

# LIGHT OF THE EAST

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

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

VOLUME 9, NUMBER 2 MARCH-APRIL 2010

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## **FROM THE EDITOR...**

Dear Friends, We are extremely pleased to have as our speaker for our regular Tuesday March 9, 7 P.M. meeting the Most Reverend George V. Murry, S.J., Ph.D., Bishop of the Diocese of Youngstown. The meeting will be at Our Lady of Mount Carmel Church, 343 Via Mt. Carmel Ave. Youngstown, 44505. Bishop Murry will have as his topic: **CONTEMPORARY ECUMENISM.** Please join us in hearing the Bishop's address in one of Youngstown's historic churches.

## **Eastern Christian Media - Eparchy of Parma, Ohio**

See the new museum of Carpho-Rusyn heritage and the Bishop Emil Mihalik Byzantine Catholic Cultural and Media Centre at the Cathedral of St John the Baptist in Parma, Ohio. Excellent resources, and interesting and informative teaching videos on Eastern Catholicism - and Byzantine Christianity - in the contemporary US. The Centre was due to open on February 3rd and has the promise of the Society's support and prayers.

POSTED BY SOCIETY OF ST JOHN CHRYSOSTOM UK

## **VATICAN "JOYFUL" AT SERBIAN PATRIARCH INVITE (EDITED)**

VATICAN CITY, JAN. 28, 2010 ([Zenit.org](http://Zenit.org)).- A Vatican spokesman says a proposal from the new



patriarch of the Serbian Orthodox Church to plan a meeting with Benedict XVI is "very encouraging." Jesuit Father Federico Lombardi, director of the Vatican press office, affirmed this today in response to comments from Patriarch Irinej Gavrilovic. The 80-year-old patriarch, elected last Friday, gave his first press conference today. He suggested the possibility of organizing an ecumenical event with the Pope in Nis, where Constantine was born. The event would commemorate the 1,700th anniversary of the Edict

of Milan, which ended anti-Christian persecution in the Roman Empire. Father Lombardi told the Belgrade paper Blic that this is a suggestion "we welcome with great joy." Referring to the predecessor of Patriarch Irinej, Father Lombardi added: "This is a sign that the dialogue that began at the time of Patriarch Pavle will be continued with the new patriarch. \*\*\*\*\*  
**PRAY FOR THE UNITY OF THE APOSTOLIC CHURCHES!**

visited by the Orthodox ecumenical Patriarch of Constantinople in 2001.

## SOCIETY OF ST JOHN CHRYSOSTOM—UK\*

### May 15th 2010 - Orientale Lumen 15th Anniversary Conference

We will be updating our posts very soon, as there has been much news to record and consider. But so much time has been needed for planning our May 15th Conference to celebrate 15 Years since the Apostolic Letter *Orientale Lumen*.

This will take place in the academic space off Heythrop College, University of London. It will be the opening event of their new Centre for the Study of the Eastern Churches, whose founding director will be Anthony O'Mahoney.

The conference itself is sponsored and supported by the Society, the Institute of Orthodox Christian Studies and the Monastic East-West meetings hosted by Minster Abbey.

The conference will be opened with an address by the Archbishop of Westminster, the Most Revd Vincent Nichols, and among the keynote speakers will be Metropolitan Kallistos (Ware) of Diokleia, Anthony O'Mahoney, Mother Nicola of St Mildred's Priory, Minster Abbey, and Archimandrite Demetrios Chabarov of the Orthodox Patriarchate of Antioch (whose paper on the Petrine Primacy in the current edition of *One in Christ* is well worth reading).

The aim of the day is to 'capture' the course of Orthodox-Catholic relations since Patriarch Athenagoras and Pope Paul VI began the current move towards reconciliation in the 1960s, and the progress of the joint theological commission, especially in its present phase. We will also look at the particular contexts for Catholic-Orthodox ecumenical engagement and moves towards recovering full communion, in Antioch, Ukraine and the interpenetration of the Latin Catholic and Byzantine Orthodox and Greek Catholic diaspora.

### **OLDEST CHRISTIAN MONASTERY RENOVATED** From Zenit.org

After eight years of renovation, the Monastery of Saint Anthony, the world's oldest, opened its doors to pilgrims. The Coptic Orthodox Monastery was built around 356 at the burial site of St. Antony of Egypt, also known as St. Antony the Great.



***Galliciano is located in the heart of the 9 Greek speaking villages of Calabria in the deep South, the extreme tip of the Italian boot, a place known as Aspromonte. The villages are the following: Bova, Bova Marina, Condofuri, Chorio di Roccaforte, Chorio***

***Roghudi, Roghudi, Amendolea, Roccaforte del Greco, and finally Galliciano. Another big Greek speaking village that of Pentedattilo which has the same name as the mountain range in Cyprus, has been abandoned. The total Grecanico population of all the villages is about 9,000. Of all these very few understand the Grecanico language and even fewer speak it. Of all the Greek speaking villages Galliciano has preserved and retained many aspects of the Greek cultural heritage, it is the place where the language of Homer is still spoken, and where many cultural traditions trace themselves back to Greece. Perhaps the fact that it is the most isolated of all the villages which make up the Greek speaking zone of Calabria, is an indication of that. Sadly the Greek language spoken in this region for thousands of years is rapidly dying off. The village of Galliciano is the last strong hold of this ancient culture and it is called the Acropolis of Hellenism in Calabria. Recently a Greek Orthodox church was built in the village and it was also***

**NEW YORK: February 8, 2010**

## **The Head of St John Chrysostom is Brought To the Synodal Cathedral of Our Lady of the Sign**



On February 6, 2010, with the blessing of His Holiness Patriarch Kirill of Moscow and All Russia, the honorable head of the universal teacher, St John Chrysostom, housed at the Cathedral of Christ the Savior in Moscow, was brought to the Synodal Cathedral of Our Lady of the Sign. The relic will remain there for the faithful to venerate until February 11.

On February 6, during all-night vigil, under the singing of "Praise the Name of the Lord," the reliquary was brought into the Cathedral of Our Lady of the Sign by the Senior Priest of Christ the Savior Cathedral, Protopriest Mikhail Ryazantsev. The next morning, His Grace Bishop Gabriel of Montreal and Canada, who was celebrating his namesday on the feast day of the Holy New Martyrs and Confessors of Russia, officiated at Divine Liturgy at the Cathedral.

