

LIGHT OF THE EAST

"GLORY BE TO GOD FOR ALL THINGS."

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

Dear Members and Friends,
Our next regular chapter meeting will be

WEDNESDAY, May 15, at 7 pm. The meeting will be held at Christ the Good Shepherd Parish, Saint Rosa of Lima Church, 394 Tenney Ave Campbell, OH 44405. Phone: 330-755-4141 330-755-3633 Spanish Rev. Shawn Conoboy, Associate

Our speaker will be Pedro O. Vega who was born and raised in Ponce, Puerto Rico almost 50 years ago. He attended a Catholic parochial school in Ponce from K to 12, and after graduating in the early 1980's, attended briefly the University of Puerto Rico. He left his studies temporarily and enlisted in the US Air Force, and then was stationed in South Dakota and Texas. He left the U.S. Air Force in 1994 to work as analyst in the US Department of Justice. In 1999, he received an officer commission in the US Navy, Reserve and was called to active duty to support Operation Noble Eagle in 2001 and Operation Enduring Freedom in 2011. He recently retired from the Navy with the rank of Lieutenant Commander. He continues to work for the US Department of Justice.

Pedro has an Associate's Degree in Communications Applications Technology from the US Air Force Community College, a Bachelor's of Arts degree in Catholic Theology from St. Mary's University in San Antonio, TX and a postgraduate certification (Master's in Science) from a Washington, DC area military college. He calls himself an "alumnus" of the Catholic Charismatic Renewal Movement and of the Schoenstatt Apostolic Movement, and is currently a lay oblate of St. Benedict attached to St. Vincent's Archabbey in Latrobe, PA. He writes under his oblate name, Teófilo de Jesús, at the Vivificat Blog (<http://www.vivificat.org>). He writes about many things affecting the Catholic Church



and the current state of our culture. He also writes about his experiences in the Eastern Orthodox Church, and on how to improve mutual understanding between the Eastern and Western Churches.

He is married to his high school sweetheart, Mercedes, and is father to Christian and Jonathan; father-in-law to Natasha; and grandfather to Victor, Liam, and Tristan. He's also a human slave to basset hounds Lily and Sadie.

Mr. Vega will speak on the topic **"Icons 'not made by hands' in East and West: Exploring the Connections"**

Cyril and Methodius bridges of Faith for Europe

2013-02-27 L'Osservatore Romano

Cyril and Methodius were "authentic precursors of ecumenism, for they laboured in service of unity and of the multiform fullness of the Church, as they made



incarnate the spirit of the originally undivided Church". Cardinal Leonardo Sandri, Prefect of the Congregation for the Eastern Churches, highlighted this in an

interview with our newspaper. The occasion was a conference of studies held in Rome at the Pontifical Oriental Institute and the Pontifical Gregorian University on Monday and Tuesday for the 1150th anniversary of the beginning of their mission among the Slavs.

It was clear from the different presentations, including those of Dimitrios Salachas, Apostolic Exarch for Byzantine Rite Catholics resident in Greece, and of Bishop Viliam Judák of Nitra, how the work of spreading the faith – carried forth by the two brothers whom John Paul II (Continue next page)

proclaimed co-patrons of Europe – notably marked the construction of the Christian identity of the continent by means of the creation of the Glagolitic alphabet.

Cardinal Sandri said: “The great intuition of Cyril and Methodius aided the Slavic peoples, whom they had evangelized, to praise God in their own tongue and in respect for their proper cultural characteristics, at the same time insisting on the unity between all Christians, of the East and of the West, in the sole and universal Church of Christ. Their invitation remains today, for a dynamic vision of Catholicity as the symphony of the diverse liturgies in all the languages of the world, as a harmonious chorus of different voices and pitches. The profoundly human and universal spirit of their mission is open to a revival, a spirit fruitful for more profound examination”. +++

OL CONFERENCES FOR 2013 AND

THEOSIS Orientale Lumen XVII Conference on a Vision of a Reunited Church

The Orientale Lumen XVII Conference will be held June 17-20, 2013 at the Washington Retreat House in Washington, DC on the theme of “Vision of a Reunited

Church.” We will be honored with the presence of several outstanding speakers, some of whom are members of the North American Catholic-Orthodox Theological Consultation, including: **Metropolitan Tikhon of Washington** Orthodox Church in America, Washington, DC, **Archimandrite Robert Taft, SJ** Professor Emeritus of the Pontifical Oriental Institute, Boston, MA, **Father Thomas FitzGerald** Holy Cross/Hellenic College, Boston, MA, **Father Sidney Griffith** The Catholic University of America, Washington, DC, **Father Nicholas Apostola** St. Nicholas Romanian Orthodox Church, Worcester, MA, **Sr. Susan Wood, SCL** Marquette University, Milwaukee, WI, **Father Ron Roberson, OP**, Moderator

Oriente Lumen EuroEast IV Conference on Saints Cyril and Methodius

This year is the 1150th anniversary of the mission of Saints Cyril and Methodius from Constantinople to Great Moravia to bring Christianity to the Slavic people.

Their inspiring story balances evangelization and ecumenism that inspired Blessed John Paul II to name them “Apostles to the Slavs” and “Co-Patrons of Europe.” The Oriente Lumen EuroEast IV Conference

will be held July 8-11, 2013 at the Crowne Plaza Hotel in Bratislava, Slovakia in the heart of the former Great Moravia. Come and hear the brothers’ story and learn how their work has lasted through the centuries from:

Metropolitan Kallistos of Diokleia Ecumenical Patriarchate of Constantinople, Oxford, **Archbishop Cyril Vasil’ (invited)** Congregation for the Eastern Churches, The Vatican, **Metropolitan Krystof (invited)** Orthodox Church of the Czech and Slovak Lands, Prague, **Sr. Dr. Vassa Larin** University of Vienna, Austria, **Dr. Daniel Galadza** Pontifical Oriental Institute, Rome, **Prof. Ilya Bey** Ukrainian Orthodox Theological Academy, Kyiv, **Msr. George Dobes (Moderator)** Military Chaplains Association, Washington, DC

More details about both conferences and online registration can be found at the Future Conferences page http://www.olconference.com/OL_FutCon.html. Pass the word to your friends and associates. The topics for this year’s OL Conferences promise to be both educational and exciting! I look forward to seeing many old and new friends this summer. Note: If we don’t have at least 50 paid registrations by April 1st, we may have to cancel one or both conferences – please hurry and sign up and tell your friends!

Theosis – New Monthly Magazine/Booklet Eastern Christian Publications in Fairfax, Virginia recently announced a new popular monthly magazine called *Theosis: Spiritual Reflections from the Christian East*. It is a small-format, full-color magazine which is published in both a print and eZine version. Each month contains several short essays on Prayer, Eucharist, Sacraments, Scripture, Holy Icons, Sacramental Living, Spirituality, and a Feast of the Month. Contributors are authors and theologians from a wide variety of Orthodox and Catholic Churches including Metropolitan Kallistos (Ware) and Archimandrite Robert Taft, SJ. We have received many positive reactions to it, including the following

More information is available at www.ecpubs.com/theosis.html. Or call 703-691-

8862. +++

MONDAY, FEBRUARY 11, 2013

From <http://easternchristianbooks.blogspot.com/>

On Papal Surprises by Dr. Adam DeVille

I just finished two TV interviews about the papal resignation in which I tried to suggest that this was not a total surprise to those who have read Joseph Ratzinger closely and known him to be a man who, very quietly, nonetheless insists on doing things his way where possible. He has never been one to go with the crowd; he has long been a man who refutes expectations; he has been a man of surprises who has often done things in a unique fashion. He was, e.g., the first prefect of the Congregation for the Doctrine of the Faith (CDF) to continue to publish under his own name and to contribute unofficially to debate and dialogue quite outside his official role as prefect. He was the first prefect to give multiple book-length interviews (e.g., *Salt of the Earth: The Church at the End of the Millennium- An Interview With Peter Seewald*; or, more famously, and the book that started this unique "genre," *The Ratzinger Report*). He was the first, in those interviews and elsewhere, to voice very frank public criticism of the state of the Catholic Church in our time, and even to suggest that his predecessor had allowed himself to be turned into a "superstar," a prospect and status about which Ratzinger was palpably uneasy. He was the first sitting prefect to publish an autobiography in his wonderful 1997 book *Milestones: Memoirs, 1927-1977*.

