reason for this is that there would be an experience of the Churches in the United States as true churches, working with and experiencing practical communion with Rome.

These structures would increase respect for Rome too, because Rome would not be making important decisions without the participation of the regional Churches. In the modern world of

electronic communication and the twenty-four hour news cycle I would think that new patriarchal structures would mean increased communication among the various regional churches and with Rome. In regard to communication with Rome, this could enable the regional churches to have a better understanding of the concerns of Rome and vice versa.

It would also help the regional churches to sharpen their universal view and increase their sensitivity to other parts of the Church.

## Cattolica Monastery in Stilo and Basilian-Byzantine complexes

from:<http://whc.unesco.org/en/tentativelists/1150/>

The Basilian-Byzantine complexes in Calabria constitute a group of religious buildings that not only testify to the "Byzantisation" of the Italian peninsula, through the military campaigns of reconquest conducted by Constantinople, but also to the spread of Eastern monasticism. Following the Graeco-Gothic War (535-553), and until the arrival of the Normans, Calabria's destiny was linked to the fortunes of the Eastern Empire, although Byzantine domination was broken in the ninth century by the Lombards, who annexed the area of Cosenza to the Duchy of Benevento. Consequently, while Montecassino Benedictine monasticism became established in the rest of the Lombard South, the Byzantine area of Italy was instead influenced by Eastern monasticism. Hermits devoted to the isolated quest for God had inhabited the Syrian and Egyptian deserts since the fourth century. Subsequently, groups of anchorites introduced cenobitic monasticism, whose first rule was drawn up by the Egyptian monk Pachomius (292-c. 346) and later developed by Saint Basil the Great (330-c. 346). One of the Fathers of the Greek Church, Basil gave Eastern monasticism a systematic order and a rule that constituted a true theoretical and organisational principle. Ever since the seventh century Calabria had been a refuge for(Continue next page)

Monothelite monks fleeing the eastern provinces of the Empire to escape the Arab and Persian invasions. The phenomenon reached such large proportions as to characterise this area reconquered from Lombard rule by the Eastern Imperial troops. Consequently Byzantine Calabria underwent a slow process of orientalised all forms of religious life (rites, cults and liturgy), which accompanied the remarkable spread of churches and monasteries, founded by Eastern monks, that preserved and transmitted the Greek and Hellenistic tradition.

In obedience to the teachings of Saint Basil the Great, the monks also maintained the right balance of manual work alongside the contemplative - and often eremitic - life, giving rise to authentic centres of production, which left their mark on the economy of the places where the monasteries were located.

These rock-hewn or *sub divo* religious buildings, are extremely austere, due to the particular Eastern religious spirit. Consequently, their sculptural and pictorial decoration is exceptionally sober, depicting only sacred events and images: Christ, the Virgin and the Saints.

This was the context (whose chronological boundaries can be taken as the ninth and the twelfth centuries) for the construction of various monuments, which subsequently underwent important changes following the arrival of the great Western monastic orders and their monasteries.

The Cattolica monastery in Stilo is the most



representative of the Byzantine Basilian monuments. At the time of its construction, Stilo was the leading Byzantine centre of the region and a magnet for hermits and Basilian monks, who found shelter in its caves, creating an

extremely important rock settlement in the area. This is the context for the Cattolica monastery, built between the tenth and eleventh centuries - a tiny red-brick structure set into the mountain, which replicates a type of religious building common in the Peloponnese, Armenia and Anatolia. The church has a Greek cross plan inscribed within a square and three apses symmetrically arranged around a central dome. The vaults are supported by columns plundered from ancient buildings in Magna Graecia, which rest on bases formed by upturned capitals. The interior space is divided into nine equal squares, without favouring the central area, as in the contemporary church of San Marco in Rossano Calabro. The elevation shows a little triapsidal cube built of brick, topped by five small domes encased in cylindrical drums with brick facing. The layout of the building follows the quincunx model, in which the architectural elements are arranged in the same manner as the number five on a die. The external brick decoration is very fine.

Other important examples of Basilian architecture:

S. Maria della Roccella in Squillace (province of Catanzaro), situated close to the sea. This single-nave church features a raised transept that is connected by a great arch flanked by two smaller and narrower ones, a stepped presbytery and a crypt divided into three choirs. No trace of the roof remains. The plan of the end section is evidently a derivation of the Cluny II type, while the abbey building belongs to the Western Romanesque architectural tradition, enabling it to be dated to the eleventh century, before the fusion of the Eastern Basilian culture with the Western Benedictine one.