The visit of the relics of St John will coincide with a regular session of the Synod of Bishops of the Russian Orthodox Church Outside of Russia.

Parishioners from various US cities are expected to come to New York, as well as from Toronto, Canada; parishioners from the Church of St John Chrysostom in St Louis, MO, are also expected.

Hierarchal Divine Liturgy will be celebrated at the Synodal Cathedral on February 7 and 9, the latter being the feast day of St John Chrysostom. On February 11, Divine Liturgy will be headed by His Eminence Metropolitan Hilarion along with the other members of the Synod of Bishops.

After that service, the relic will be brought to St Nicholas Patriarchal Cathedral, where it will be until

February 12, when the delegation accompanying it will return with it to Moscow.

## **European Court reprimands Romania over Greek Catholic minority**

Ecumenical News International reports, 28th January 2010:

In a ruling that could affect similar disputes, a European court has ordered the government of Romania to compensate a Greek Catholic parish for failing to return to the parish properties seized from it under communist rule. "Legislative shortcomings have helped create a drawn-out preliminary procedure capable of hindering the applicant parish's access to a court," the European Court of Human Rights said in a January 15 judgment. The court said the Romanian government had violated articles of the 1950 European Convention on Human Rights. It ordered Romania to pay 23,000 euros to the Greek Catholic parish to cover damages and expenses. The ruling concerned a case brought by Greek Catholics at Sambata in Romania's northern Transylvania region, whose church was placed in Orthodox hands when their community was outlawed in 1948. The Catholics said the local Orthodox parish had refused to allow them to share the building when their church was re-legalized in 1990, or to form a joint Orthodox-Catholic committee, as required by law, to discuss property issues. "Accordingly, the applicant parish was treated differently from other parishes involved in similar disputes, without any objective or reasonable justification," the Strasbourg-based European court ruled. "This was a violation of human rights regulations which prohibit discrimination."

The Greek Catholic Church is loyal to Rome but shares an eastern liturgical and spiritual heritage with Orthodox churches. In Romania, the post-war communist regime forced the church to surrender 2,588 places of worship to state institutions or Orthodox parishes.

Inter-church ties in Romania have been tense since the 1989 collapse of communist rule because the Romanian Orthodox Church, which claims the loyalty of 87 percent of the country's 22 million inhabitants, has refused to return confiscated Catholic properties. These include 1,504 parish houses, and 2,362 schools and cultural centers. Although a Catholic-Orthodox commission was set up in 1998, a year before Pope John Paul II visited Romania, it made little progress and only 160 Greek Catholic churches were returned.

In February 2009, Greek Catholic leaders protested a draft law that would confirm Orthodox ownership over still-disputed Catholic places of worship. In a letter to Romania's President Traian Basescu, the leaders said their church, **(Continue next page)**



"reserves the right to use all the legal means, domestic and international," to obtain redress. In an early January 2010 statement, Romania's Orthodox patriarchate said it believed concerns about Greek Catholic properties were "artificial and exaggerated." It said it was again seeking dialogue with the Greek Catholic Church.

The Greek Catholic bishop of Oradea, Virgil Bercea, told Ecumenical News International that ecumenical ties had deteriorated since the 2007 election of Patriarch Daniel Ciobotea. Bercea said he was worried Catholic Church members could also be denied access to Greek Catholic cemeteries, which could now be reserved for Orthodox burials. "Even now, the Orthodox are waging a psychological war against us; it seems our government leaders do not appreciate the situation's gravity," said Bercea, whose church, according to government data, currently has 654,000 members compared with 1.5 million in 1948.

02/01/2010 13:38  
LEBANON

## **Cardinal Kasper: Rediscovering our unity with Eastern Orthodox**

by Fady Noun

On a working visit to Lebanon, the president of the Pontifical Council for Christian Unity summarises the ecumenical journey undertaken with Eastern Orthodox Churches in the Middle East. The search for peace and justice in the region, terrorism and emigration are some of the challenges that await these Churches and that will be examined in next October's synod.

Beirut (AsiaNews) – "We are rediscovering our unity," said Card Walter Kasper, president of the Pontifical Council for Christian Unity, as he summarised the relationship between Catholic and Orthodox Churches. The prelate is on a working trip to Lebanon where he chaired a meeting Malankar (Indian) Churches in what has become an annual event since 2004.

The division between the Catholic Church and this family of Orthodox Churches dates back to the 5th century AD, more precisely to the Council of Chalcedon (451 AD), which defined Christ's dual nature, his "full humanity and full divinity, without confusion or division".

After 1,500 years, the Catholic and Eastern Orthodox Churches have come to realise that they share the same faith in Christ and that their dispute was the results of terminological and cultural differences.

"As for the nature of Christ, Our Lord, our Churches believe in the permanence of the divine and human natures, joined in the same incarnate nature, a union that is without confusion, mixing, change or separation, in the same way that the spirit is united to the body in human nature to form a single human nature made of two natures without the body becoming the spirit, nor the spirit, the body, but both forming a single human nature," Anba Bishoi said.

This realisation achieved during 40 years of ecumenical dialogue between popes and heads of Eastern Orthodox Churches on the initiative of the semi-official 'Pro-Oriente' foundation of Vienna has led the Catholic Church to sign three Christological declarations with the Coptic Orthodox Church in 1973, the Syriac Church the following year, and one with the Indian-based Malankar Church in 1983.

The dialogue currently undertaken focuses on the 'Nature, constitution and mission of the Church', that is the way to understand the Church (ecclesiology) and the sacraments. Through this dialogue, the Churches can try to rebuild the ties that existed in the first five centuries of Christianity, identify the role of the Church of Rome, and examine the ways the first three ecumenical councils were received.

According to Fr Paul Rouhana, theology professor at the Holy Spirit University of the Lebanese Monk Order, "it is simply a question of learning to be Christian together after centuries of separation."

"Our progress towards visible unity will have a considerable impact on the lives of our faithful and on the ways our Churches will meet the challenges of our times," Cardinal Kasper said. These challenges are known to all, namely the search for peace and justice in the Middle East, terrorism, emigration, just to name a few.

These issues are also set to be addressed next October in Rome at the special assembly of the Synod of Bishops dedicated the Middle East.

The fraternal delegates from Eastern Orthodox Churches will take part in the meeting side by side with their brothers from Eastern Catholic Churches and will be able to address the assembly.