In his memoirs, he makes no secret of his desire to leave Rome for a quiet scholarly retirement, a request his papal predecessor refused on several occasions. Now that he has no boss (except God of course) to constrain him, he has recognized that his energies are failing and his ability to do the job is suffering. So he has made the right decision not only for him but, typically, for the good of the Church which he has always tried to serve. I think this decision is commendable for those two reasons, and also because it might help in a still desperately needed demythologization of the office, a process to which he himself has tried to contribute over the years. By resigning, is he not sending the message: "Catholic bishops the world over are expected to retire at 75. I am a Catholic bishop like them, and a human being also, not some superstar. So I will retire quietly as so many others do." He made it clear in interviews over the years--and in scholarly writings before that, dating back to the Second Vatican Council--that there was far too much focus on "Rome" and the pope, and that the Catholic Church very much needed some kind of decentralization and even perhaps the creation of regional patriarchates within the Latin Church to assist in her governance. In line with this thinking, he took another surprising step: in 2006 he deleted the title

"Patriarch of the West" from the *Annuario Pontificio*, a surprise that was rather considerable and rather shocking in fact to many. But as I tried to argue in my *Orthodoxy and the Roman Papacy: Ut Unum Sint and the Prospects of East-West Unity*, the decision to delete the title was in fact in line with his previous thinking, and was not a retrenchment or a re-centralization of a re-assertion of papal power. It was, I thought hopefully, part of a long-term plan to begin that decentralization he had written and spoken of, and to begin the creation of regional patriarchates. We could yet see both developments--the Church, after all, moves slowly ("we think in centuries here"). Whether we need those developments is a matter for fair argument. I think we do if unity with Orthodoxy is to be taken seriously--hence my book. And since I also think that there is no greater priority than unity with Orthodoxy, for the health of both, then we need to find ways to make that happen. And in fact the papacy is far more flexible than is often imagined, so we could achieve unity if we had the will to make those changes. To paraphrase Violet, Dowager Countess of Grantham, the aristocracy hasn't gotten where it is by intransigence but by knowing how to change with the times. The Catholic Church is the same. As for what types of changes in the papal office itself--read my book. As for what type of pope we should hope to see, stay tuned for more thoughts later.+++

Wednesday, January 23, 2013

[Fr Georges Massouh on the Papacy Arabic original here](http://araborthodoxy.blogspot.com/)
<http://araborthodoxy.blogspot.com/>

The Hoped-for Unity

Frankness requires us to admit that the great roadblock that prevents us from reaching the envisioned unity between the Catholic and Orthodox Churches is the difference over the position of the pope, the Bishop of Rome, and his authority in the Church. In reality, no one who knows Church history can ignore the most important issue that led to the schism, the disagreement between East and West over "papal primacy". Orthodox theology confirms that, among the bishops, the pope is "first among equals" and has no canonical authority over the other patriarchs.

However, in the West a canonical understanding graduate took over that is completely contrary to the Orthodox view of primacy, in that the pope granted himself the absolute authority to appoint and remove bishops in every region of the world. The bishops rights turned into mere participation in the "total authority" of Rome. Hence the Orthodox apprehension of the pope's propensity for asserting his authority over all the churches. What we witnessed following the Great Schism of 1054 with regard to (Continue next page)

the pope tightening his grip over all the churches in the world to the point of even announcing the dogma of "papal infallibility" in 1870 confirms the fears of the eastern churches that hold to the primacy of the diocesan bishop over his local church.

*The Orthodox theologian Olivier Clément, in his book **You Are Peter: An Orthodox Reflection on the Exercise of Papal Primacy** argues that "the basis of every primacy in the Church is Christ alone, the Crucified and Risen from the dead, who conquers death by death. Christ alone is priest of the new and greatest covenant. All authority on heaven and earth derives from Him." Consequently, "every primacy in redeemed humanity, and especially the primacy of the bishop in the local church, the primacy of the metropolitan among his bishops, the patriarch among his metropolitans, and finally the primacy of the first bishop, the bishop of Rome, is only a fragile image of the primacy that Fr Lev Gillet called loving lordship, the primacy of service unto martyrdom, a martyrdom of blood and death if needs be."*

*Perhaps the declaration by the late Pope John Paul II that what he desires with the Orthodox is "communion not authority" is the true doorway to bringing back unity between the two churches. Thus it is possible to speak of a return to the traditional picture of relations between the churches, based on the independence of the local church, in which each one of them realizes the fullness of the Church and *communio in sacris* (the Eucharist) between all of them is what makes them one, what makes them the one Body of Christ.*

We also must not forget that the Christian faith is fundamentally based on belief in the Holy Trinity: Father, Son, and Holy Spirit, one God. Thus the theology of the Church emphasizes "diversity in unity" and "unity in diversity" in order to point out the relationship between the three hypostases. Unity does not eliminate the specificity that characterizes each of the Father, Son, and Holy Spirit. Likewise, diversity does not mean individualism, isolation, or the absence of creative relationality. Unity among Christians must be based on this Trinitarian image. The hoped-for unity is a unity in faith that respects linguistic, ritual, cultural, and civilizational particularities.

The disagreement between Catholics and Orthodox about the place of the pope in the universal Church must not impede effort to resolve other disagreements of a doctrinal nature or disagreements that can be overcome at the local level... for the unity of all we pray to the Lord. +++

***Bring a friend to our next meeting.
Support the unity of the Apostolic
Churches by joining our chapter!***

Fr. Johannes L. Jacobse: An Orthodox Priest Reflects on the Retirement of Pope Benedict XVI

By **Fr. Johannes L. Jacobse** 2/16/2013 **Catholic Online**
(www.catholic.org)

When faith dies man gradually loses the knowledge that he was created by God and so he loses himself.

Pope Benedict's rare insight and erudition of the Eastern patrimony strengthens both West and East and many Orthodox believers are grateful for it. May God grant us more teachers like him. May his remaining years bear much fruit. We still need him.



Fr. Johannes L. Jacobse is an Orthodox priest serving in Naples, FL. He is President of the American Orthodox Institute and blogs at www.aoiusa.org/blog.

NAPLES, FL. (Catholic Online) - Like almost everyone, the resignation of Pope Benedict came as a shock to Orthodox

believers. Those of us who have watched Pope Benedict and his predecessor Pope John Paul II work to lessen the estrangement between the Catholic and Orthodox Churches hope that Pope Benedict's successor will continue on the same path.

