

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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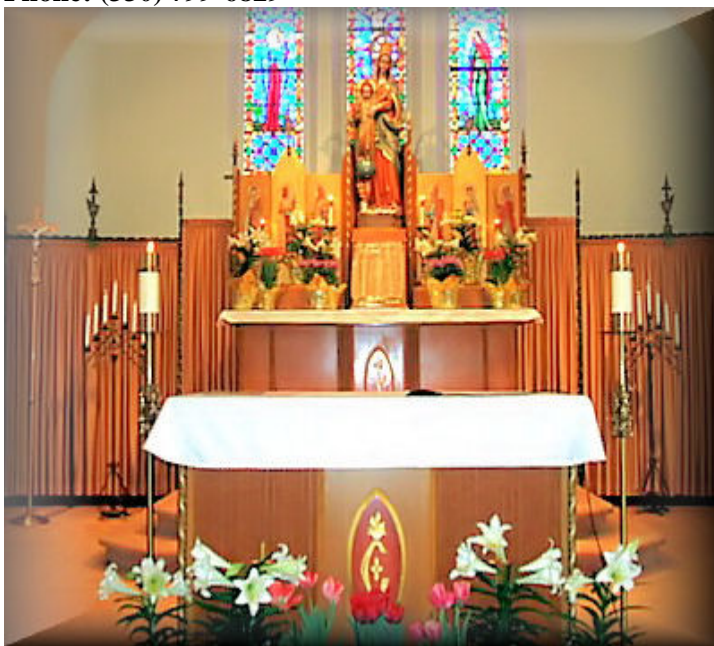
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FROM THE EDITOR...

The next regular meeting of our chapter will be Tuesday May 24, 7 P.M. at Our Lady of Hungary 545 N. Belle Vista Ave. Youngstown, OH 44509 Phone: (330) 799-6829



Our speaker will be the pastor, Father Joseph Rudjak. Father will speak on "The Challenges of Ethnicity for Churches Both East and West in the Twenty-First Century and the Challenge of our Young People."

PLEASE PAY 2011 DUES. SEND \$20 (\$25 FAMILY) TO ADDRESS IN MASTHEAD. THOSE LISTED HAVE PAID: EOCA, B. & C. BERARDI, GALL, ROHAN, NAKLEY, WITMER, SCALISE, SPINOSA, S. KOLITSOS, GRAFF, PETRONY, RENDULIC, MANNING, SLEEVER, STANISLAW, SHAGLA, REVETTI, GAGE, CARCHEDI. MCCARTHY, MATTIUSI, BILLCHECK, D. LIMBERT, L. DEMIDUK, DECKANT, J. & E. DERSHAW, ELSEY, SCHMIDT, HOPKO.

SPECIAL MEETING!

Dr. Adam Deville, author of "Orthodoxy and the Roman Papacy" (U Notre Dame Press, 2011); editor of LOGOS: A Journal of Eastern Christian Studies; a professor at the University of Saint Francis in Fort Wayne, Indiana; and a subdeacon of the Ukrainian Greco-Catholic Church (UGCC) resident in the Eparchy of St. Nicholas of Chicago and a speaker at this year's Orientale Lumen Conference will speak to our chapter at a special meeting Friday June 24, 7 P.M. at St. Mary Byzantine Catholic Church, 7782 Glenwood Avenue, Boardman, Ohio 44512-5823.



ORIENTALE LUMEN XV

The conference will be held June 20-23, 2011 at the Washington Retreat House on the theme of "Rome and the Communion of Churches: Bishop, Patriarch or Pope?" Speakers: **Metropolitan Jonah** (Orthodox) **Metropolitan Kallistos of Diokleia** (Orthodox) **Archimandrite Robert Taft, SJ** (Greek Catholic) **Msgr. Michael Magee** (Roman Catholic) **Father Ron Roberson, CSP** (Roman Catholic) **Sr. Dr. Vassa Larin** (Orthodox) **Dr. Adam DeVille** (Ukrainian Greek Catholic) Metropolitan Kallistos of Diokleia will also server as moderator. Father Ron Roberson will give a summary of the North American Dialogue document "Vision for Unity" as the Closing Session, and the panel of speakers will discuss it, along with Q&A from the audience. In addition to several video recorded blessings and greetings from Church leaders at the Opening Session, Jack Figel will also be preparing a short history of the conferences since it is our Fifteenth Anniversary. More details about the conference and online registration can be found at the Future Conferences **page of www.olconference.com**. (See this website for how you can watch OL conference live!)

A new Maronite Patriarch in Lebanon

March 16, 2011 from the blog:
<http://bekkos.wordpress.com/Below> is a quick, unofficial translation of an article that was published today on the website of the French journal, [Le Point](#).



Bechara Rai, 71, succeeds Nasrallah Sfeir, 91, head of the Maronite community for 25 years.

[LePoint.fr](#) – Posted on 16/03/2011 at 09:53 – Edited on 16/03/2011 at 11:20

FROM OUR CORRESPONDENT IN BEIRUT, EMILIE SUEUR
The Lebanese Maronite bishops, gathered in synod since last Wednesday, elected on Tuesday morning their new patriarch: Bechara Rai, previously Bishop of Byblos. Bishop Rai, 71, takes over from Cardinal Nasrallah Sfeir, who led the Maronite Church for 25 years. In January, Cardinal Sfeir, aged 91, had tendered his resignation to the Vatican, which accepted it late in February.

After the election was announced, church bells began ringing, while the faithful, some in tears, arrived at Bkirki, seat of the patriarchate, to celebrate the new patriarch.

“Love and Partnership”

In Lebanon, the patriarch is not only a religious authority. In this country made up of many communities, a country which takes for granted the principle of political sectarianism, the Maronite Patriarch is also a political figure. In 2000 the Maronite Council of Bishops, chaired by Nasrallah Sfeir, issued a call for the withdrawal of Syrian troops from Lebanon. It would take another five years before Syrian troops would actually leave the land of the Cedars. Cardinal Sfeir did not hold aloof from tensions on the local political scene, either. In recent years, relations have deteriorated between the cardinal, on the one hand, and Michel Aoun and Suleiman Franjeh, on the other, two Maronite

leaders allied to the Hezbollah-led “March 8” party. After his election, Bechara Rai, 77th patriarch since the arrival of the first disciples of St. Maron in Lebanon over 1500 years ago, declared that he intends to follow in his predecessor’s footsteps. “I have chosen the motto for my journey, and it is ‘Love and Partnership,’” he added.