As Cardinal Kasper put it, "What happens in the East is important not only for the Churches that live in the Middle East." (Continue next page)

of the seventh Joint International Commission on dialogue between the Catholic and Eastern Orthodox Churches in the Catholicate of the House of Cilicia, in Antelias (Lebanon).

The commission, co-chaired by Anba Bishoi, bishop of Damietta and secretary general of the Synod of the Orthodox Coptic Church, brought together representatives of the Syro-Orthodox (Syriac), Ethiopian, Eritrean, Armenian and

## **Metropolitan Jonah visits Mexican faithful, encourages outreach to indigenous population** - Orthodox Church in America

January 18, 2010

MEXICO CITY, MEXICO [OCA] -- His Grace, Bishop Alejo of Mexico City, welcomed His Beatitude, Metropolitan Jonah, to Mexico for a brief archpastoral visitation during the second week of January 2010.

For many years, the Primate of the Orthodox Church in America customarily visited the faithful in Mexico in conjunction with the Great Feast of Theophany. Prior to his retirement and the election of Bishop Alejo, His Eminence, Archbishop Dmitri of Dallas and the South, also participated in the annual visitation in his capacity as Exarch of Mexico.

Great Vespers was celebrated at Mexico City's Cathedral of the Ascension on Saturday, January 9. The following morning, Metropolitan Jonah presided at the Divine Liturgy, after which the Blessing of Water -- a highlight of the annual visitation -- was celebrated.

Prior to his departure on Wednesday, January 13, Metropolitan Jonah visited communities throughout the region. At every mission, including one in the midst of a building project, he was well received by clergy and laity alike, answering their questions while encouraging them to share their faith with others through evangelistic ministry.

Joining Metropolitan Jonah and Bishop Alejo was His Grace, Bishop Benjamin of San Francisco and the West and Locum Tenens of the Diocese of Alaska, and Archpriest Michael Oleksa, a specialist in the evangelization of native peoples, who hope to establish links between clergy in Alaska and Mexico as a means of encouraging the latter in their evangelistic outreach to the Mexico's indigenous population.

## Latin Rite Prayer for the Blessing of Icons

**Priest:** Blessed is our God always, both now and ever, and unto ages of ages:

**Server:**

Amen.

**Priest:** Holy God, Holy and Mighty, Holy Immortal One, Have mercy upon us.

**Priest:** O Lord our God, Who created us after Your own image and likeness; Who redeems us from our former corruption of the ancient curse through Your man-befriending Christ, Who took upon Himself the form of a servant and became man; Who having taken upon Himself our likeness remade Your Saints of the first dispensation, and through Whom also we are refashioned in the image of Your pure blessedness; Your Saints we venerate as being in Your image and likeness, and we adore and glorify You as our Creator; Wherefore we pray You, send forth Your blessing upon this Icon, and with the sprinkling of hallowed water.

Bless and make holy this icon unto Your glory, in honor and remembrance of Your Saint (N) [or, Mother of God]; And grant that this sanctification will be to all who venerate this icon of Saint (N) [or, Mother of God], and send up their prayer unto You standing before it; Through the grace and bounties and love of Your Only-Begotten Son, with Whom You are blessed together with Your All-Holy, Good and Life-creating Spirit; both now and ever, and unto ages of ages.

**Server:** Amen.

Sprinkling cross fashion the icon with holy water, he says:

Hallowed and blessed is this icon of St. (N) [or, Mother of God], by the Grace of the Holy Spirit, through the sprinkling of Holy Water: in the Name of the Father (+), and of the Son and of the Holy Spirit: (+), Amen.

**Priest:** Let us pray to the Lord.

**Server:** Kyrie eleison.

**Priest:** O God our Savior, Who did deign to enter under the roof of Zacchaeus, unto salvation of the same and of all that were in the house; Do you, the same Lord, keep safe also from harm them who now desire to dwell here, And who, together with us unworthy ones, do offer unto You prayer and supplication: Bless this (+) their home and dwelling, and preserve their life free from all adversity; For unto You are due all glory, honor and worship, as also unto Your Eternal Father, and Your All Holy, Good and life-creating Spirit; both now and ever, and unto ages of ages:

**Server:** Amen. Read more:

<http://vivificat1.blogspot.com/#ixzz0ch3WxKKf>



## Two coming years Orthodox and Catholics will celebrate Easter on the same day

Moscow, December 25, Interfax – Unlike Christmas, Easter will come for Orthodox and Western Christians on the same day April 4. Various Christian confessions have the same Paschal cycle (system of determining the date of celebrating Easter) once in several years. Orthodox and Catholics celebrated Easter on the same day April 8 two years ago. Christian Easters also coincided in 2004 and earlier in 2001.

Next year in compliance with their calendars, Eastern and Western Christians will also celebrate Easter together, and then Paschal cycle will coincide in 2014 and 2017.

Former Pope John Paul II of Rome suggested that all Christians should celebrate Easter jointly, though this idea was not further developed. The Second Vatican Council had launched the same initiative in 1965 and offered all Christians to celebrate their main feast on the second Sunday of April.

Difference in Paschal cycle depends on different ways to determine the day of vernal equinox in Julian and Gregorian calendars according which Eastern and Western Christians live and on Catholic's refusal to accept the rule that Christian Easter shouldn't coincide with the Jewish Passover.

## Take Me Back to Constantinople

### ***How Byzantium, not Rome, can help preserve Pax Americana.***

BY EDWARD LUTTWAK | NOVEMBER/DECEMBER 2009



Economic crisis, mounting national debt, excessive foreign commitments -- this is no way to run an empire. America needs serious strategic counseling. And fast. It has never been

Rome, and to adopt its strategies no -- its ruthless expansion of empire, domination of foreign peoples, and bone-crushing brand of total war -- would only hasten America's decline. Better instead to look to the empire's eastern incarnation: Byzantium, which outlasted its Roman predecessor by eight centuries. It is the lessons of Byzantine grand strategy that America must rediscover today.

Fortunately, the Byzantines are far easier to learn from than the Romans, who left virtually no written legacy of their strategy and tactics, just textual fragments and one bookish compilation by Vegetius, who knew little about statecraft or war. The Byzantines, however, wrote it all down -- their techniques of persuasion, intelligence gathering, strategic thinking, tactical doctrines, and operational methods. All of this is laid out clearly in a series of surviving Byzantine military manuals and a major guidebook on statecraft.