Two things stand out in Pope Benedict's relationship with the Orthodox Churches. First is his deep understanding of the Christian patrimony of Christendom. The Christian foundation of culture should be self-evident to most, but in our post-Christian (and poorly catechized) age our historical memory has grown increasingly dim. Religion vivifies culture. Christianity is the well from which meaning and purpose are drawn. That meaning and purpose shapes law, institutions, and the other constituents that define Western culture. Many have forgotten that - while others don't even know it. The loss of this Christian cultural awareness has created a moral crisis of the first order. When faith dies man gradually loses the knowledge that he was created by God and so he loses himself. Only through concrete, existential encounter with the Risen Christ can man come to know God in the full measure of God's self-revelation to him through Jesus Christ. And only in this relationship can man learn (Continue next page)

what it is to be truly human. Any kind of decline follows contours that are specific to the culture within which the decline occurs. In our technological age we tend to see man as a machine and the self-organization of society as strictly a rational enterprise. In the simplest terms our crisis is the dehumanization of the individual person.

Pope Benedict understood this acutely, no doubt because of his first-hand experience with Nazism and the barbarity it unleashed in Western Europe. His work to recover and restore the Christian roots of Christendom is a prophetic call to return to the Gospel of Jesus Christ. Only a return to Christ can reverse this march to cultural suicide but only the embrace of Christ will reveal to man who he was created to be.

The Orthodox hear this, particularly Orthodox conservatives in the Christian West and the Russian Orthodox Church. Conservatives see the decline; the Russian Orthodox Church has experienced its bitter fruit. Pope Benedict has furthered the common project to restore the Christian foundations of culture. Clearly this is divinely ordained. The shared mission increasingly leads to a reevaluation of the historical barriers that has contributed to centuries of estrangement between the Eastern and Western Churches and promises more progress in the future.

The Orthodox wonder about Pope Benedict's replacement. If the new Pope is a cultural conservative in the mold of Popes Benedict and John Paul II, then we know that the rapprochement of the last four decades will continue. If not, it will be more difficult to find common ground. We wonder too if the Catholic Church's crucial role in preserving the religious heritage of the Christian West will continue with the same deliberation. We hope that it does.

A second important characteristic of Pope Benedict's service in office is his understanding of the Orthodox patrimony within Christendom. The Regensburg Address is perhaps the most penetrating analysis of the contribution of Hellenism to Christianity offered by a Western Christian in centuries.

Regensburg was met with immediate hostility by the Muslims and thus misinterpreted by the mainstream press. The press seems to have a congenital inability to comprehend any idea outside of an immediate political context. In actual fact, the Address is a historical and theological tour-de-force and gently reminds the Christian West that ignoring the patrimony of the Christian East is like looking at history with one eye closed.

We should be careful not to underestimate the importance of Regensburg. It may have significant impact down the road. Pope Benedict already started the discussion by drawing out ideas about the non-coercive

nature of the Christian faith, considerations that require much more elaboration especially as the hostility towards the Christian faith increases in coming years and as Christendom faces the historical problem of Muslim expansion once again.

Regensburg is a testament to Pope's Benedict's towering intellect but it also reveals a deep humility. There simply is not one hint of triumphalism or false note of partisanship in it. It was clearly intended as a gift to both West and East and those with ears to hear will see that. Pope Benedict's rare insight and erudition of the Eastern patrimony strengthens both West and East and many Orthodox believers are grateful for it. May God grant us more teachers like him.

What does a retired Pope do? Listening to Catholic radio it appears even the Catholic Church does not know for sure. It is reported that Pope Benedict will retire to a monastery within the Vatican and spend his remaining years in prayer and study. May his remaining years bear much fruit. We still need him. +++

Pastoral Letter of Patriarch John X Stress on the need for Unity between Eastern and Oriental Orthodox Churches (brief excerpt by LOE) by OCP on MARCH 9, 2013

<http://theorthodoxchurch.info/blog/news/2013/03/pastoral-letter-of-patriarch-john-x-stress-on-the-need-for-unity-between-eastern-and-oriental-orthodox-churches/>

in FEATURED NEWS, NEWS



“Therefore, we hope to accomplish all steps towards a full sacramental unity with our brethren in the Eastern non-Chalcedonian Churches, based on what we have agreed upon in Chambesy as a positive result of a long and extensive dialogue. If we realize this, we should be able to show that we have offered a living example of the (Continue next page)

credibility of our endeavors to achieve unity and to witness to our loyalty to the Lord.”

Abba Seraphim welcomes statement by Patriarch John X of Antioch

Posted on: Tuesday, 12th March, 2013 from: <http://britishorthodox.org/3924/abba-seraphim-welcomes-statement-by-patriarch-john-x-of-antioch/> (edited by LOE)

Abba Seraphim has welcomed the recent comments by His Beatitude Patriarch John X of Antioch in his Encyclical Letter, which speaks of the need to work towards full sacramental unity between the two families of Orthodox Churches. “It is the most encouraging step in this long dialogue for several years and we must hope that other Patriarchs will respond with the same clarity and conviction as Patriarch John”, said Abba Seraphim. “The significant agreements made during the official dialogue between the Eastern & Oriental Orthodox Churches between 1985-1993 had seemed so full of promise but, sadly, over the past twenty years there has been little or no movement to build on these. In the past, the two Patriarchates of Antioch have been in the forefront of co-operation and practical implementation of the agreements reached. It is heartening to see that Patriarch John has made this a priority. At a time when the political situation in Syria is so dark and destructive, the reaching out in love between the two Orthodox families is a ray of light and hope.” +++

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

Peter and Andrew Together

March 21, 2013 by Daniel Nichols

<http://caelumetterra.wordpress.com/>
Vatican City (AsiaNews) – The ecumenical patriarch of Constantinople has invited Pope Francis to travel with him to the Holy Land next year to mark the fiftieth anniversary of the embrace between Patriarch Athenagoras and Paul VI, the pioneers of Catholic-Orthodox dialogue. During their private meeting, Bartholomew and Francis explored possible paths



towards unity, including theological dialogue, environmental defense, and a visit to the Fanar, after going through proper diplomatic channels. Earlier, when the pontiff met Christian and other religious leaders, Bartholomew I was the only one who addressed Pope Francis. For the patriarch, Christians must bear witness in a credible way through “Church unity” in order to cope with the world’s economic crisis and to counter “worldly trends” that limit life to its earthly horizons. Bartholomew’s words reflect the pontiff’s notion of stewardship, which he presented yesterday during his inaugural mass. All this is evidence of the great unity between the two leaders. When Pope Francis introduced the patriarch, he called him, off the cuffs, “my brother Andrew” underscoring the blood ties between the two apostles patrons of the two Churches, Andrew of Constantinople and Peter of Rome, the “first one to be called” and the “first one among the apostles”. Like Francis, Bartholomew referred to Benedict XVI “as a mild man who distinguished himself by his theological knowledge and charity.”

When he spoke about the “task and huge responsibilities” that await the pope, he said that “the unity of Christian Churches” was “the first and most important of our concerns” in order to ensure that “our Christian witness is seen to be credible near and far.” Hence, it is necessary to continue “the theological dialogue” between Catholics and Orthodox, based on the experience and tradition of the first undivided thousand years.

The world’s economic crisis is another “imperative,” requiring that “those who have more give more” so that “justice can ensure peace”.

The pope, Bartholomew said, has a “long and valued ministry as a Good Samaritan in Latin America. [. . .] Like few others, he has known the bitterness and suffering of human misery.”

Echoing what Pope Francis said yesterday in his homily, Bartholomew also noted that “We have a duty to feed the hungry, clothe the naked, cure the sick”.

The patriarch went on to praise the pope for “his choice of simplicity,” a necessity if we want to correct the “worldly notions” that have emerged among Christians and others that weaken the notions of justice, mercy and cooperation among men by encouraging them to remain too attached to the earthly things.