The Christian camp divided

While some view Bechara Rai as a moderate figure, others point out that he may be radical and combative, that the man does not mince words and has not always been a model of diplomacy. The new patriarch is, moreover, very committed to Lebanon’s sovereignty and rejects foreign interference. According to a Lebanese expert on religious affairs, Monseigneur Rai, whose surname means “shepherd” in Arabic, is a very learned man who does not compromise on principles, a man committed to Christian-Muslim dialogue, but also to the defense of the Christians of the East. Earlier this year, after the attack against a Coptic church in Alexandria in Egypt, Archbishop Rai had called for holding an Islamic summit aimed at “clarifying the real position of the Muslim world against fundamentalist currents which attack Christians under the guise of Islam.” Stressing that Eastern Christians are in danger, he called upon “Arab regimes to assume their responsibilities” in this regard.

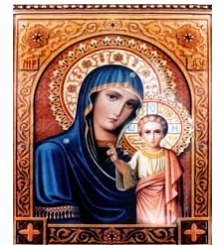
Bechara Rai’s election also comes at a critical moment for the Lebanese scene in general and the Maronite community in particular. The “March 8” party, led by Hezbollah, and the “March 14” party led by Saad Hariri, a Sunni, have been at loggerheads since this past January 12 when the national unity government led by Hariri fell apart after the resignation of the “March 8” ministers. Appointed Prime Minister on January 25, Najib Mikati has still failed to form a new government. The backdrop to this crisis is the Special Tribunal for Lebanon, charged with trying the assassins of Rafiq Hariri. This is an international tribunal which, according to several international media reports, was prepared to point the finger at members of Hezbollah. In this crisis, the Maronite community is divided between the two sides, “March 8” and “March 14.”

PRAYER OF SOUFANIEH

Unity of Hearts!

Unity of Christians!

Unity of the Feast of Easter!



METROPOLITAN
NICHOLAS
Eternal Memory
1936 ~ 2011



Metropolitan Nicholas Reposes In The Lord

JOHNSTOWN, PA - His Eminence, Metropolitan Nicholas, 75, spiritual leader of the American Carpatho-Russian Orthodox Diocese of the U.S.A., reposed in the Lord today, March 13, 2011 after waging a courageous battle with cancer.

Metropolitan Nicholas was born on February 23, 1936. The son of the late Anna (Totin) and Andrew Smisko, he is a priestly vocation from Saint John the Baptist Church, Perth Amboy, New Jersey. After graduating from Perth Amboy High School, he entered Christ the Saviour Seminary in Johnstown, Pennsylvania to study for the Holy Priesthood. Upon graduation, he was ordained on January 11, 1959 by Bishop Orestes in Perth Amboy, N.J. His first pastorate was at Saints Peter and Paul Church in Windber, Pennsylvania, where he served until 1962

A new phase of his life began when he embarked on a year's study at the renowned Patriarchal Theological Academy at Halki, Constantinople. During his stay in the city, the young priest was assigned by the late Ecumenical Patriarch Athenagoras to serve the spiritual needs of the large Slavic Orthodox community in the Galata section of Istanbul. He also traveled extensively throughout Europe and the Middle East, visiting the sacred sites of the Holy Land and living for a time on Mount Athos, the ancient monastic center of the Orthodox Church.

Upon his return to the United States, he resumed his studies at the University of Youngstown, Ohio, and the University of Pittsburgh at Johnstown. He was then assigned as Prefect of Discipline at Christ the Saviour Seminary in Johnstown, and served several parishes in the Johnstown area, before relocating in 1971 to New York City, where he served as pastor of St. Nicholas Church.

He was elevated to the rank of Archimandrite in 1976, and was elected by the Holy Synod of the Ecumenical Patriarchate of Constantinople as Auxiliary Bishop for the Ukrainian Orthodox Diocese of America and was consecrated as Bishop on March 13, 1983. Following the death of Bishop John (Martin) in

September of 1984, Bishop Nicholas was chosen as the third ruling hierarch of the Carpatho-Russian Diocese and was enthroned in Christ the Saviour Cathedral by His Eminence, Archbishop Iakovos on April 19, 1985.

He was elevated to the rank of Metropolitan, by His All-Holiness, Ecumenical Patriarch Bartholomew I on November 24, 1997.

Over his many years of service to Christ and His Holy Church, His Eminence has proven to be a worthy laborer in the Vineyard of the Lord. In recognition for his labors he was the recipient of the Saints Cyril and Methodius Award, given by the Orthodox Church of Czechoslovakia, the St Sava Award from Patriarch Pavel of the Serbian Orthodox Church and the honorary Doctor of Divinity degree from Holy Cross School of Theology.

His Eminence has been noted for his love for his flock and the liturgical services of the Church, and his devotion to the Mother Church, the Ecumenical Patriarchate. He was well-respected in Orthodox and Ecumenical circles as being a promoter of peace and mutual understanding amongst all Christ-loving people. True to his patron Saint, Nicholas the wonderworker, His Eminence was perhaps best known and respected for his pastoral sensitivity, generosity of spirit and compassion for the sick and suffering and the less fortunate.

All Diocesan Clergy and Faithful are asked at this time to remember the Newly Reposed +Metropolitan Nicholas as well as his brothers George and Michael and the entire Smisko Family in their prayers.

May Almighty God rest His Newly Departed Servant, Our God-Loving Metropolitan Nicholas in the Heavenly Mansions, where there is neither sickness, sorrow or pain, but Life Everlasting!

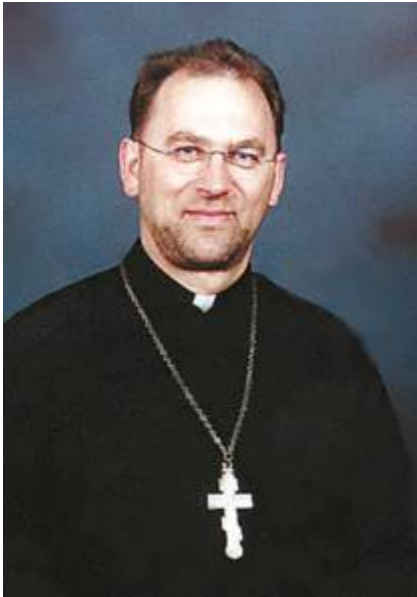
May His Memory Be Eternal!