I've spent the past two decades poring over these texts to compile a study of Byzantine grand strategy. The United States would do well to heed the following seven lessons if it wishes to remain a great power:

**I.** Avoid war by every possible means, in all possible circumstances, but always act as if war might start at any time. Train intensively and be ready for battle at all times -- but do not be eager to fight. The highest purpose of combat readiness is to reduce the probability of having to fight.

**II.** Gather intelligence on the enemy and his mentality, and monitor his actions continuously. **(Cont. next pg.)**

Efforts to do so by all possible means might not be very productive, but they are seldom wasted.

**III.** Campaign vigorously, both offensively and defensively, but avoid battles, especially large-scale battles, except in very favorable circumstances. Don't think like the Romans, who viewed persuasion as just an adjunct to force. Instead, employ force in the smallest possible doses to help persuade the persuadable and harm those not yet amenable to persuasion.

**IV.** Replace the battle of attrition and occupation of countries with maneuver warfare -- lightning strikes and offensive raids to disrupt enemies, followed by rapid withdrawals. The object is not to destroy your enemies, because they can become tomorrow's allies. A multiplicity of enemies can be less of a threat than just one, so long as they can be persuaded to attack one another.

**V.** Strive to end wars successfully by recruiting allies to change the balance of power. Diplomacy is even more important during war than peace. Reject, as the Byzantines did, the foolish aphorism that when the guns speak, diplomats fall silent. The most useful allies are those nearest to the enemy, for they know how best to fight his forces.

**VI.** Subversion is the cheapest path to victory. So cheap, in fact, as compared with the costs and risks of battle, that it must always be attempted, even with the most seemingly irreconcilable enemies. Remember: Even religious fanatics can be bribed, as the Byzantines were some of the first to discover, because zealots can be quite creative in inventing religious justifications for

betraying their own cause ("since the ultimate victory of Islam is inevitable anyway ...").

**VII.** When diplomacy and subversion are not enough and fighting is unavoidable, use methods and tactics that exploit enemy weaknesses, avoid consuming combat forces, and patiently whittle down the enemy's strength. This might require much time. But there is no urgency because as soon as one enemy is no more, another will surely take his place. All is constantly changing as rulers and nations rise and fall. Only the empire is eternal -- if, that is, it does not exhaust itself.

### **Patriarch Kirill agrees with Benedict XVI**

*Posted on Fri Feb 05 2010*

#### **Notes Similar Stances With Catholic Church**

MOSCOW, Russia, FEB. 5, 2010 (Zenit.org).- Patriarch Kirill of Moscow and All Russia is affirming that the Russian Orthodox Church and the Catholic Church stand together on many current social issues.

The Russian Orthodox leader stated this Tuesday while addressing a bishops' meeting of his Church in Moscow's Christ the Savior Cathedral, Interfax reported. He observed: "We [together with the Roman Catholic Church] have similar positions on many problems facing Christians in the modern world. They include aggressive secularization, globalization, and the erosion of the traditional moral principles.

"It should be noted that on these issues Pope Benedict XVI has taken a stance close to the Orthodox one."

The patriarch, who celebrated his first anniversary as leader of the Russian Orthodox Church on Monday, added that on the other hand, he is noticing "growing

**(Continue next page)**

differences with Protestant denominations."

Recently, the patriarch said, "the Russian Church has seen less Protestant communities cooperating in the cause of preserving the Christian legacy" due to "the relentless liberalization of the Protestant world." He continued, "Alas, not only have they failed to conduct a real propagation of the Christian values among the secular society, many Protestant communities prefer to adjust to its standards." The patriarch made a particular reference to the recent election of a female bishop, Margot Kaessmann, as head of the Evangelical Church in Germany.

Patriarch Kirill also spoke to the bishops about inter-Orthodox relations, talking in particular about the official visit he made last June to the Church of Constantinople, the Department for External Church Relations reported.

He underlined the significance of that visit, stating: "There are reasons to hope that in those days a new page was opened up in relations between the two patriarchates.

"These relations should not be built in a spirit of rivalry but in an atmosphere of trust and cooperation."

The patriarch reported that the Moscow Patriarchate has opened 900 new parishes in the last year, and the total number of clerics has grown by 1,500.

The Russian Orthodox Church currently has 30,142 parishes (compared to 29,263 in 2008), 160 dioceses (three more than last year), 207 bishops (an increase from 203), and 32,266 clerics (compared to 30,670 last year).

When the 1000th anniversary of the Christianization, or the baptism, of Russia was celebrated in 1988, the

Moscow Patriarchate counted 6,893 parishes, 76 dioceses, 74 hierarchs and 7,397 clerics.

Last week in Novosibirsk, the Catholic prelates met for the 30th plenary session of the bishops' conference. At that time, they sent congratulations to Patriarch Kirill for the anniversary of his Jan. 27 election.

The prelate stated to the patriarch, "We wish you all the best in your difficult archpastoral ministry, ask for God's blessing and uplift traditional 'many years!' from Catholic bishops of Russia."

### **Speakers for OL XIV in NJ and DC**

January 10th, 2010

We are pleased to announce our almost final list of plenary speakers for the upcoming Orientale Lumen Conferences this coming June. The theme of two OL conferences planned will be "The Councils of the Church" and the speakers will be:

Orientale Lumen XIV North

Seton Hall University, South Orange, NJ  
June 7-10, 2010

Archbishop Cyril Vasil', SJ, Secretary of the Congregation for Eastern Churches in the Vatican, and former rector of the Pontifical Oriental Institute, Rome

Archimandrite Cyril Hovorun, Director of Religious Education for the Russian Orthodox Church, Moscow Patriarchate

Archimandrite Robert Taft, SJ, Professor Emeritus of Liturgy of the Pontifical Oriental Institute in Rome, and prolific author and theologian of the Byzantine Liturgy

Father John Behr, Dean of Saint Vladimir's Seminary, Crestwood, NY

Orientale Lumen XIV East

Pope John Paul II Cultural Center, Washington, DC  
June 21-24, 2010

Metropolitan Jonah, Primate of the Orthodox Church in America, Washington, DC

Archbishop Donald Wuerl, Roman Catholic Archbishop of Washington, DC

Archbishop Cyril Vasil', SJ, Secretary of the Congregation for Eastern Churches in the Vatican, and former rector of the Pontifical Oriental Institute, Rome **(Continue next page)**



Archimandrite Robert Taft, SJ, Professor Emeritus of Liturgy of the Pontifical Oriental Institute in Rome, and prolific author and theologian of the Byzantine Liturgy  
Father Thomas FitzGerald, Dean of Holy Cross Greek Orthodox Seminary, Boston, MA  
More speakers will be scheduled and further agenda details will be posted on the conference website under Future Conferences at [www.olconference.com](http://www.olconference.com). Online registration can also be done on the website.