“The Church,” said Bartholomew, “blesses earthly life but does not limit its mission to it.” We must correct “worldly notions” so that man can return to the “original beauty, that of charity.” +++

Tuesday, January 1, 2013

Culture and Ethnicity in the Church in the United States



Más Mural
photo by [Ruby Sinreich](#), 2005

Many of the tensions experienced within the Church in the United States have ethnic roots. The various ethnicities of the immigrants who make up this “immigrant church,” as Jay Dolan calls the Catholic Church in the U.S. in his book *The American Catholic Experience*, deeply inform attitudes and beliefs about church disciplines (125). There is often disagreement in this land – about what really is a Christian, how a Christian really ought to live, or what a Christian really ought to believe – that has more to do with ethnic and cultural backgrounds than with anything that Christ taught or exemplified. Nonetheless, the Church exists in a world of manifold cultures and ethnicities. If the Church intends to preach the gospel to all creation and to make disciples of all nations, as Jesus taught, she must seek ways of communicating this good news to each nation in culturally comprehensible terms (cf. Mark 16:15; Matt 28:19). In other words, the gospel must be in some sense inculturated. This is a deep problem in the U.S., where there is no one culture or ethnicity. In this nation, various inculturations of the same gospel compete. There is value in preserving these various heritages in all their diversity, rather than compelling all to assimilate to the dominant one, as long as people do not confuse cultural or ethnic expressions of Christian faith with the Christian faith itself – as long as Christians can learn to recognize Christ in cultures and ethnicities other than their own.

The issue of ethnicity has particularly affected Eastern Christians in America. Partly because the migration to America from Eastern Europe and the

Middle East began in significant numbers later than that from Western Europe in the history of immigration to this land, there was – from the moment of their arrival – pressure upon the minority ethnic communities of Eastern Christians in America to assimilate to the dominant culture of the larger Church in America. This was particularly true for Eastern Catholics who, in addition to receiving pressure from the wider American culture to assimilate, also received pressure from the Catholic Church in the U.S., which was overwhelmingly Roman and primarily of Irish and German ethnicities. Certain strong historical forces motivated many American Catholics to desire assimilation and to try to compel newcomers to assimilate.

It is helpful to consider the background of the Catholics who sought a culturally monolithic presentation of Catholic faith. Dolan describes the background of the immigrants who would make up the majority of the Church in America. They came from a certain experience of the Church in Europe. “Catholics could be found in many countries of Europe and throughout the Middle East. But, within each nation, Catholicism was culturally quite homogenous, with the native culture clearly the dominant force in the church” (Dolan 127). Having come from such unified and ethnically homogenous churches in Europe, perhaps it is not surprising that many Catholics wanted the Church in the U.S. to be similar. Consequently, many Roman Catholic bishops here did not know what to do with Eastern Catholics, who brought with them alien liturgical practices and church disciplines, which included, most problematically, the ordination of married men to the priesthood.

One of the most contentious issues for Eastern Catholics in America, both historically and in the present, is married priesthood. This issue well demonstrates how a cultural particularity can become so deeply entwined in the popular imagination with the nature of the Church that disagreement is considered tantamount to heresy. Western Catholics do not permit the ordination of married men to the priesthood. They have not permitted it for many centuries. This church discipline is a product of culture, not of divine revelation or of early church tradition. Eastern Catholics, coming from a different culture, have a different discipline and do permit this practice. In the U.S., after both Western and Eastern Catholics had immigrated here in large numbers, there was cultural diversity. On this and many other matters, there were two contrary disciplines existing side by side. There were multiple inculturations of the gospel living as neighbors in one land. They did not always coexist harmoniously. (Continue next page)



Alexis Toth

Foremost among those who considered it essential for Byzantine Catholics to assimilate and adopt the ecclesiastical customs predominant in America was Bishop John Ireland. Ireland was a liberal who sought a thoroughly and uniformly Americanized Church. Toward this end, he particularly sought the latinization of the Ruthenians, particularly on the issue of married priests. Demonstrating how deeply went his culturally informed ideology, Ireland reportedly said to Alexis Toth on December 19, 1889, after learning that Toth had been married, “I do not consider that you or this bishop of yours [who ordained Toth] are Catholic.” If this quotation accurately represents Ireland’s beliefs, it would seem that to disagree with Ireland about this cultural practice was, in his estimation, to be non-Catholic. For Catholics of this ilk, the Church was inextricable from culture. Ireland’s perspective, as is well known, inspired Toth to lead thousands of Eastern Catholics into Orthodoxy.

Prejudices against other cultures and ethnicities led to divisions within the Catholic and Orthodox Churches. Ethnic groups in the late nineteenth and early twentieth century tended to isolate themselves into immigrant neighborhoods. They worshiped with one another, drank with one another, and lived with one another. They brought their European cultures with them and reestablished them as best they could in what Dolan calls, “cultural ghettos” (201). Because of cultural and ethnic prejudices, immigrant communities often isolated themselves and strongly resisted any kind of assimilation. “Prejudice among Catholic immigrant groups was widespread and led to overt discrimination and even open conflict in the parish” (Dolan 201).

The strong identification of the Church with a particular ethnic culture was by no means limited to Irish bishops and their attempt to impose Roman Catholic ideas upon Easterners. There were ethnic divisions between various predominantly Roman Catholic ethnic groups. Additionally, among and between Eastern Christians, ethnicity was a major source of division.



Eastern Orthodox Church of Holy Trinity
New Orleans, LA

It was not like this from the beginning. There was a degree of cooperation among Eastern Orthodox Christians of various ethnicities when they first began to establish parishes in the U.S.. They were so few that their shared ecclesiastical and liturgical heritage was enough to keep them together despite their ethnic differences. Indicative of this, in December of 1867, in San Francisco, a group of Orthodox Christians established the “Greek-Russian-Slavonic Church and Philanthropic Society.” The name of this organization alone indicates the early cooperation among various ethnic groups. For another example, the earliest Orthodox parish in Louisiana, Holy Trinity Church, founded by Greeks in 1864, served both Greeks and Russians. It served the Liturgy in Greek and Slavonic and conducted parish business in English.

This partnership between different ethnicities was uneasy from the very beginning, however, and as soon as they were numerous enough to function independently, the Greeks found it necessary to establish a separate diocese for the Greek Orthodox in 1921, disregarding the theoretical Orthodox adherence to the idea that one place ought to have one bishop. One might glean from this that they (Continue next page)

regarded their ethnic identity as Greeks as being at least as important, if not more so, than their identity as Orthodox Christians. Certainly, they found it necessary to create a jurisdictional division in America drawn on ethnic lines.

Many have called American society a “melting pot.” While there is certainly interplay between cultures and ethnicities in America, they have not melted together as much as been tossed together. America is more like a fruit salad than a smoothie. There is no one blended-together American culture to which all Christians can assimilate – or to which the Church can inculturate the gospel message. Cultural and ethnic heritages have been preserved and passed down. American is a nation of multiple cultures. To make a disciple of this nation, then, the Church here must present the gospel in more than one way. Therefore, the preservation of diversity within the American Church is necessary. It is a good thing – a strength and not a weakness of the Church in the U.S.– that here the gospel is presented and lived out with different theological emphases and church disciplines by different communities. Perhaps here the Church is uniquely suited to “breathe with her two lungs” ([Ut Unum Sint](#) 54).