San Giovanni Teresti in Bivongi (province of Reggio Calabria) takes its name from the monk known as John Theristus (meaning "Harvester") who fled the Islamic persecutions of tenth-eleventh century Sicily. It features a long, narrow nave preceded by a quadrangular atrium. Inside the church, a pointed triumphal arch connects the nave to the tripartite presbytery. The aisles, roofed with cross vaults, communicate with the nave through round arches, while an exceptionally high dome rises above the nave, characterising the exterior of the church. (Continue next page)

All that remains of the old complex of Santa Maria del Pathirion in Rossano (province of Cosenza), (1101-1105, twelfth century) - one of the finest Basilian monasteries of the region - is the basilica-plan church with a nave and two aisles and a triapsidal presbytery. The nave is divided by sandstone columns without capitals that support ogival arches. The raised presbytery is divided into three apses, while the mosaic floor bearing a mid-twelfth-century inscription features rotae motifs containing figures of animals.

The church of San Marco in Rossano (province of Cosenza) stands on a rocky bank. The compact building features a Greek cross plan inscribed within a square, broken only by three identical semicircular apses. The corners are topped by four small domes of the same size, dominated by a central one with a higher drum, reflecting the interior volumes on the exterior of the building.

The church of Santa Filomena in Santa Severina (province of Crotona) has a rectangular plan with eastern apse. It is covered by a ridged roof topped with a dome with tall cylindrical drum, decorated with blind arches with slender columns, which rises above the presbytery. The same building currently incorporates two chapels, one above the other. Inside the lower church, an arch separates the naos from the bema, where the altar is housed in a rectangular niche, while the prothesis and diaconicon are located to the sides. The upper church is similar, although it ends in a central apse covered by a barrel vault connected to the cupola. The plan dates to the ninth-eleventh century.

The Baptistery in Santa Severina (province of Crotona), variously dated to the eighth-ninth century and the seventh-ninth century, is centrally planned with cylindrical main body topped by an octagonal drum, surmounted by a blind lantern. A closed wing to the southwest and a shorter one to the southeast make it possible to hypothesise an original Greek cross plan. A circle of eight columns support a gored dome, enclosed within the drum, which is also octagonal. The columns are connected to the outer wall by monolithic brackets. Fragments of frescoes can still be seen on the outer walls.

## Lutheran-Roman Catholic Dialogue on Baptism and Unity Continues

### Joint Commission Meets in Italy

GENEVA, 31 July 2014 ([LWI](#)) – Lutherans and Roman Catholics continued their dialogue on what kind of unity might arise out of their shared understanding of the Christian sacrament of Baptism in meetings held 20-28 July at the Monastery of Bose in Italy.

The Lutheran-Roman Catholic Commission on Unity has been the main forum of dialogue between Lutherans and Roman Catholics on a global level since 1967. This meeting was its second in a study process focusing on Baptism and the growth in communion between the two Christian traditions.

The Lutheran World Federation (LWF) and the Pontifical Council for Promoting Christian Unity (PCPCU) organize the commission's meetings.

Begun in 2009, "Baptism and Growing Communion" is the fifth study in which the commission has been engaged. The process had been interrupted so the commission could publish *From Conflict to Communion*, which relates the story of the Reformation from the point of view of both traditions

The document was published in 2013 to help the two traditions reflect on the 500th anniversary of the Reformation and the 50th anniversary of the commission itself, both of which will be commemorated in 2017.

"The present dialogue process on Baptism is very much aware of both what is the joint history of the Lutherans and Catholics as well as what understandings have been reached already during the almost 50 years of theological discussions," noted Rev. Dr Kaisamari Hintikka, LWF assistant general secretary for ecumenical relations and director of the Department for Theology and Public Witness (DTPW).

Holding the most recent meetings of the commission at the(Continue next page)



Monastery of Bose, which has a long history of supporting the ecumenical movement and the quest for Christian unity, gave participants an opportunity to participate in the prayer life of the community and gain support for their work, she said.

Hintikka added that the commission works in a “good and fruitful” atmosphere that would not have been possible without the long-term committed theological dialogue between the Lutheran and Catholic participants, which has produced among other documents, the landmark Joint Declaration on the Doctrine of Justification.