Previous conference photos and quotes can be found there, with streaming video clips from plenaries and liturgies at [www.oltv.tv](http://www.oltv.tv)  
[OL EuroEast III Speakers Finalized](#)  
December 20th, 2009  
After my private audience with His All Holiness, Ecumenical Patriarch Bartholomew, we have finalized the speakers and agenda for the upcoming Orientale Lumen EuroEast III Conference scheduled for July 5-8, 2010 in Constantinople. The conference theme will be “The Councils of the Church” and the plenary speakers will be:

Metropolitan Kallistos of Diokleia, Greek Orthodox theologian and retired Spaulding Lecturer of Eastern Christianity at Oxford University, England  
Archbishop Cyril Vasil’, SJ, Secretary of the Congregation for Eastern Churches in the Vatican, and former rector of the Pontifical Oriental Institute, Rome

Archimandrite Robert Taft, SJ, Professor Emeritus of Liturgy of the Pontifical Oriental Institute in Rome, and prolific author and theologian of the Byzantine Liturgy  
Archimandrite Job Getcha, Professor of the Catholic Institute of Paris and of the Institute of Orthodox Theology in Chambesy, Switzerland, of the Ecumenical Patriarchate of Constantinople  
Sister Vassa Larin, Professor at the University of Vienna, Austria and nun of the Russian Orthodox Church Outside of Russia  
Professor Richard Schneider, specializing in iconology at York University in Toronto and St. Vladimir’s Seminary in New York  
The moderator will be Bishop John Michael Botean of the Romanian Greek Catholic Eparchy of St. George in Canton, Ohio, USA.

In addition to the conference agenda of plenaries and liturgies, several special events and tours will take place:

Ecumenical Patriarch Bartholomew will address the conference at the opening session

The conference will conduct one full day of sessions at the Halki Orthodox Theological Academy off the coast of Istanbul

The conference will participate with His All Holiness in a memorial service at the tomb of Patriarch Athenagoras

A tour of several churches around Constantinople will be conducted at the end of the conference by Professor Schneider with religious and theological explanations of the churches and their architecture  
Metropolitan Kallistos will lead a pilgrimage to Ephesus and the island of Patmos to the monastery of Saint John the Evangelist and to the cave where by tradition, Saint John wrote the Book of Revelation

More details and online registration for the conference can be found at [www.olconference.com](http://www.olconference.com) on the Future Conferences page

12 February 2010, 12:49

### *Vatican to hold Days of Russian Spiritual Culture*

Moscow, February 12, Interfax - Vatican will hold several events dedicated to Russian Orthodoxy. “Today the Moscow Patriarchate and the Roman Catholic Church prepare a number of joint projects in the field of culture as, for example, the Days of Russian Spiritual Culture in Vatican in spring 2010,” Patriarch Kirill of Moscow and All Russia writes in his article published in the *Expert* magazine. According to the Russian Church Primate, Christians need to find “new language and new creative ways to preach Christian values in modern-day conditions of the constantly changing world so that this sermon can be heard and properly taken,” the article further reads. The Patriarch noted that first of all, he meant cooperation between the Roman-Catholic Church and the Orthodox Church “as they have shared views on actual problems of social and economic ethics, bioethics, family, personal morality and others.” “As we understand that Europe is facing serious challenge of losing its personal civilizational and cultural identity, it becomes very important to mutually search for new opportunities to make Christian values attractive for a modern-day European,” Patriarch Kirill stresses.

## [Eastern Churches must face East](http://the-hermeneutic-of-continuity.blogspot.com/2010/01/eastern-churches-must-face-east.html)

<http://the-hermeneutic-of-continuity.blogspot.com/2010/01/eastern-churches-must-face-east.html>



A correspondent kindly sent me this most interesting quotation from prescriptions applying to the Eastern Churches in communion with Rome: Instruction for Applying the Liturgical Prescriptions of the Code of Canons of the Eastern Churches Issued January 6, 1996 by the Congregation for the Eastern Churches.

The Vatican. Libreria Editrice Vaticana - 1996

### 107. Prayer facing the east

Ever since ancient times, it has been customary in the prayer of the Eastern Churches to prostrate oneself to the ground, turning toward the east; the buildings themselves were constructed such that the altar would face the east. Saint John of Damascus explains the meaning of this tradition: "It is not for simplicity nor by chance that we pray turned toward the regions of the east (...). Since God is intelligible light (1 Jn. 1:5), and in the Scripture, Christ is called the Sun of justice (Mal. 3:20) and the East (Zec. 3:8 of the LXX), it is necessary to dedicate the east to him in order to render him worship. The Scripture says: 'Then the Lord God planted a garden in Eden, in the east, and he placed there the man whom he had formed' (Gen. 2:8). (...) In search of the ancient homeland and tending toward it, we worship God. Even the tent of Moses had its curtain veil and propitiatory facing the east. And the tribe

of Judah, in as much as it was the most notable, encamped on the east side (cf. Nm. 2:3). In the temple of Solomon, the Lord's gate was facing the east (cf. Ez. 44:1). Finally, the Lord placed on the cross looked toward the west, and so we prostrate ourselves in his direction, facing him. When he ascended to heaven, he was raised toward the east, and thus his disciples adored him, and thus he will return, in the same way as they saw him go to heaven (cf. Acts 1:11), as the Lord himself said: 'For just as lightning comes from the east and is seen as far as the west, so will the coming of the Son of Man be' (Mt. 24:27). Waiting for him, we prostrate ourselves toward the east. It is an unwritten tradition, deriving from the Apostles." [85]

This rich and fascinating interpretation also explains the reason for which the celebrant who presides in the liturgical celebration prays facing the east, just as the people who participate. It is not a question, as is often claimed, of presiding the celebration with the back turned to the people, but rather of guiding the people in pilgrimage toward the Kingdom, invoked in prayer until the return of the Lord.

Such practice, threatened in numerous Eastern Catholic Churches by a new and recent Latin influence, is thus of profound value and should be safeguarded as truly coherent with the Eastern liturgical spirituality

From the See of the Congregation for the Eastern Churches, 6 January 1996, Solemnity of the Lord's Epiphany.