However, while it is a fact that these different expressions of the faith grew out of different cultures, it is not clear to what extent they should continue to be associated with certain ethnicities. Some continue to believe that ethnicity is an important element of, not just cultural, but also ecclesial identity. To this very day, there are members of the Byzantine Catholic Church in America who believe that a married man ethnically connected to an Eastern Catholic Church is more suitable for ordination to the priesthood than is a married man of another ethnicity. This is not tenable. When a person grows up in a pluralist society like that of the U.S., it is likely and good that he or she will be aware of other cultures and ethnicities and will interact with them. Children of this nation become children of many nations. This should be promoted, not discouraged. The cultural isolation common among early immigrants should not perpetually persist in the United States. Interaction and dialogue between Eastern and Western Christians without seeking homogenization is good thing.

In order to assist in the evangelization of the people of the U.S., Eastern Catholic Churches should also practice inculturation here to the extent that such would not compromise any essential element of the faith or tradition of the Church. There are legitimate differences that should be preserved – such as the tradition of a married priesthood, but there are also areas in which it is good to adapt – such as by the use of English in the Liturgy.

Regarding language, His Beatitude Sviatoslav, head

of the Ukrainian Catholic Church, stated after his recent elevation,




Patriarch Sviatoslav

We as a church descended from the mission of the Slavic Apostles Cyril and Methodius – great translators of the Scripture and liturgy – have an extraordinary mission to continue this translation so we may pray properly and profoundly in English, in Spanish, in Portuguese, in Ukrainian.... The question of inculturation is very important ([Shevchuk](#)).

Language is one aspect of American culture that has indeed become rather homogenous. Gone, for the most part, are the “polyglot, cosmopolitan parishes of the early nineteenth century” (Dolan 197). It is important to preach the gospel in a language the people understand, and at the moment in the United States that is overwhelmingly English. This is changing to include ever more Spanish, of course, and the Church must respond to this as well.

The Eastern Churches in the U.S. should welcome all people of whatever ethnicity or language and respond to their needs as well as it is able. The Church has changed throughout her millennia of history to respond to the needs of people in various places and times and to communicate the salvation, freedom, and eternal life available in Jesus Christ to every culture and ethnicity she contacts. Each particular Church should be the Church fully and should cooperate to evangelize the nation. +++

PRAYER OF SOUFANIEH	
<p>Unity of Hearts! Unity of Christians! Unity of the Feast of Easter!</p> <p>good ecumenical Latin Patriarchate of decided to modify its schedule so as to be</p>	<p>***To further relations, the Jerusalem has liturgical congruent with the practice of the Orthodox churches. This means Easter in the Holy Land will be celebrated on May 5th in 2013 rather than March 31. To accomodate pilgrims Jerusalem and Bethlehem will not follow the new calendar.</p>
	

**HOLY RESURRECTION
MONASTERY WISCONSIN
ROMANIAN EPARCHY OF ST.
GEORGE, CANTON**



Shevchuk said, and it is something still seen today in the Byzantine ordinations of priests and bishops. The candidate is first presented to the people who must proclaim him "axios" or "worthy."

The gesture, he said, was vintage Cardinal Jorge Mario Bergoglio.

Some people were surprised when the pope said March 16 that he wanted a church that was poor and was with the poor.

"I can assure you, that was not simply PR (public relations). That is how he is -- as a person, as a pastor, as a celebrant, as a bishop, as the pope," the archbishop said.

The archbishop was present at many Masses in Argentina where then-Cardinal Bergoglio was the chief celebrant. His homilies "were always very short, but very sweet," he said.

In fact, he said, at the solemn Mass celebrating Argentina's 200th anniversary of independence in 2010, "he said just six sentences, but there was a silence in the cathedral for almost 10 minutes" when he finished as people thought about what he had said.

"As a celebrant, he tried to be really simple in his relationships with the people and with God. That is why, sometimes, he will break some protocols," the archbishop said, particularly by sharing the sign of peace with as many people as he can reach.

"That way of creating simple, but authentic and profound relationships between God and people is a special gift of Cardinal Bergoglio and today Pope Francis."

Archbishop Shevchuk, who was sent to Buenos Aires as an auxiliary bishop at age 38 and was named head of the Ukrainian diocese there before he was 40, said he expected his former mentor to be an ecumenical pope, a father and pastor guiding Catholics on moral issues and a priest who focuses on Christ when celebrating the liturgy.

"It wasn't so easy for me, so I was looking for someone who could be my guide, someone I could ask for help," someone to go to when there were problems, said Archbishop Shevchuk, who will be 43 in May. "I was so lucky to find that person in the person of the archbishop of Buenos Aires," now Pope Francis.

The new pope knows the Byzantine liturgy and the Ukrainian Catholic Church from his youth, the archbishop said. As a student at a Salesian school in Buenos Aires, he would wake up early each morning and go to Divine Liturgy with Ukrainian Father Stepan Chmil, who is now deceased.

As archbishop of Buenos Aires, Cardinal Bergoglio also served as the ordinary for Eastern Catholics who did not have their own bishops in Argentina. As ordinary, he was responsible for ensuring (Continue next page)

Archbishop says authenticity, simplicity mark his mentor, Pope Francis

By Cindy Wooden

Catholic News Service

ROME (CNS) -- For the head of the Ukrainian Catholic Church, "authenticity and simplicity" characterize the man who mentored him as a young bishop and who has just been elected Pope Francis.

Archbishop Sviatoslav Shevchuk said Pope Francis' simplicity and commitment to a new form

of evangelization was exemplified when he came out onto the balcony of St. Peter's Basilica for the first time March 13 and bowed as he asked people to pray for him and ask God to bless him.

"He spontaneously rejected the kingship of the papacy," the archbishop said.

"This is the way of the very ancient church," Archbishop



Eastern Catholics had their own priests and for guaranteeing their pastoral care.

Archbishop Shevchuk said Pope Francis was present several times when he presided over a Byzantine Divine Liturgy during meetings of the Argentine bishops' conference, to which they both belonged. Whether at an ornate Byzantine liturgy or the rather simple papal liturgies he has celebrated since becoming pope, understanding Pope Francis' liturgical approach is another area where "the word 'authenticity' can help us," the archbishop said.

The new pope, whether at a Divine Liturgy or a Mass, "seeks full union with Christ, especially with the eucharistic Christ who is present," he said.

The Ukrainian archbishop expects Pope Francis to be an "ecumenical pope," primarily because of his ability to create authentic, profound relationships with others. As a bishop in Argentina until his 2011 election as the major archbishop of Kiev-Halych and head of the Ukrainian Catholic Church, Archbishop Shevchuk watched the then-Cardinal Bergoglio in action in the public arena when issues of public policy and morality were discussed.

"It was an interesting time to see how the church defended the dignity of the human person, the dignity of the family and the dignity of human sexuality. The approach of Cardinal Bergoglio to those issues was the approach of a father and pastor. He wasn't a judge. He was defending not abstract rules, but the dignity of the human person. That was his way," he said.

"He was very tolerant to persons," he said. But "he wasn't tolerant to wrong ideas or aggressive ideas" presented in legislation.

"But even when he was taking the strongest positions, he was doing that with humility, kindness, in love," the archbishop said. Pope Francis believes what he said March 17 in his Angelus, that God forgives always, "and he tries to imitate his God," the archbishop added.

Even though Pope Francis did not specifically mention the Second Vatican Council in his first formal speeches, "everyone who looks at him can see the spirit of the Second Vatican Council shining on his face," the Ukrainian leader said.

Archbishop Shevchuk said he fully expects to continue to be surprised by Pope Francis as he continues his ministry, but he is certain that the new pope's authenticity and simplicity will offer the world an alternative to secularism and a boost for the new evangelization -- the effort to strengthen the faith of practicing Catholics and bring back those who have fallen away.

Pope Francis' election, he is convinced, "is the work of the Holy Spirit," who is helping the church "preach the word of God to the heart of today's society."