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

UKRAINIAN ORTHODOX-CATHOLIC BILATERAL DIALOGUE

by Fr. Dr. J. Buciora

10 March 2011, 00:02 |



(edited excerpts)

There is a consensus among many theologians of the Christian Churches to consider the present situation of Christianity as abnormal. The splintering of the Body of Christ into denominations is being characterized as a contradiction to the fundamental principles of Church nature. The situation will

become even more peculiar in the future when pluralism of beliefs and cultures will challenge the beliefs of the Christian faith. The fragmentation of Churches will also have an effect on the Orthodox Church and her approach to religious pluralism^[1] in the global context and its effect on contemporary society. In order to respond to the cultural and religious pluralism of globalization from a Christian perspective, we have to be prepared to respond not only from particular Christian traditions, but to also articulate our faith in the context of the common value of humanity represented by the united Christian Church. The universal quest for answers does not allow a particular Christian Church to stand alone where the unified voice of the Christian Church could profess the choice between being part of this process or to be indifferent to the life of humanity.^[2]

It is with particular importance and renewed optimism that the Orthodox and Catholic Churches entered the twenty first century in bilateral dialogue. To a certain degree, the Second Vatican Council and Pan-Orthodox Conferences acted as catalysts, giving the dialogue a new impetus in response to Patriarch Athenagoras' call to "look into each other's eyes". Because of the affirmation of the same fundamental doctrinal teachings, the Churches were able to renew their interest to enter into bilateral dialogue. The international theological bilateral discussions turned the historical polemics into progressive dialogue and self understanding. It is our hope that theologians of both Churches will not consider the dialogue as an academic luxury or a mental theological scientism that will have a negative impact on

any future discussion.^[3] We also have to be careful not to consider the contemporary renewal of the dialogue as simplistic triumphalism, which would be even worse than scholastic stagnation. The political and philosophical developments in the contemporary world are too important for both Churches not to delay in answering Christ's call for one unified Church.

...As we enter into a dialogue with one another we have to be ready to open ourselves in order to love one another. We have to be ready to respond to the words of St. Maximos the Confessor who claimed: "believe me, my children, nothing else has caused schism and heresies in the church but the fact that we do not love God and our neighbour".^[96] It is an ecclesial condition of our Churches that requires openness, honesty, and genuineness.^[97] It also requires forgiveness and vision that is fundamental to respond to the call of unity. In order to achieve those requirements we have to be able to know each other not only on the social and ideological levels, but we have to be ready to respond to the question of ecclesiological identities.

...Forthcoming dialogue will only show the direction we have to take in our deliberations. We have to be ready to assist each other in order to find the right ecclesiological tools that are necessary for the progression of further discussion. We must also recognize that honest and sincere discussion cannot be based on sentimental stimulus or cheap foundations. In our theological dialogue we have to avoid complacency and compromises of any sort at any cost as such complacency leads to certain ecclesiological death or progressive stagnation. In order to be authentic to our call for unity, we must meet each other on grounds of trust, open honest communication, and mutual respect. The path toward future dialogue and unity might be "costly and painful"^[98] but it is the only way to look and step into the future. We have to be quite frank; there may be many obstacles along the way, which are deeply rooted in our prejudice and way of thinking established in the history of the last three hundred years. The difficulties may also be compounded by the internal obstacles in our Churches, as well as by those who see these discussions as treason.

In dialogue, we must avoid any form of exclusiveness that may be deterrent from the true foundations of theological dialogue. These challenges should not deter us from our quest of finding each other in our quest for unity.

...From another perspective, if we want to be truthful to ourselves and progressive in our deliberations, we have to be consistent and theologically mature in our quest for unity. In order to be authentic to our witness and successful in our quest (continue next page)

we must not only speak and argue, but we must also listen to each other in order to make our dialogue real and tangible. As we listen to each other, we may learn from the shared experiences of others, thereby giving us more authenticity and helping us realize where we stand and what we represent. We may also experience moments of silence permeated by the presence of the other. This otherness may lead us into dimensions never discussed before. With patience we will be able to bring to the table our ecclesiastical experiences of the past, even those that may have been overwhelmed by pain, sorrow, and suffering. In order to be faithful to ourselves and to God, we must not be afraid to look into each other's eyes with love, where we will once again see each other as brothers and sisters in Christ.

[1] The aspect of pluralism in the ecumenical movement becomes one of the more important elements of contemporary discussion, look in: Roger Height, *The Future of Ecumenism: The Need of Leadership in the Churches*, in: GOTR 41(1996)2-3.

[2] According to some contemporary theologians, Christian ecumenism is no longer a choice, but a necessity that allows us to enter into a dialogue with other world religions, look in: Lloyd G. Patterson, *The Future of Ecumenism "Going Somewhere"*, in: GOTR 41(1996)2-3, p. 261. From an Orthodox perspective, the writings of Bishop Anastasios (Yannoulatos) of Androussa are the most known to the international community. As an example: Bishop Anastasios (Yannoulatos) of Androussa, *Towards World Community. Resources and responsibilities for living together*, in: *Ecumenical Review* 26(1974).

[3] According to some contemporary theologians, the present ecumenical dialogue is at "some kind of crossroad". Fr. Emmanuel Clapsis, a long-standing member of the ecumenical movement, calls the present ecumenical discussion an "ecumenical fatigue", look in: Stanley Samule Harakas, *The Future of Ecumenism: Tending the Effort*, in: GOTR 41(1996)2-3, p. 254.

[96] Quoted by: Thomas FitzGerald, *Local Ecumenism: The Challenge and Opportunity*, op. cit., p. 244.

[97] As the historical analysis shows, the ecumenism was not always based on those characteristics, look in: Emmanuel J. Gratsias, *Orthodox Comment to the 20th Century Ecumenical Movement: Some Results and Challenges*, op. cit., pp. 197-198.

[98] Gennadios Limouris, *"Understanding of the Church Emerging in the Bilateral Dialogues"*, in: GOTR 36(1991)1, p. 19.