ACHILLE Card. SILVESTRINI

Prefect

+ MIROSLAV S. MARUSYN

Secretary (

[85] John of Damascus, *Expositio accurata fidei orthodoxae* IV, 12: PG 94, 1133-1136.

As you can probably see, there is nothing there that does not also apply to the Western Liturgy. The "new and recent" Latin influence is, in terms of Church history, very new and very recent.

**Prayer of Soufanieh: Unity of Hearts, Unity of Christians, Unity of the Feast of Easter!**



## Leaked dialogue text looks at East-West differences over role of pope

By Cindy Wooden  
[Catholic News Service](#)

VATICAN CITY (CNS) -- A draft document being studied by an international Catholic-Orthodox commission has highlighted historical common ground on the thorny issue of the role of the pope.

The text noted that in the first 1,000 years of Christianity, although believers in the East and West had different understandings of the role of the bishop of Rome, that diversity did not destroy the unity of the church.

"Distinct divergences of understanding and interpretation did not prevent East and West from remaining in communion," it said. Their unity was based on shared theological principles that were viewed as more important, such as continuity in the faith handed on from the apostles, the interdependence of primacy and conciliarity, and an understanding of authority as a service of love, it said.

The Pontifical Council for Promoting Christian Unity said Jan. 26 that it was disappointed the text was published on an Italian blog site Jan. 25. It said members of the international Catholic-Orthodox dialogue commission had agreed the text would not be published until it had been fully and completely examined by the commission.

"As yet, there is no agreed document and, hence, the text published has no authority or official status," the pontifical council said. It said the draft was basically "a list of themes to be studied and examined in greater depth, and has been only minimally discussed by the said commission."

Dated Oct. 3, 2008, the draft is part of the Catholic-Orthodox commission's ongoing discussion about the role of the pope and the understanding of primacy in the church -- one of the key differences dividing the Catholic and Orthodox churches.

At their meeting in Cyprus in October, the commission began a discussion about the role of the bishop of Rome in the undivided Christian community of the first millennium.

The draft document said that in the West, the emphasis was placed on the link between the bishop of Rome and St. Peter, who was martyred in Rome, and on St. Peter's special place among all the apostles.

"In the East, this evolution in the interpretation of the ministry of the bishop of Rome did not occur. Such an interpretation was never explicitly rejected in the East in the first millennium, but the East tended rather to

understand each bishop as the successor of all the apostles, including Peter," the draft said.

*Wednesday, January 27, 2010*

[Orthodox and Catholics Seriously Discussed the Role of the Roman Primacy back in 2008](#)

*(A Catholic Point of View)*

<http://vivificat1.blogspot.com/>



Interesting news from vaticanista extraordinaire Sandro Magister and published in Chiesa.com, entitled ["The Pope Is the First Among the Patriarchs." Just How Remains to Be Seen](#). The article purportedly reveals an outline of a dialogue that in turn produced a theological outline meant to foster further discussions on the early shape of the Roman Primacy. The outline, dated October 2008, is designed to direct the ecumenical dialogue about the Primacy of the **(Continue next page)**

Bishop of Rome as it took shape and was exercised during the first millennium of Christianity, when Latin and Greek Orthodoxies still worshipped as members of a single Catholic Church. The outline has been made public for the first time and it is entitled [The Role of the Bishop of Rome in the Communion of the Church in the First Millennium](#).

The idea behind the document is not new to me. Orthodox theologian Father John Meyendorff proposed back in the 1970's a similar approach in his book *Orthodox Tradition*. The approach is very congenial to the Orthodox because, as you hear them say often, they have no objection as to how the Pope of Rome exercised his authority during the formative years when the "Pentarchy" of Patriarchates - Rome, Alexandria, Antioch, Jerusalem and Constantinople - came to be. Nor the Orthodox would necessarily object to express the unique Petrine consciousness and identity of the Church of Rome during the first millennium, much as they are wont to downplay it elsewhere and everywhere after the Great Schism.

I am optimistic that the multiple misunderstandings that arose after the fall of the Roman Empire in the West and the "Petrine Settlement" - the emerging consciousness followed by the immediate exercise of executive Papal authority over the local churches - prior to the schism can be solved according to authority lines already admitted to during the first millennium, but I'm less optimistic about developments after the schism in 1054, followed by the "psychological schism" triggered by the sacking of Constantinople by Catholic armies during the IV Crusade.

Let me focus and simplify the question a bit: would the notion of papal authority as expressed during the First Vatican Council be compatible with the view of the Roman Primacy as exercised during the first millennium?

At this moment I don't see an answer that will satisfy both sides. If communion is restored on the basis of first millennium doctrines and canonical discipline, it will be logical to discard 1000 years of Latin self-understanding, dogmatics, and all of the ecumenical councils called for by the Pope - directly or indirectly, as in the case of Constance -

that came to be after the schism. All those councils would be demoted to General Councils of Latin Christianity with no relevance to the East. The identity of the Catholic Church centered in Rome to be the One, Holy, Catholic, and Apostolic Church of Christ will be undermined, and what our Church has adopted as dogmatic truths regarding ecclesiology would become open questions to be solved again with Eastern input.

If you think that the Lefevbrerist schism has been inopportune and bad enough, just imagine what will happen if the Latin Church approves reunion with the East under this terms.

I think that our side expects that an in depth study of the "development of dogma" will prove, if not beyond reasonable doubt, then to a degree of moral certainty, that the papacy as conceived in Vatican I is a true, positive development of Patristic Christianity. I can see the Orthodox already saying "no" to such a proposal. If they were to agree to such a proposal, their own claim to be Christ's One, Holy, Catholic, Church will be undermined, followed by their own identity crisis. I can tell you that the monks of Mt. Athos will not go along, and that integrist, non-canonical jurisdictions already existing in the Orthodox Church like the Greek Old Calendarists and the Russian Old Believers will see their ranks swell.

Once again, I want to temper down all the expectations that this agreement may give rise to. We're all hopeful of eventual reunion and I'm gratified that dialogue on very substantive questions has begun. But we're not any closer to reunion and, barring a miracle, I still don't expect to see it any time soon.