People are looking for Christian leaders with an authentic Gospel lifestyle, "not in the external forms" -- the art, music or vestments -- "but for the substance," he said "And if somebody behaves according to the Gospel he is preaching, the credibility of that preaching is very profound."

The archbishop said Pope Francis and the other bishops of Latin America have insisted that the new evangelization must begin with "pastoral conversion." "In order to be able to announce the Word of God, the pastors are supposed to be converted to Christ," he said. "The first step to being authentic missionaries is to be authentic disciples of Christ."

"Pastoral conversion also means we have to discern which methods we use, according to today's way of thinking, in order to preach a Gospel (that will penetrate) inside their realities, to preach to their lives, their hearts," he said. "Some fantastic methods of the past perhaps are not useful anymore. We have to discern, be converted and not be afraid to look to new ways, new methods." +++

Early Christian Worship had its Origins in Jewish Forms and Practices

From: <http://liturgica.com/html/litEChLit.jsp>



The early Christian Church came into being as a liturgical church because Jews worshipped liturgically. The New Testament records numerous instances of liturgical worship, which range from pure Jewish practices (such as Peter and John going to the Temple because it was the hour of prayer) to Christian liturgical worship (which confirms that the early Christians met and worshipped following Jewish liturgical practices, and added to them the rite of the Eucharist).

Many present-day Christians do not understand why the worship services of the "liturgical churches" are so different and so structured. A common assumption is that in the New Testament, worship was spontaneous. However, worship in the (Continue next page)

early Christian Church, like Judaism, followed a specific order or form. This "order" has its very roots in the Scriptures. In fact, all of Christianity worshipped this way for 1500 years; the Eastern Orthodox Church and Western Roman Church have been worshipping this way — more or less unchanged — for nearly 2000 years.

Two words need to be kept in mind when one first experiences liturgical worship: origin and changelessness.

Origin

Early Christian worship had an origin: Jewish worship form and practice. The early disciples did not create new worship practices any more than did Jesus Christ. They all prayed as Jews and worshipped as Jews. The earliest Christians were Jews who recognized and accepted Jesus Christ as the promised Messiah, and the worship that they practiced was liturgical because Jewish worship was liturgical. For this reason we see in the New Testament that the early Christians continued their Jewish worship practices, even while they added some uniquely Christian components. The most central new content was the sacrament of the Eucharist (or Communion) as instituted by Christ at the Last Supper. However, in the early Church this was celebrated as a separate service for many years.

This living continuity of worship from Temple to Synagogue and into the early Christian Church is why there is a highly developed Christian liturgical order in use by the end of the first century, within sixty years of Christ's resurrection.

Changelessness

Perhaps one of the most striking and unique things about liturgical Christianity, and especially in this age of rapid change and even change for its own sake, is its permanence and changelessness. This is especially true for the Eastern Orthodox Church to this day. This was also true of the Western Roman Church until the past century when the reforms of Vatican II significantly altered the liturgical form of the Roman mass. It has been said that one of the most distinctive characteristics of the Orthodox Church is "its determination to remain loyal to the past, its sense of living continuity with the church of ancient times "[1]. This commitment to protecting the Gospel and keeping its message and praise to God the same stems from the conviction that the faith was delivered to Christians by Jesus Christ. If Christians are going to be "apostolic," then they must belong to the same Church that Christ founded. That Church began in the first century. As one Orthodox scholar points out, "there is a sense in which all Christians must become Christ's contemporaries..." He goes on to assert, "the twentieth century is not an absolute norm, the apostolic age is." [2]

Present-day Christians, then, have to acknowledge the origins of Christian worship, and bear the responsibility of changelessness. C.S. Lewis recognized the changelessness of the liturgy as an extremely important and very valuable characteristic for practical reasons. He went so far as to say it should be like an old shoe; something that fits, something that doesn't have to be broken in all the time, something you don't even notice is there. He concludes these observations by saying "The perfect church service would be one we were almost unaware of; our attention would have been on God." [3] The musical forms of early Christian worship were initially Jewish, such as the chanting of Psalms. As the Gentile missions began, Christians began incorporating Greek music forms. The language of worship became almost universally Greek, which was the common language of the Roman Empire, and more and more Greek music forms and theory came into use in the Church. Within twenty to forty years, the Christian worship service was a composite of Jewish and Greek liturgical music forms, following the basic shape of Jewish Synagogue and Temple worship. Within a hundred years, as the Church spread across the Roman Empire and most of its members were Gentiles who spoke Greek and lived in a Greek culture, most of the musical style and theory had become Greek. It still retained some Jewish form and content such as chanting. After the legalization of Christianity in the early 4th century, this music form and style developed into Byzantine music, the Church's first formal music form. Byzantine music was very broadly and consistently used throughout the Church through the seventh and eighth centuries.

Although Greek music was predominant, it was not the only form in use. In Egypt, there was a decidedly different form, as was the case in other parts of the Empire. However, most of the Empire used Greek as its common language, and the Byzantine music became almost universal throughout the Church. The two earliest Christian hymns, "O Gladsome Light" (referred to by St. Justin in about 150 A.D.) (See Sacred Sample), and a "Hymn to the Holy Trinity" (from Oxyrrhyncus, Egypt, probably mid-4th century) (See Sacred Sample), are decidedly Greek in musical form.

The term "early Christianity" generally refers to the time prior to the legalization of the faith by the Emperor Constantine. Theological development occurred during this time, as well. As the Christian Church worked through the implications of what had occurred in the life and ministry of Jesus Christ, and as they grew in their knowledge and understanding under the leadership of the Apostles such as James, John and Paul, their worship began to incorporate these new understandings. For instance, the earliest church (Continue next page)

had two Sabbath services: a "Synagogue-type" service and a separate communion service. Over time these were combined. Another page in this section describes Worship in the Early Church, documenting the processes and influences by which Christian worship became formalized, and how the various rites in use locally became standardized throughout the Roman and Byzantine Empire. A further page details later developments in Christian worship as theology and doctrine became defined, and external cultural influences were exerted on the Christian Church. +++

Credits

Parts of this page are excerpted from: Williams, B. and Anstall, H.; *Orthodox Worship: A Living Continuity with the Synagogue, the Temple and the Early Church*; Light and Life Publishing, Minneapolis, 1990. This book is available from our liturgical web store (learn more here).

[1] Timothy Ware.; *The Orthodox Church*, New York, Penguin Books, p. 203.

[2] John Meyendorf.; *Woman and the Priesthood*, New York, St. Vladimir's Press, p. 14.

[3] C.S. Lewis.; *Letters to Malcolm*, Glasgow, Collins & Sons, p. 6.

Cathedral of Bova

21 December 2012



After fifteen years of reconstruction the Co-Cathedral of Bova (Calabria, Italy) is reopened for worship. Named for the Madonna of Isodia the cathedral is in a town known as the Cultural Capital of Greek Calabria. The church of three naves has been rebuilt several times due to various calamities. It conserved the Greek rite until 1572 when it was Latinized. Many Greek liturgical books among which was the "Tipicon" are today conserved in the Vatican Library and at the Monastery of Grottaferrata.

DUES 2013

The following have paid Chapter dues for 2013:
 Br. Dom, Br. Peter, Fr. Rohan, Binsley, Comichista, Limbert, Fr. Manning, Billcheck, Msgr. Appleyard, Knoop, Beri & Chris Berardi, Deckant, Msgr. Siffrin, Benedictine-Byzantine Sisters, Fr. Hilinski, Carchedi, Fr. Gage, Bishop John Michael (Botean), Stanislaw, Peter & Norma Kopko, Nakley & Katz, Mattiussi, Chorbishop Michael Kail, Fr. Rick, Fr. Loveless, Msgr. Spinosa, Hudak, L. Demiduk, Sleever, Eley, Fr. Edwards, Fr. Mastroberte, Fr. Denas, Fr. Rudjak.