The commission’s recent meeting was based on brief thematic papers prepared by members. Its co-chairs are Bishop emeritus Eero Huovinen of Helsinki, on the Lutheran side, and Bishop William Kenney of Birmingham, United Kingdom, on the Catholic side, who was attending his first meeting in this position.

## *Moscow Patriarchal parish in Mexico City*

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

([Pravmir](#)) - In compliance with an agreement between Archbishop Justinian of Elista and Kalmykia, authorized by His Holiness Patriarch Kirill of Moscow and All Russia, and the Catholic Primate of Mexico, Archbishop Norberto Rivera Carrera of Mexico City, the 17th century Catholic



Church of the Conception of the Virgin Mary was handed over for the free temporary use to the

Russian Orthodox Church’s parish of the Protecting Veil of the Mother of God. The agreement was reached during a meeting of Metropolitan Hilarion of Volokolamsk, chairman of the Moscow Patriarchate’s Department for External Church Relations, with the Catholic Primate of Mexico in January 2014.

On 27 July 2014, Archbishop Justinian and Archbishop Alejo of Mexico City and All Mexico (Orthodox Church in America) celebrated the first Liturgy in the church.

Among those present at the service was Rev. Eduardo Losano, dean of the Catholic diocese of Mexico City’s central area, rector of the Catholic seminary in Mexico City.

After the Liturgy, Archbishop Justinian greeted Fr. Eduardo and on behalf of the Russian-speaking Orthodox community expressed his gratitude to the Primate of Mexico for his help in establishing the Moscow Patriarchate’s parish in the centre of the capital of Mexico.

### **WHAT IS THE OLD RITE ?**

from: <http://www.churchofthenativity.net/>The Church of the Nativity of Christ is a Russian Orthodox Old Rite parish located in Erie, Pennsylvania.

Through the rites of the Church — that is, by the various external actions such as bows, singing, and the making of the sign of the Cross, the Church expresses its belief in Jesus Christ and glorifies Him and the saints, and nourishes the spiritual life of the people. There are undoubtedly many ways of expressing the same thing, and the Church of Christ has a treasury of beautiful rituals which express its Orthodox Faith in a variety of ways.

When we speak of the “New” and “Old” rites, we are speaking of a phenomenon of the Russian Orthodox Church that originated in the 17th century due to the reforms of Patriarch Nikon. The revised rites he introduced conformed more or less to almost all of the other national Orthodox Churches, but it differed considerably from the ancient practices of the Russian Church. Old Believers — or, more correctly, Old Ritualists — are Russian Orthodox Christians who have preserved the Old Rite.

Prior to the Russian Revolution in 1917, there were probably more than(Continue next page)

20 million Old Ritualists throughout the world. However, after more than a half-century of Communist persecution, there are less than 2 million.

Old Ritualists are known for their strict adherence to the practices of the Russian Orthodox Church as it existed prior to Patriarch Nikon. Some of the many differences in the rites which have been explosive in the past are: the making of the sign of the Cross, the number of loaves used at the Eucharist, unison vs. harmony singing, the shape of the bishop's staff, the number of prostrations and bows to be made during the services, the manner of icon-painting, the singing of Alleluia, and many others. Additionally, Old Ritualists have preserved an ancient form of singing, known as Znamenny Chant, that continues to draw the attention of other Orthodox Christians, as well as scholars and historians.

Our parishioners realize that although the rites of the Church express its dogmas and are not to be treated lightly, the rites themselves are a means to an end, not dogmas in themselves, and the exact same dogma can be expressed in many ways. Although we love and cherish the old rites of the Russian Church, we do not reject those who practice the new ones, and they in turn have shown much interest and respect for our customs. The pitiful misunderstandings and persecutions of former years have now been replaced with a realization that the Orthodox Church has a precious and sacred treasure in its many beautiful ancient rites.