In fact, if I'm still here in 2054, the sad millennial anniversary of our formal division, I hope to see substantial progress towards reunion by then. Healing this "original schism" will go a long way to heal the serious divisions that had plagued Christianity since 1054. Perhaps I may even be given the grace to see "the Miracle of 2054" but that's what it will take, a miracle, which in this instance may take the form of a total surrender of all concerned to the prompting of the Holy Spirit and to somehow, somewhere, **(Continue next page)**



raise to the call of unity that the Lord himself prayed for during the Last Supper. I pine for that, I hope for that, and I wait for that to happen.

*Posted by Teófilo de Jesús*

Read more:

<http://vivificat1.blogspot.com/#ixzz0dpcKnY0n>

## SOUFANIEH

Mirna experiences visions of both our Lord and Savior Jesus and the Blessed Virgin Mary. In many of her ecstasies she's experienced stigmata caught on film. She has suffered Christ's wounds in her hands, feet and side, and the crown of thorns. She has felt the scourging of Our Lord. Her skin exudes 100% pure Olive Oil with healing properties. It has secreted from her face, hands, ears, feet, neck, stomach and eyes during her ecstasies. This phenomenon is perplexing to modern scientists and psychologists. The Icon of Soufanieh also exudes the same oil, which has healed and blessed a vast multitude. The main message of Our Lady of Soufanieh and Our Lord is: **Unity of hearts, Unity of Christians and Unity of the Feast of Pascha.**



## BOOK RECOMENDATION

### **Rome and the Eastern Churches A Study in Schism**

Availability: On Back Order

ISBN: 9781586172824

Author: Aidan Nichols, O.P.

Length: 400 pages

Edition: Paperback

Code: REC-P

Retail Price: \$18.95

Sale Price: \$16.11

Ignatius Press Available February, 2010

In the second edition of this major work, Dominican theologian Aidan Nichols provides a systematic account of the origins, development and recent history—now updated—of the relations between Rome and all separated Eastern Christians.

By the end of the twentieth century, events in Eastern Europe, notably the conflict between the

Orthodox and Uniate Churches in the Ukraine and Rumania, the tension between Rome and the Moscow patriarchate over the re-establishment of a Catholic hierarchy in the Russian Federation, and the civil war in the then federal People's Republic of Yugoslavia, brought attention to the fragile relations between Catholicism and Orthodoxy, which once had been two parts of a single Communion. At the start of the twenty-first century, in the pontificate of Benedict XVI, a papal visit to Russia—at the symbolic level, a major step forward in the 'healing of memories'—appears at last a realistic hope.

In addition, the schisms separating Rome from the two lesser, but no less interesting, Christian families, the Assyrian (Nestorian) and Oriental Orthodox (Monophysite) Churches, are examined. The book also contains an account of the origins and present condition of the Eastern Catholic Churches—a deeper knowledge of which, by their Western brethren, was called for at the Second Vatican Council as well as by subsequent synods and popes.

Providing both historical and theological explanations of these divisions, this illuminating and thought-provoking book chronicles the recent steps taken to mend them in the Ecumenical Movement and offers a realistic assessment of the difficulties (theological and political) which any reunion would experience.

Aidan Nichols OP is the John Paul II Memorial Lecturer in the Faculty of Theology at the University of Oxford, and a member of the Dominican community at Blackfriars, Cambridge. He is the author of many books on theology and spirituality including *Lovely Like Jerusalem*, *Looking at the Liturgy*, and *Hopkins: A Theologian's Poet*.

**February 17, 2010**

## **An insider's view of Catholic-Orthodox dialogue**

Last night I attended a talk by Metropolitan Kallistos Ware entitled "An Insider's View: Catholic-Orthodox Dialogue Today". Metropolitan Kallistos is a member of the Joint Coordinating Committee for the Theological Dialogue between (**Continue next page**)

the Roman Catholic Church and the Orthodox Church, which is the official committee charged with ecumenical talks between the Catholic Church and Orthodox Churches at the highest levels.

Kallistos gave a very informative and engaging talk. After reviewing a brief history of the Joint Committee, he then focused on its work over the past few years. He noted that the last official dialogue about reunion – the Council of Florence in the 15th century – spent months discussing the filioque and purgatory, but only 10 days on the role of the pope in the Church. Now there is a recognition by all parties that the papacy is in fact the most significant obstacle to unity, so the Committee has decided to focus on that.



Me with Metropolitan Kallistos

The most significant document that the Committee has produced is the **Ravenna Document** (2007), in which the Orthodox participants, for the first time, acknowledge the universal primacy of the bishop of Rome. As the Metropolitan emphasized last night, this was incredibly significant. Of course, what “universal primacy” means is still hotly debated.

(In fact, one of the most telling moments of the night was the final question. Someone ask Kallistos what the Orthodox mean, in practical terms, by “universal

primacy”. How would it actually be practiced in the real world? The Metropolitan responded by noting that the Orthodox are very clear on what universal primacy is NOT, but have not really decided on what it IS.)

Another topic the Metropolitan discussed was the three levels of authority in the Church, as emphasized by the Ravenna Document: local, regional, and universal. He lamented the fact that the Western Church has practically ignored the regional level, and stated that a reclamation of that understanding in the West was necessary for a true understanding of universal authority within the Church. As a Western Christian, I admit that I have never had much appreciation for regional authority within the Church, so I’ll have to consider that more in-depth myself.

An important aspect of how authority is practiced in the Church, both in the East and the West, is the concept of “protos”, which means “first”. The Church is hierarchical, and therefore in every grouping in the Church, there must be a “protos”. For example, the bishop is the “protos” of his diocese. The Patriarch is “protos” among the bishops in his patriarchy. The pope is “protos” among all the bishops in the universal Church. Both Catholics and Orthodox accept this structure. But what does it mean to be “protos”? How is that role exercised? Metropolitan Kallistos pointed out Apostolic Canon 34 as a model for the role of “protos” in the Church. Apostolic Canon 34 states,

The bishops of every nation must acknowledge him who is first among them and account him as their head, and do nothing of consequence without his consent...but neither let him (who is head) do anything without the consent of all.

It should be obvious that the problem arises from the second part of that Canon. In fact, this appears to be in direct conflict with Vatican I, which states that “definitions of the Roman pontiff are of themselves, and not by the consent (**Continue next page**)

of the church, irreformable”. But Metropolitan Kallistos is hopeful that this Canon will be a way in which the Church can find a mutually agreeable means for the pope to practice universal primacy.