Please send check for \$20 (25 family, 15 student) made to the Society of St. John Chrysostom and mail to Vito R. Carchedi, 35 Schenley Ave. Struthers, OH 44471. Thanks.

CHAPTER SPECIAL EVENT

Father Silviu Bunta, Romanian Orthodox priest and Assistant Professor of Religious Studies At The University of Dayton will speak to our chapter on the topic-- "**Becoming Bible: An Ancient Jewish and Christian Model for Biblical Exegesis.**"

Dr. Bunta holds a B.A. degree in theology from the University of Sibiu (Romania), a M.A. degree in biblical studies from the University of Oradea (Romania), and a Ph.D. in Hebrew Bible from Marquette University. Dr. Bunta specializes in the study of Second Temple Judaism and Christian origins, focusing particularly on mystical trends in pseudepigraphic and apocalyptic literature. Dr. Bunta coordinates within the department a seminar dedicated to "Trends of Ancient Jewish and Christian Mysticism." He is also an active member of the Catholic Biblical Association of America and the Society of Biblical Literature.

The presentation will be Tuesday, May 21, 7PM at Temple El Emeth 3970 Logan Way Youngstown 44505, (330) 759-1429

Monday, April 15, 2013 from:
<http://remnantofremnant.blogspot.ca/2013/04/a-grammatical-primer-to-eastern.html>

A Grammatical Primer to the Eastern Churches- a guest post

"To count the terms used in theology as of primary importance, and to endeavor to trace out the hidden meaning in every phrase and in every syllable, is a characteristic wanting in those who are idle in the pursuit of true religion, but distinguishing all who get knowledge of the mark of our calling...The beginning of teaching is speech." --St. Basil the Great, On the Holy Spirit I.2



"I've often written here of the need to reclaim the Church's bipulmonary nature, that is, the fact that she has two lungs, as Pope Bl. John Paul II loved to say, the West and the East. I've recently realized that just having people mention the Eastern Church is not enough (though it is certainly a great start): people must also know what they're talking about in regards to Eastern Christianity. One of the greatest aspects that needs to be cleared up is simply the matter of terminology. Thus I here attempt to give a quick grammatical primer on terms that are often jumbled up by those sincerely wishing to do justice to the Church's bipulmonary nature. My goal is not to condemn those who inadvertently misuse language, but to instruct them and call them on to the correct use. Why does this matter? Because laziness with language, even if unintentional, feels somewhat like a lack of caring for the Eastern Church. I might be too sensitive, but I hope this primer will help either way. Any incorrect information given here is strictly due to my own faults.

Churches and Rites

Eastern Church = a very wide term, encompassing the Christian traditions rooted in the areas of (from roughly West to East) Eastern Europe, Greece, Egypt, Ethiopia, the Middle East (Syria, Lebanon, Antioch, Jerusalem, etc.), the Ukraine, Russia, and India. This includes both the Eastern Catholic Churches (Ruthenians (Byzantine Catholics), Ukrainian Catholics, Melkites, Maronites, etc.), the Eastern Orthodox Churches (Greek Orthodox, Russian Orthodox, Serbian Orthodox, etc.), and the

Oriental Orthodox Churches (Assyrian Church of the East, Coptic Orthodox, Ethiopian Orthodox (Tewahedo), etc.).

Church = not the Church, but a particular Church; a Church is a Christian community that has retained apostolic succession and thus has valid Sacraments (Mysteries). Thus the Eastern Orthodox and Oriental Orthodox Churches are rightly called Churches (I'll get to the Eastern Catholic Churches' specific designation below), while those Christian denominations that resulted from the Protestant Reformation and other such movements are referred to as "ecclesial communities" because they lack valid Sacraments.

Oriental Orthodox Churches = those Eastern Churches that accept only the first three Ecumenical Councils (Nicea, Constantinople, Ephesus) and do not accept the authority of the Pope of Rome. They are also known as "non-Chalcedonian" Churches because they do not accept the Fourth Ecumenical Council, the Council of Chalcedon. They are also called "monophysite," "of one nature," (though at least some of them prefer the term "miaphysite," "of mixed nature") because they do not accept the doctrine of Chalcedon about the dual natures, human and divine, of Christ.

Eastern Orthodox Churches = those Eastern Churches that accept only the first seven Ecumenical Councils (Nicea, Constantinople, Ephesus, Chalcedon, II Constantinople, III Constantinople, II Nicea) and do not accept the authority of the Pope of Rome.

Eastern Catholic Churches = those Eastern Churches that accept all 21 Ecumenical Councils (see other sources for a list) and accept the authority of the Pope of Rome.

Sui iuris = self-governing. This is a term applied to Eastern Catholic Churches (and, in rare occasions, to some missions). The term (at least applied to Churches) seems to be an innovation of the 1990 Code of the Canons of Oriental Churches (CCEO), and all that this document says is that "A group of Christian faithful united by a hierarchy according to the norm of law which the supreme authority of the Church expressly or tacitly recognizes as sui iuris is called in this Code a Church sui iuris" (CCEO, can. 27). As a general idea, what sui iuris means is that each particular Church governs almost entirely on its own, with only certain powers being held solely by the Pope of Rome. (This is a somewhat poor description of sui iuris, but part of that is because there is little magisterial or other official ecclesial documentation on the term, from what I can find.)

Rite = "the liturgical, theological, spiritual and disciplinary patrimony, culture and circumstance of history of a distinct people, by which its own manner of living the faith is manifested in each Church sui iuris" (CCEO, can. 28 §1). There are five Eastern rites: Alexandrian, Antiochene (West Syriac), Armenian, Chaldean (East Syriac), and Constantinopolitan (Byzantine) (cf. CCEO, can. 28 §2). These rites (except for the Armenian rite) each are manifested in multiple Churches sui iuris: i.e. Greek Catholics, Melkites, and Ruthenian Catholics are all within the Byzantine Rite, and Maronites and Syro-Malankara Catholics are both within the Antiochene Rite. (As a side note, there are also multiple Western rites, such as Ambrosian and Carthusian, apart from the Roman Rite).

Byzantine Catholics = a term used in multiple ways. It is used to refer to 1. Catholics who belong to any of the Churches that use the Byzantine Rite, 2. any Eastern Catholics (which is most definitely an incorrect usage of the term), or 3. Catholics that are a part of the Ruthenian Catholic Church, now usually referred to as the Byzantine Catholic Church, under jurisdiction in the U.S. of the Byzantine Catholic Metropolia of Pittsburgh. The main confusion comes about due to the Ruthenian Church's shift in terminology to referring to themselves often as Byzantine Catholics to reduce their ethnic specificity. While a good thing in its expansion of the Eastern Christian tradition beyond its ethnic homelands, it does cause confusion in terminology.

Hierarchy

Patriarch = A bishop who governs all other bishops and other faithful within his particular Church, but who is also given a special title of honor that gives them precedence of honor over all other bishops (after the Pope of Rome, of course). The tradition of patriarchs is rooted in the early Church with its pentarchy of great sees: Rome, Constantinople, Alexandria, Antioch, and Jerusalem, all of which had patriarchs (though the Patriarch of Rome was the Pope). The title of patriarch has now expanded to other sees, and in the Eastern Catholic Churches at the moment, there are six patriarchs. The title is one of a special honor on top of the governing power that any head of a particular Church has. (For more details on patriarch, see the long section in the CCEO, can. 55-150.)