<http://risu.org.ua>">Джерело публікації: risu.org.ua

Ratzinger & Ecumenism

April 26, 2011

by kellyjwilson <http://vox-nova.com/2011/04/26/atzinger-ecumenism/#more-17072>

Much of Ratzinger's approach to ecumenism evidences a concern to avoid relativist tendencies.

Aidan Nichols attributes to Ratzinger the aim of experiencing separated confessions becoming authentic, concrete embodiments of the Church. To be coupled with this is Ratzinger's clear assertion that theological, liturgical and spiritual uniformity of expression are not his intention, nor the rejection of one's own faith history.

To Ratzinger, an expression of a relativist tendency would be any sort of *indifferentism* (wherein division appears a practical problem solved by compromise). While indifferentism is to be avoided, so is any sort of *confessional chauvinism* wherein one's customs, rather than the truth itself, is given primacy.

Wanting to avoid both *indifferentism* and *chauvinism*, Ratzinger argues that ecumenism appropriately pursued evidences movement from *maximum demands* placed on another, towards an exchange of gifts, wherein others make available their riches, and experience Catholicism's. Maximum demands offer no real hope of unity, and as long as (and to the extent that) maximum demands are regarded as a requirement for unity, Ratzinger observes that "no other recourse [exists] than to simply strive to convert one's partner in the debate."

While Christian faith excludes relativist tendencies, Ratzinger observes that a consequence of its own definite context is its search for unity, its openness to purification and deepening, and its hope that others experience the same purification and deepening. *Truth* is not identical to the various historical developments which manifest it in degrees. Ratzinger's view is that far from relativizing Catholicism, this contributes to its view that while the Church of Christ *subsists* only in the Catholicism, nonetheless elements necessary for Catholicism's flowering may be sought beyond her visible boundaries.

Ratzinger notes how following Vatican II, hope for division's speedy end seemed well founded.

However, there was disillusion when divisions persisted, and a willingness (on the part of some) to take short-cuts. **(continue next page)**

Of these, one is a *false* egalitarianism which views neutrally as *de facto* traditions, any thought or practice, even if it might not necessarily be grounded to much extent in either the Scripture or Tradition.

Citing the division of a thousand years, Ratzinger notes that what once seemed impossible, no longer needs to be. One is to *hope*. Christianity rests on the victory of improbability. Confidence is to be placed in the Holy Spirit, who motivates hope for the unity of the Church, and the dedication towards ecumenical dialogue.

Kelly Wilson is a Seminarian for the Archdiocese of Winnipeg (Manitoba). Besides Vox Nova, he writes at his blog [Musings](#).

VATICAN'S ECUMENISM LEADER MEETS WITH RUSSIAN PATRIARCH

Note Points of Catholic-Orthodox Unity

MOSCOW, Russia, MARCH 17, 2011 ([Zenit.org](#)).- On his first official trip to Russia, the president of the Pontifical Council for Promoting Christian Unity met Wednesday with Patriarch Kirill of Moscow and All Russia.

A note from the Moscow Patriarchate described Cardinal Kurt Koch's meeting at the patriarch's working residence as focused on "major areas of cooperation" between the two Churches.

The two noted the issues under discussion by the Joint International Commission for Theological Dialogue. The statement added that despite theological difference, "both Churches can already now come into close cooperation in areas where their positions coincide, namely, defense of traditional Christian values in Europe, advocacy of the Christian position in the socio-economic sphere and in the ethics of scientific research and bioethics."

On this basis, it is "possible to develop cooperation in international organizations, such as the U.N., OSCE, and the E.U. structures," the note continued.

It added that the patriarch and cardinal also spoke of the problem of Christianophobia, "which has affected not only the regions where Christians are subjects to open persecution but also the European countries with their age-old Christian tradition."

"Cardinal Koch expressed satisfaction at the fact that Pope Benedict and Patriarch Kirill have a shared position on this problem and underscored that these shared views help to further inter-Church cooperation," the statement added. "Patriarch Kirill said he respected the position taken by Pope Benedict who defends the Christian tradition in spite of sometime sharp criticism from liberal circles."

Cardinal Koch has also visited the Sts. Cyril and Methodius Postgraduate and Doctoral School, as well as the Laura of the Holy Trinity and St. Sergius and the Moscow Theological Academy.

Adrian Fortescue and the Eastern Christian Churches

BY SHAWN TRIBE
[HTTP://WWW.NEWLITURGI
CALMOVEMENT.ORG/](http://www.newliturgiCALMOVEMENT.ORG/)

Anthony Dragani, Adrian Fortescue and the Eastern Christian Churches

Gorgias Press, 2007 ([Link to Product](#))

Reviewed by Dr Alcuin Reid

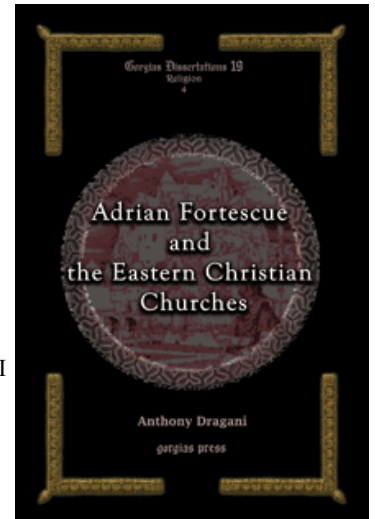
Adrian Fortescue is of much wider interest and importance than his liturgical works alone. He himself would say that he was first and foremost a theologian and an historian, and as such he knew that the sacred liturgy was far more important than simply rubrics and ceremonial.

One of his burning interests was the Christian East, in which he travelled extensively. Few Western priests knew the history, theology, languages, life and liturgy of the East as did Dr Fortescue. It is all to the good, therefore, that his works on the Eastern Churches are now back in print.

However it is a century since he wrote. And he wrote as a staunch Catholic apologist, if not as a controversialist (which is not to say that he should not have done so). For the non-specialist, it is difficult today to pick up his works on the Eastern Churches and read them in context, let alone critically.