## Patriarch Ignatius Aphrem II calls for dialogue & unity with the Indian Orthodox Malankara Church

by ORTHODOXY COGNATE PAGE on AUGUST 5, 2014  
in [FEATURED NEWS](#), [NEWS](#)



*His Holiness Ignatius Aphrem II - Patriarch of Antioch and All East on the Apostolic Throne of St Peter - Primate of the Universal Syriac Orthodox Church, His Holiness Baselios Marthoma Paulose II - Catholicos of the East & Metropolitan of Malankara on the Apostolic Throne of St Thomas - Primate of the Indian Orthodox Malankara Church, His Beatitude Baselios Thomas I - Catholicos & Maphriyano - Metropolitan Trustee of the Syriac Orthodox Church in India.*

**Damascus:** Patriarch Ignatius Aphrem II of Antioch and All East- primate of the Universal Syriac Orthodox Church has called for constructive dialogue with Indian Orthodox Malankara Church. The Patriarch has instructed for dialogue with Church of in the message send to headquarters of the Syriac Orthodox Church. Holy Synod of the Syriac Orthodox Church India under the Chairmanship of His Beatitude Baselios Thomas I – Catholicos and Metropolitan Trustee and Primate is to discuss several internal matters of the church.

Indian Orthodox Church had positively responded for an earlier call of dialogue by the Syriac orthodox Patriarchate. His Holiness Tawadros II – Pope & Patriarch of Alexandria and Primate of the Coptic Orthodox Church had expressed his at most desire to mediate conciliar unity between the Syriac and Indian Orthodox Churches during a meeting with Fr Dr K M George (Special envoy of Baselios Paulose II- Catholicos) .

OCP Chancellor during the month of May 2014 also urged for a meeting with the Patriarch of Antioch and Catholicos of the East.

The call by Ignatius Aphrem II for peace and unity is considered to a very positive and hopeful step to end the age old schism between the Indian Orthodox Malankara and the Syriac Orthodox Church of Antioch and all East. Pan- Orthodox experts are also hoping for a meeting with Patriarch Ignatius Aphrem II and Catholicos Baselios Marthoma Paulose II in near future.

### **BRANDED: NAZARENE**

Have you seen this symbol? This is the arabic letter “nun,” the first letter in the word “Nazarene.” In Mosul, Iraq, it has been painted on doors to identify the homes of Christians who are then brutally beaten and often executed. (from CNA blog, edited by LOE)



**Our Lady of Perpetual Help** (or of **Succour**) or "Sancta Mater de Perpetuo Succursu" (Official Latin Title) **Holy Mother of Perpetual Help** is a title given to the **Blessed Virgin Mary** by **Pope Pius IX**, associated with a **Byzantine icon** of the same name dating from the 15th



century. The **icon** has been in Rome since 1499, and is currently in the **church of Sant'Alfonso di Liguori all'Esquilino**. In the **Eastern Orthodox Church** this **iconography** is known as the **Virgin of the Passion** or **Theotokos of the Passion**. Some Roman Catholics believe the icon to be a true copy of the painting that according to legend was painted from the life by Saint Luke using the meal table of the **Holy Family** in **Nazareth**, and in Eastern Orthodox tradition was often identified with the **Hodegetria** icon,<sup>[1]</sup> and consider it to be a miraculous imprint of the **Blessed Virgin Mary** both in the Latins and **Orthodox** communities. The icon is unique and renowned due to Mary looking towards the faithful, while

pointing at her son, Jesus Christ who is frightened by the instruments of **crucifixion** and is depicted with a fallen sandal.<sup>[1]</sup>

Due to the Redemptorist Priests who had been appointed as missionaries of this icon, the image has become very popular among Roman Catholics in particular, and has been very much copied and reproduced. Modern reproductions are sometimes displayed in homes or elsewhere. For many centuries, Roman Catholics and Orthodox Christians have prayed to the Blessed Virgin Mary for intercession on their behalf to Jesus Christ. On the current feast of **Roman Catholic calendar of saints** Our Lady of Perpetual Help is commemorated on June 27 while common novena prayers are customarily held on Wednesdays.<sup>[2]</sup>

### The Prayer,

written by Patriarch Sako can be found below.

Please join in prayer for our suffering brothers and sisters in Iraq.

**Lord,**  
***the plight of our country***  
***is deep and the suffering of the Christians***  
***is heavy and frightening us,***  
***therefore we ask you Lord***  
***to assign our lives, grant us patience and***  
***courage***  
***to continue to witness our Christian values***  
***with trust and hope.***  
***Lord, peace is the base of any life;***  
***give us peace and stability***  
***to live with each other without fear,***  
***anxiety,***  
***with dignity and joy, glory to you forever.***

† Louis Raphael I Sako  
 [Chaldean Catholic Patriarch]

**PRAY FOR UNITY OF THE APOSTOLIC CHURCHES!**