Major Archbishop = A bishop who governs all other bishops and other faithful within his particular Church, but does not have the title of patriarch. Major archbishops have precedence of honor after patriarchs. (For more details, see CCEO, can. 151-154).

Metropolitan = A bishop who governs all other bishops within his see, called a metropolia. They can sometimes be the head of an entire particular Church (a

metropolitan Church sui iuris), but they are not necessarily so. They are equivalent to an archbishop in the Roman Church, and the metropolia is equivalent to an archdiocese. (For details on metropolitan churches sui iuris, see CCEO, can. 155-173.)

Eparchy = The Eastern equivalent to the Roman diocese.

Liturgy

Liturgy = The Church's official public worship. The term includes more than just the celebration of the Sacraments: it also includes rituals such as the Divine Office (Liturgy of the Hours) and funeral rites, among many others. A liturgy is any service of official public worship performed by the Church.

Holy Mysteries = The common term in the Eastern Church for the Sacraments.

Eucharistic Liturgy = A liturgy that involves the consecration of the Eucharist. This includes not just the Mass, but liturgies such as the Divine Liturgy of St. John Chrysostom (Byzantine Rite) and the Holy Qurbana of Addai and Mari (Antiochene Rite). A service that only includes distribution of the Eucharist (such as the Liturgy of the Pre-Sanctified Gifts in the Byzantine Rite) would not, I think, merit this name.

Sacred Liturgy = Another term for Eucharistic Liturgy.

Divine Liturgy = The Eucharistic Liturgy of the Byzantine Rite, which comes in two forms, the Divine Liturgy of St. John Chrysostom and the Divine Liturgy of St. Basil the Great. (There is also a very infrequently-used form called the Divine Liturgy of St. James.) The Armenian Rite also uses the term for their Eucharistic Liturgy.

Mass = The Eucharistic Liturgy of the Roman Rite. It is also sometimes applied to other Eucharistic Liturgies of the Western Church, such as the Ambrosian Rite, Mozarabic Rite, Sarum Rite, and others. In addition, the term is used for the Eucharistic Liturgies of Western Rite Orthodox Churches and for the liturgies of some Protestant Churches. This is not the same as the Divine Liturgy: the terms should not be used interchangeably, for that shows, at least in some manner, a disrespect for the legitimate liturgical differences between the Roman Rite and other rites. Using the term Mass for the Eucharistic Liturgies of the Eastern Rites smacks of the "Latinization" of the past, which, in its harshest extremes, tried to make the Eastern Catholic Churches into Roman Catholics who spoke a different language. Please respect the legitimate liturgical diversity that enriches the Church (see the Catechism of the Catholic Church #1200-1209)."- **reposted from *Treasures of the Church with permission* +++**

PRAY FOR UNITY!

Catholic Reform: New Latin Patriarchates?

From:

<http://psallitesapienter.blogspot.com.au/2013/04/catholic-reform-new-latin-patriarchates.html>

Upon the discovery of the New World, King Ferdinand asked the then Pope, Leo X, to establish a patriarchate for the ecclesiastical governance of the lands of America conquered by the Spanish. Eventually, in 1524, the title of Patriarch of the West Indies was created, but it remained merely honorific – the Papacy not being keen on setting up an entirely new autonomous jurisdiction. King Philip II again pushed for it to become an actual and not merely titular dignity, but Rome refused.

Eventually, it was merged with the Military Vicariate of Spain, until the latter was abolished; the last holder of the title of Patriarch, after the Vicariate's end, was the Bishop of Madrid (1946-1963). The title remains in abeyance, never having been officially suppressed. Considering that the reform of the Curia, and thus of Church governance in general, is a matter of current concern, I make bold to propose that the Papacy, overburdened by decision-making, ought make a strategic decision, and establish several new Latin patriarchates, with jurisdictional autonomy – not in any way to endanger the Faith or Catholic morals, of course, but so as to relieve the Holy See of matters better delegated to other bodies. The Pope would thereafter relate to these new Latin Patriarchates in the same way as he deals with the Eastern Catholic Patriarchates and the like; they would be autonomous, but subject to his Petrine authority as Vicar of Christ.

The obvious first step would be to elevate CELAM (Consejo Episcopal Latinoamericano), the Latin American Episcopal Conference (or Council), currently a federation as it were of 21 national and 1 international (the Caribbean) episcopal conferences, into a synod for a new Latin Patriarchate: that of Latin America. The old titular Patriarchate of the West Indies would be revived and made into what it was in the first place proposed to be – an autonomous Catholic jurisdiction for the New World (excluding Canada and the USA). Since the title was never attached to any one diocese, it could be conferred by the Pope upon a worthy bishop in some part of Latin America, who would have patriarchal jurisdiction, assisted by CELAM (renamed or reconstituted or not), over that vast region of the globe, which contains over 40% of all Catholics, the vast majority of whom are united by either Spanish or Portuguese culture and by the Holy Faith (for over three-quarters of Latin Americans are Catholic, despite the inroads of secularism and Protestantism).

If it seemed timely, the same erection of a new Latin Patriarchate with jurisdictional autonomy could be

carried out for South and East Asia combined, with the courtesy title of Patriarch of the East Indies to be transferred from Goa to Manila (the obvious choice, seeing as Catholic Filipinos constitute nearly two-thirds of all Catholics in the Indian Subcontinent, Southeast Asia, Indonesia, and East Asia). This Patriarchate would contain perhaps one-tenth or more of all Catholics worldwide. However, since unlike Latin America this is still a region in which the Faith is in a minority in nearly all places, the Philippines aside, perhaps it ought remain under the jurisdiction of Propaganda Fide...

In the same manner and for the same reason (and subject to the same caveat), Sub-Saharan Africa could be erected into a new Latin Patriarchate, which would contain more than 12% of all Catholics, and which is the most dynamic and flourishing part of the Universal Church in terms of conversions to the Faith. The title of Latin Patriarch of Alexandria, suppressed in 1963, could be revived and transformed into the title for some worthy prelate, to be appointed from among the ranks of African bishops by the Pope.

The Pope, meanwhile, would revive and make meaningful his recently-suppressed title of Patriarch of the West – which would be redefined as encompassing Western Europe, Canada, the US, Australia, NZ, and various satellite regions such as Oceania, and the Catholics of Latin Rite throughout Eastern Europe, the former USSR, North Africa and the Middle East. This Patriarchate of the West, whose administration could be made more clearly separate from the purely Petrine jurisdiction of the Pope over all, would still contain more than a third of all Catholics worldwide.

Rather than the centralization of matters in the Roman Curia resulting in administrative paralysis in the heart of the Church, and lack of responsiveness in the periphery, this devolution of jurisdiction to new Latin Patriarchates, parallel to the Eastern Catholic patriarchates and the like, could result in more vigour and action in the cause of the Gospel. Then again, it may be persuasively argued that in point of fact dioceses are already extraordinarily independent of each other and of Rome!

Is this a mad notion, or not? (For the sake of argument, focus not on any alleged low quality nor potential heterodoxy of bishops, but assume they are Catholic and possessed of the necessary qualities by nature and grace to teach, rule and sanctify.)

I leave it to the musing of readers as to whether, should Pope Francis implement this scheme, he ought appoint himself first Patriarch of Latin America and return thereto, resigning the Papacy – and calling yet another Conclave! +++

POSTED BY JOSHUA ON SUNDAY, APRIL 14, 2013

THAT THEY MAY BE ONE!