Anthony Dragani's study of Fortescue's work on the Eastern Christian Churches is precisely what is needed before delving into Fortescue's own writings. Dragani both sets Fortescue's work in its context and offers a necessary critical evaluation of it in the light of a century of subsequent scholarship. Whilst Dragani is clear that "some aspects of his scholarship have not withstood the test of time," he is able to say that "Fortescue's work nonetheless has ongoing value."

Though Dragani's word may not be the last on every aspect of Fortescue's writings on the Eastern Churches, scholars will find here a necessary evaluative tool for referencing it today. Those who dip into Fortescue's works to savour his vivid (**continue next page**)



narrative and forthright opinions would be wise to check Dragani's work before drawing too many conclusions. There is much more to Adrian Fortescue than most appreciate and it is good that he is beginning to receive the scholarly attention that his work deserves. That more would appear! Dragani provides a stimulus through his extensive bibliography, which will guide those interested towards the further delights that the person and works of Adrian Fortescue continue to afford.

Dr Alcuin Reid is a cleric of the Diocese of Fréjus-Toulon, France, and the editor of Adrian Fortescue's The Early Papacy (3rd ed.) and Ceremonies of the Roman Rite Described (15th ed.).

ECUMENISM OF THE SAINTS: SAINT ELIAS THE CAVEDWELLER

St Elias was born to a wealthy family of nobles in Reggio in Calabria in the year 864. One day a monk approached him in church and upbraided him for his rich clothes and frivolous life. The young man changed at once and at the age of eighteen ran away to Taormina to escape marriage. From here he travelled to Rome to



venerate the tombs of the Apostles, but seeing the dissoluteness in the city and its clergy, he returned to Reggio.

Here he found a spiritual father, Arsenius, who tonsured him as a monk. Elias worked very hard and spent his nights in hymns, prayers and genuflections. He said: 'He who works with his hands and prays in his heart becomes doubly rich, for he serves Christ both as Mary and as Martha'. The two holy fathers always avoided disputes with

others and when God revealed to them the forthcoming Saracen/Arab invasion, they both left for Greece. Here, near Patras, they lived for eight years, expelling demons and working wonders.

When the Saracen danger was over, they returned to their monastery of St Eustratius in Calabria and joined with two other ascetics in forming a monastery in a cave. Arsenius became the Abbot but, foreknowing his death, reposed in 904, having chosen Elias the new Abbot. Later, St Arsenius' tomb was opened by the Saracens, who found his relics

not only incorrupt but also indestructible.

Advised in a dream to take on new disciples, Elias soon found himself at the head of a large brotherhood. The cave of these troglodytes was now too small for them, but they discovered a much larger cave which they made into a monastery with a church dedicated to the Holy Apostles Peter and Paul. Soon the nearby caves also filled with monks, who followed the example of the life of their Abbot, who taught them how to defeat the demons. Once he worked the miracle of changing water into wine in order to serve the liturgy. Another time he scolded a bear who was destroying the monks' crops: the bear walked away chastened. He gave wise advice to his monks, teaching them obedience by example and protecting them though his prayers. He also did much to improve the customs of the local people and delivered the possessed of demons. Many poor and the sick were drawn to his monastery.

When the Arabs attacked, as they often did, St Elias would either flee into the mountains, hardly eating or drinking, or else would go into the town, upbraiding the inhabitants for their loose morals which had incurred such disasters. In old age, the saint received the gift of tears, but spent the nights before feast-days singing to God in joy. Having predicted his death a year in advance, he went on pilgrimage to the tomb of St Elias of Sicily. He returned, tonsured many novices and then withdrew to his own cave. Here he suffered great pain in silence for twenty-five days, before entering into the heavenly kingdom on 11 September 960, aged 96. He was buried in his cave in the presence of the local Bishop and a great throng of the faithful.

St Elias lived constantly under the threat of the Saracen Muslim attacks. Feasted on 11 September, he should therefore be an intercessor and protector in our own sad times. Let us recall that like other Calabrian saints, he clearly understood and openly proclaimed that the Muslim attacks and invasions of his day were allowed to happen by God.

Antiochian and ROCOR Western Rite Leaders Meet

March 2011

On Monday, 14 February, Father Edward Hughes, Vicar General of the Western Rite Vicariate of the Self-Ruled Antiochian Orthodox Christian Archdiocese of North America, and his duly appointed assistant, Father John W. Fenton, met at the Russian Synod chancery with His Eminence Metropolitan Hilarion (Kapral), First Hierarch of the Russian Orthodox Church Outside Russia (ROCOR); His Grace Bishop Jerome (Shaw), Bishop of Manhattan and vicar of the Eastern-American diocese (ROCOR); and the **(continue next page)**

V. Reverend Anthony Bondi, Pastoral Vicar for the Western Rite (ROCOR). This meeting was the first between the hierarchy and leadership of the jurisdictions which oversee all canonical Orthodox parishes in North America which are exclusively Western Rite. The purpose of the meeting was to discuss the present situation, and to compare visions in order to foster cooperation in furthering Western Rite Orthodoxy in America. During the meeting, several items of mutual interest were discussed including issues relating to the Western Rite in the committees of the Assembly of Canonical Orthodox Bishops of North and Central America; the reception of parishes and clergy from other ecclesial groups; the education of laity in Western Rite parishes; the education of current and future Western Rite clergy; the liturgical norms and usages in the jurisdictions; and the planting of Western Rite missions.

A spirit of fraternal openness permeated the meetings, with the often repeated desire that the Western Rite parishes and clergy of both jurisdictions need to grow closer together. Toward this end, Metropolitan Hilarion encouraged Fr. Anthony and Fr. Edward to explore specific ways in which the clergy from both jurisdictions might regularly meet together.

Fr. Hughes and Fr. Fenton wish to express their deepest gratitude to Metropolitan Hilarion and Bishop Jerome for their gracious hospitality and for generously sharing their time. Their interest and desire for Western Rite Orthodoxy was inspiring. They also thank Fr. Anthony Bondi for his many kindnesses, and his earnest desire for increased cooperation.