Metropolitan Kallistos also mentioned the recently **leaked draft** from the Committee about the papacy in the first millennium, which I analyzed **here**. He was very disappointed that the draft was leaked and felt strongly that the person who leaked it, thus breaking an agreement of confidentiality, should be removed from the Committee, if discovered. While respecting the need to honor a confidentiality agreement, I asked him if the very practice of confidentiality in this situation is healthy. After all, the reason the Council of Florence failed to bring about union was because the common people in the East rejected what was presented to them as a done deal. They had no involvement in the process. Would it not be better to make the Joint Committee more open to the public, thus allowing more people to be invested in it, and therefore making it more acceptable to the members of the various churches?

Kallistos agreed that it is vitally important that the leaders of the churches make these discussions a reality in the pews, and admitted that they had not done a good job of that. He asked how many people in the audience had actually read the Ravenna Document, and only about 10-15% of the audience had (and this was an audience deeply engaged in this issue). He did think it important to keep the discussions confidential during the process of creating a document, for many things in the draft might be eventually rejected and he saw no point in people getting upset about something that might eventually getting discarded. A valid point, but personally I think in today’s interconnected world more openness would be beneficial.

All in all, it was a wonderful talk, and I hope and pray that Metropolitan Kallistos is blessed with many more years of service to the Church.

## *The Fast Begins*

I sometimes get questions from inquirers and others who are not Orthodox asking what our fasting rules entail. Here in brief are the rules for the Lenten Fast.

Starting on the first day of Lent (we begin on Monday not Ash Wednesday) Orthodox Christians are to abstain from all meat, fish, wine, oil and dairy/animal products during weekdays. Also normally only one meal is taken each day. On weekends this is relaxed somewhat with two meals permitted and wine and oil are allowed. The first week of the Fast (called Clean Week) as also Holy Week are observed very strictly. Those able to do so keep a strict fast on Clean Monday (no food) and eat as little as possible thereafter until the weekend. The monastic discipline (which is the standard towards which we should strive) calls for only two meals between Monday and Friday. Holy Week also gets rough starting on Great and Holy Wednesday until the Fast is broken by taking Communion on Pascha (Easter). Great and Holy Friday is a strict fast day (no food) and Holy Saturday is very nearly a strict fast with only a little fruit and nuts normally allowed.

Now that I have probably frightened off any inquirers let me throw out some mitigating words. First the Church calendar contains a number of days during lent where wine and oil are permitted. Also there are two days (the Feast of the Annunciation and Palm Sunday) where fish wine and oil are allowed. Secondly (and very importantly) we are not insane and we do understand human limits. In practical terms and for obvious reasons few laymen can keep the fast this strictly. But for everyone the Fast during Clean Week should be kept as strictly as individual circumstances permit as also the last several days of Holy Week.

Food and drink taken for reasons of health are always permitted. Most priests routinely relax some aspects of the fast for their spiritual children especially for reasons of age or health. The rules outlined above were written in a day and age when people generally ate much less and had far more limited diets all year. Also the influence of diet on health was not understood as it is today.

The object in the fast is not to satisfy some legalistic requirements dating to late antiquity or to see who can inflict the most damage on their health. Rather it is to stretch ourselves spiritually by denying the flesh one of its favorite comforts. The Fast is first and foremost a form of spiritual medicine intended to help with the process of decluttering our lives for the 40+ days of Lent and get us refocused on God.

Now a few closing thoughts on fasting. The above rules are the guidelines in the book. The real rules are the ones your spiritual father/confessor (**Continue next page**)



prescribes for you. One of the most frequent mistakes committed by those new to the Faith is to dive into the Fast and try to do it all the first time around. That is in almost every case a recipe for failure and frustration. I have been Orthodox for four years now. I have yet to keep Lent strictly and probably never will for various reasons. Few people outside of monasteries do. But we need to try as best we can. If you fall down (we all do) then pick yourself up and try again.

Finally, avoid discussing the fast with others. Your fast is your business. The only one you should be talking with about it in detail is your spiritual father. Remember you may be keeping a stricter fast than others and discussing it could cause them to feel bad or make them attempt something they are not ready for. Or you may be doing less than someone and that too can cause issues. The Fast should be kept discretely. Efforts should be made to avoid those circumstances where you may be tempted to break the fast or show off to others who are not fasting. This last part is quite challenging in our culturally Western country in which fasting as a religious discipline has been more or less abandoned. My own spiritual father has gone so far as to say that it is better to break the fast than cause scandal or show off. If you are a guest and someone puts food in front of you, you eat it. With that view in mind keep your social engagements to a minimum.

POSTED BY JOHN (AD ORIENTEM)

### From [Radiate His Light...](#)

The year 2010 is very special to all of us who are in any way connected to our Maronite Church. His Beatitude Patriarch Nasrallah Peter Cardinal Sfeir has declared 2010 the year of Saint Maron.

How are we going to observe the special occasion? The examinations of our roots are both spiritual and cultural. Maron had no idea that almost 2000 years after his death, he is being remembered far from the land of his birth. He was a hermit, who wanted to remain hidden in a life of prayers and meditation. He was a light shining in darkness and we know a light cannot remain hidden.

The Church that grew from his followers and his monastery became known throughout the area. He was a priest as well as a hermit. His holiness and miracles attracted many followers. For Saint Maron, everything was connected to God our Father, and God is connected to all things. Maron did not separate the physical and the spiritual world and he used the physical world to deepen his faith and spiritual experience with God. He lived his

life in the open air exposed to the forces of nature such as: the sun, rain, hail and snow. He wanted to know God's presence in all things. By transcending such elements, he felt intimate with the Heavenly Father. He freed himself from the physical world and entered a mystical relationship of love with God.

Our recent Maronite Synod reminded us that the Maronite Church is not an ethnic group nor is it a political party; rather, it is a church with all the same responsibilities to evangelize the world like any Catholic Church. From the beginning, the Maronites were a missionary group and this should not change with us. We must be the modern day apostles of Maron and spread the Faith

wherever we are. It is laity as well as religious who must carry the message of Christ with all whom they come in contact. In our own lifetime, we realize that the hermitage of Annaya and the Holy



Valley of Saints still give us witnesses to the Maronite virtues that exist today.

Let us plan now to celebrate the Year of Saint Maron with a fresh spirit and vitality that was shown by the early followers of this great Saint.

+ Bishop Robert Shaheen, D.D.  
Eparchy of Our Lady of Lebanon

Posted by Josephus Flavius

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