Anglicanism - Western Orthodoxy

<http://philorthodox.blogspot.com/From> **Bishop Geoffrey Rowell**:

When, in the sixteenth century, *ecclesia Anglicana* – ‘the English Church’ – was reformed, those, like Bishop John Jewel, who defended that reformation, did so not by saying it was adapted to contemporary culture, but by a return to the faith and order of



the early church. Very deliberately, unlike the Protestant reformers of continental Europe, the Church of England maintained the historic, apostolic, three-fold ministry of bishops, priests and deacons. The Church of England did not abandon the historic apostolic ministry but sought to reform it. Ever since Anglicans have held that those ordained as bishops, priests and deacons, are ordained as

bishops, priests and deacons of the Church of God. Change in that ordering of ministry is therefore a matter not just for the Church of England or the Anglican Communion but for all those churches who claim to share that ministry. Developments in faith and order need this wider reference....

The Anglican patrimony is not just a matter of hymn-books and liturgy, of Evensong and the English choral tradition, important as those things are. It is a sacramental way of living out a catholic identity, expressed in relation to the community and in a wise application of moral ideals to personal and pastoral realities. It is what the churches of the East have sometimes recognized as a Western Orthodoxy. Above all it is about a faithfulness in a way of Christian living that expresses the beauty of holiness, which is about transfiguration into the likeness of Christ, living out the maxim often attributed to St Augustine but originating in the theological conflicts of Reformation Europe – ‘in essentials unity, in doubtful things liberty, and in all things charity.’

Orthodox churches find it difficult to overcome differences

Sophia Kishkovsky

22 March 2011

Moscow(ENInews). Diptychs, an arcane liturgical term that describes the order in which Orthodox churches commemorate each other at their services, is one of the tangled issues blocking plans for what could be the first great church council in 1,200 years.

Some Orthodox leaders say the churches need to get together to discuss common issues and speak with one voice on such important topics as bioethics, sexuality and the environment, but differences over arcane church issues such as diptychs and autocephaly (the independent status of Orthodox churches) run deep.

There are about 250 million Orthodox Christians in the world, belonging to 14 or 15 independent Orthodox churches, depending on which church is counting. The Patriarchate of Constantinople, for example, does not recognize the autocephaly (independence) granted by Moscow to the Orthodox Church in America (OCA) in 1970, and does not commemorate the OCA in its diptychs.

Diptychs are not a question of dogma, but they are at the heart of church protocol. A leader of the Georgian Orthodox Church cited its founding in the fifth century in explaining why his church won't back down in its demands for greater recognition.

If the Georgian church agrees to the current ninth place it holds in the diptychs of the Patriarchate of Constantinople, or **(continue next page)**

Ecumenical Patriarchate, and most other Orthodox churches, Metropolitan Theodore of Akhaltsikhe and Tao-Klarjeti told ENInews, "This means that we cross out our entire history. That is why we cannot agree with this under any circumstances."

The Patriarchate of Georgia is sixth in the diptychs of the Russian Orthodox Church, with which it is very close despite overall Georgian-Russian tensions.

Theodore was among representatives of 14 Orthodox churches who gathered at the Orthodox Center of the Ecumenical Patriarchate in Chambesy, Switzerland in late February in the latest attempt to hammer out a consensus in preparation for a pan-Orthodox council. However, the Chambesy meeting ended without further agreements.

Consultations to hold a modern-day council began in the 1970s, with a hiatus following Communism's collapse as churches struggled with newfound freedom and jurisdictional issues.

The post-Soviet Russian Orthodox Church has emerged as the largest in the world and chafes at any suggestion that the Patriarch of Constantinople, also known as the Ecumenical Patriarch for his role as the symbolic leader of Orthodoxy, is comparable to a pope. The Russian church received its independence from Constantinople in the 16th century. Seven great councils, known as ecumenical councils, at which doctrine was confirmed, are Orthodoxy's foundation. The last was held in 787. Both Moscow and Constantinople agree that Orthodoxy needs to streamline procedures for making statements and granting independence.

"This is exactly why the Catholic Church had the Second Vatican Council, because it clarified many questions," Metropolitan Emmanuel of France, who represented Constantinople at Chambesy, told ENInews. "It's not because the Catholic Church had its synod that we have got to have ours, but I think everyone agrees to the need for a clear unanimous position of our church. We cannot just be preparing for 50 years and not come to an agreement."

Archpriest Nikolai Balashov, who represented the Russian church at Chambesy along with Metropolitan Hilarion of Volokolamsk, told ENInews that statements that are presented as the unified position of Orthodoxy should not come across as solely the initiative of the Ecumenical Patriarch.

"In order for the Ecumenical Patriarch to speak on behalf of all the churches, they should be convened before to exchange opinions," he said. Emmanuel said the procedure for granting independence discussed at Chambesy would have the Ecumenical Patriarch proclaim autocephaly and sign a tomos, or declaration of independence, that would then be forwarded for signing by primates of all the other churches.

He said that not all the churches agreed with the form the signatures would take. That question appeared to raise, once again, tensions between Moscow and Constantinople that seem minor to outsiders but are of great symbolic importance within Orthodoxy and a vestige of its tumultuous history. The Georgian church's 11th century tomos, for example, disappeared during 13th century wars with Turks and Persians.

Balashov said Moscow has no qualms with the Ecumenical Patriarch signing first, but that discussion arose over whether his signature "should in some other way fundamentally stand out from that of all the other primates."

Archbishop Jeremiasz of Wroclaw and Szczecin of the Polish Orthodox Church cautioned that Orthodoxy should not necessarily emulate Rome in articulating positions on politics, sexuality and other social issues. "If each local church is a full, universal, united apostolic church, it means that God's grace is present in it, the Holy Spirit is moving in it, and the Holy Spirit will show the Polish church, the churches of Alexandria, Constantinople and Russia how to act in given conditions," he told ENInews.

Polish National - Roman Catholic Church dialogue inches forward

Saturday, April 23, 2011 By Spero Forum

According to media release from the US Conference of Catholic Bishops, a meeting of the Polish National Catholic-Roman Catholic dialogue took place at St. Paul's College in Washington on April 5 and 6. Bishop Edward U. Kmiec of Buffalo and Bishop John E. Mack of the Central Diocese of the Polish National Catholic Church (PNCC) in Scranton, Pennsylvania co-chaired the meeting. Originally planned for November 2010, this was the first meeting since September 2009.

The members heard a report on the PNCC General Synod, and also examined a document that was adopted by the Synod, "Requirements for Communion with the Polish National Catholic Church." This document was drafted for the benefit of groups in Scandinavia and elsewhere who have recently petitioned for full communion with the PNCC.

In addition, two documents pertaining to the relationship between the two churches were discussed. Msgr. Thomas Green of the School of Canon Law at The Catholic University of America in Washington presented the November 2009 Apostolic Constitution Anglicanorum Coetibus and the accompanying norms especially in view of the level of autonomy the new Anglican ordinariates will enjoy. Bishop John Swantek then commented on the May 2009 report of the International **(continue next page)**

Roman Catholic-Old Catholic Dialogue Commission, entitled "The Church and Ecclesial Communion" and the extent to which it applies to the relationship between the Polish National Catholic Church and the Roman Catholic Church.

The members also discussed several cases of local misunderstandings, most of which had to do with a perception by Roman Catholic authorities that PNCC clergy, in an effort to make converts, had taken advantage of situations where Roman Catholic parishes had been closed. For their part, the PNCC members stated that their clergy had responded to people in those congregations who, in their judgment, had decided in good conscience to join the PNCC. These differing perspectives on local problems will be discussed in more detail at future meetings of the dialogue.

The meeting also included a progress report from the Roman Catholic members on a proposal to ask the Holy See if the PNCC could be considered to be in the same position as the Orthodox on two matters. First, PNCC faithful would be allowed to act as godparents at Roman Catholic baptisms in addition to a Roman Catholic. Second, mixed marriages performed in the PNCC without a dispensation from canonical form, even if not lawful, would be considered valid by the Roman Catholic Church. This proposal is still under consideration by USCCB committees.

The dialogue has also been examining the difficulties that arise when a clergyman leaves one of the churches and joins the other. The members are acutely aware of the sensitivity of this question. Neither church can sanction in any way the abandonment of the ministry or the ordination commitment by any of its clergy. Such a decision entails serious canonical consequences such as excommunication and dismissal (Roman Catholic) or suspension and deposition (Polish National Catholic). In view of possible misunderstandings, the members determined that it would not be appropriate to offer recommendations on the handling of these cases at the present time. In the course of their discussion, however, the members sought to identify ways in which these situations could be handled that would minimize the amount of scandal they cause.

In particular, the members considered the official agreement reached in 1999, between the German Catholic Bishops' Conference and the Old Catholic Diocese of Germany. They believe that this agreement offers wise counsel on this question to the leadership of their churches. (The agreement is available in the German original with an unofficial English translation online: www.usccb.org/seia/German-Agreement.pdf) More specifically, the agreement calls for consultation between the bishops of both churches, which would be particularly useful in determining the individual

clergyman's moral and psychological suitability for public ministry. It also provides that the clergyman, after the transition takes place, will not be assigned in the same region where he served in his previous church. The members are convinced that such cooperation will do much to reduce the problems caused by these transfers. Since the last meeting, there were changes in the PNCC membership. In October 2010, the PNCC General Synod elected Most Rev. Anthony Mikovsky, the PNCC co-chairman of the dialogue, to the office of Prime Bishop. He in turn named Most Rev. John Mack, the bishop of the Central Diocese, as the new PNCC co-chairman. In view of these changes and the retirement of the Very Rev. Marcell W. Pytlarz, the Prime Bishop named Prime Bishop Emeritus John Swantek and the Rev. Bernard Nowicki, pastor of the Heart of Jesus parish in Bayonne, New Jersey, as new PNCC members of the dialogue. Bishop Kmiec also informed the members that, in view of his impending retirement, he would be concluding his service as Roman Catholic co-chairman of the dialogue. He announced that Archbishop Wilton Gregory of Atlanta, the chairman of the U.S. bishops' Committee for Ecumenical and Interreligious Affairs, had named Most. Rev. Mitchell Rozanski, auxiliary bishop of Baltimore and a member of the dialogue since 2008, as the new co-chairman.

The next meeting of the dialogue was set to take place in Scranton, Pennsylvania, on April 18 and 19, 2012. The Polish National Catholic-Roman Catholic dialogue was established in 1984. Current PNCC members include Bishop Mack (Co-Chairman); Prime Bishop Emeritus John Swantek; Very Rev. John Z. Kraus of West Allis, Wisconsin; Very Rev. Paul Sobiechowski of Davie, Florida; Father Bernard Nowicki; and Father Robert M. Nemkovich Jr. of Fall River, Massachusetts. Prime Bishop Anthony Mikovsky also attended the meeting. Roman Catholic members include Bishop Mitchell T. Rozanski (Co-Chairman); Archbishop Thomas G. Wenski of Miami; Auxiliary Bishop Emeritus Matthew Ustrzycki of Hamilton, Ontario; Msgr. John Strykowski, rector of the Cathedral Basilica of St. James in Brooklyn, New York; Msgr. Thomas J. Green; Father Phillip Altavilla, ecumenical officer of the Diocese of Scranton; and Paulist Father Ronald G. Roberson (staff).

"Let unity, the greatest good of all goods, be your preoccupation." - St. Ignatius of Antioch (Letter to St. Polycarp)



RUSSIA

Patriarch Kirill, Easter in Moscow, with messages to the Pope and Protestants

The Russian Orthodox Church celebrates the Resurrection. Message to the Pope and the Protestants for a common witness of God's truth Poll: Only one Russian in ten attends religious services.



Moscow (AsiaNews) - Proclaiming the traditional 'Christos Voskrese!' (Christ has risen) and the response of the faithful 'Voistinu voskrese' (Truly he has risen), Patriarch Kirill invited Russian Orthodox attending Easter ceremonies in the Cathedral Christ the Saviour in Moscow to change their lives "in agreement with this great hope" that is the Resurrection. "Rejecting what belongs to darkness, what does not belong to Christianity: evil, hatred, envy". Orthodox Easter this year coincided with the Catholic Easter and on the eve of the festival, the Patriarch sent a message to the Pope and Protestant leaders calling for "common witness to the truth of God ... to profess peace, justice and love." In Moscow, Kirill also celebrated the Vigil on Saturday in the presence of President Dmitri Medvedev and Prime Minister Vladimir Putin, both accompanied by their wives. In the cathedral a symbol of the religious revival of the post-Soviet Russia, the Patriarch officiated the traditional fire ceremony and led the procession circle (symbol of eternity) within the church. The rite is the search for Jesus after his death at its end the Resurrection is proclaimed and the bells rung. Kirill invited the community to be optimistic: "The Resurrection is the victory of life over death ... our vision of the world should be peaceful and joyful because Christ is risen." The message of Easter greetings was also an occasion for the head of the Kremlin to reassert the importance of orthodox values in strengthening the foundations of Russian society as well as interethnic and interreligious harmony in Russia. Fruitful interaction with the State and Orthodox Church - Medvedev added - helps the development of our country. "

According to a poll by the Levada Center, the majority of Russians celebrate Easter according to tradition: coloured eggs, *paskha* cake, the Kulich, the Russian cake commemorating bread Jesus broke during the Last Supper and all the dishes prohibited during the 'great fast' that preceded the religious holiday (candied fruit, cheese, butter, almonds, vanilla). 27% of Russians also organized the typical family picnic on the grave of a deceased relative, a custom unrelated to faith, but nonetheless widespread. So much so that the authorities have imposed a two-day ban on the sale of alcohol in the vicinity of cemeteries in the area of Moscow. On Easter evening, the Russians continued to celebrate with a feast based on different types of meat, fish and mushrooms. According to the Levada poll, however, only 9% of the population took part in religious services. This is mostly students and people over 55 years, residents of small towns and villages. (N.A.)

XIX International Ecumenical Conference
on Orthodox spirituality

THE WORD OF GOD IN THE SPIRITUAL LIFE

September 2011 info here:
<http://www.monasterodibose.it/index.php/>



For more than fifteen years now, the Monastery of Bose in Italy, has been a meeting place for Christians from East and West wishing to discuss aspects of Christian spirituality. They are Christians belonging to the Orthodox, Reformed, Roman Catholic and Anglican churches, and these encounters have been and will continue to be essentially an occasion for listening to each other. "You have seen your brother, you have seen God" is a frequently quoted saying of the desert Fathers. One could paraphrase it and say "You have heard your brother (i.e. you are able to listen to him), you have heard God (i.e. you are then able to make room in your life for the word of God)", for indeed, how can we say we love (and therefore we listen to, serve and follow) God whom we do not see, if we do not love our brother whom we do see? (1 Jn 5:20).

Spiritual Conferences at Chevetogne

BY SHAWN TRIBE NLM Guest Article by Frater Anselm J. Gribbin, O.Praem. of the Premonstratensian Abbey of Tongerlo

Before Ash Wednesday, the Premonstratensian students of the Brabant Circary went to the abbey of Chevetogne (Belgium) for their annual spiritual conferences. Each conference was given by a monk of the abbey – in Dutch – and the conference focused on Byzantine spirituality and liturgy, including ‘the spirituality of icons’; ‘the theology of the Byzantine church building’; and ‘the history of Chevetogne and its founder, Dom Lambert Beauduin.

Dom Beauduin (1873-1960) is no stranger to readers of NLM, as he was instrumental in the beginning of the ‘Liturgical Movement’ in the twentieth century. Beauduin, a monk of Mont César (Keizersberg, Louvain), founded his community in 1925, very much with the idea that the Christian East and West should become better acquainted with each other, and the promotion of Christian unity. The apostolic letter *Equidem Verba* of Pope Pius XI to the abbot primate of the Benedictine Order, drew attention to the importance of Christian unity, and this presented Beauduin with the idea to realise his project. The community were originally founded in Amay-sur-Meuse (diocese of Liege, Belgium), and moved to Chevetogne (diocese of Namur) in 1939. On December 11 1990, the priory became an abbey.

Apart from the promotion of Christian unity between East and West, in particular, the emphasis given to the liturgy at the abbey is of paramount importance. Some of the monks observe the Latin Rite, while the others celebrate the liturgy in the Byzantine Rite. They have two churches for this purpose. The Latin church, which is dedicated to our Holy Saviour, was built between 1981 and 1988, and is modeled on the pattern of a basilica (atrium, nave, and sanctuary). The church is decorated by two frescos, inspired by the Roman tradition, by a Russian monk and iconographer, Archimandrite Zeno. The second of these, which surmounts the sanctuary, represents Christ in majesty



(*Maiestas Domini*). It is unusual in several respects, particularly as the figure of Christ bears the wounds of his sacred passion. The pavement of the atrium, portrays a labyrinth, which symbolises man’s quest for God. The conferences concerning the spirituality and theology of the icon – which included a guided tour of the Byzantine church – made a great impression, in showing how icons are very much bound up with the Eastern understanding of the liturgy. In fact, I was struck by how much the liturgical theology of the Pope Benedict XVI – in his book, *The Spirit of the Liturgy* – owes so much to the Eastern Fathers. Another highlight was the opportunity to visit the grave of the abbey’s founder, Dom Beauduin.

It was also moving to attend the Byzantine liturgy of the hours – Matins, Sext, Vespers and Compline – in the crypt of the Byzantine church, which serves as a winter chapel. I now understand better why Pope Benedict, in his book, wants the West to re-examine the theology of the icon, and the eschatological aspects of the liturgy. I would warmly recommend a visit to this abbey, or to any other monastery that uses the Byzantine liturgy in order to re-discover, and to better appreciate, the liturgical riches of our own Latin Rite, particularly the *usus antiquior*.

Wednesday, 30 March 2011

"The Church is Young" The Election of Sviatoslav Shevchuk

from



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

“The Church is Young” Pope Benedict XVI (2005)

The announcement that the Synod of Ukrainian Hierarchs had elected their youngest member, 40-year old Bishop Sviatoslav Shevchuk, as Major-Archbishop (Patriarch) hit world news like a lightning bolt. Yet every Ukrainian Greek-Catholic felt this jolt to be a powerful sign from God and more than one of his electors remarked: “we felt the hand of the Holy Spirit” in the selection. His Beatitude Sviatoslav's life journey is a powerful reflection on God's hand upon the Church which Shevchuk has become Father and Head. Sviatoslav Shevchuk was (**continue next page**)

born in 1970 to pious Greek-Catholic parents in the Western-Ukrainian city of Stryj. At the time, his homeland was part of the Soviet Union and his family were forced to practice their faith in secret. Pope Pius XII had referred to the underground Church in communist countries as *the Church of Silence*. When Gorbachov began his *glasnost* reform, the Church of Silence rose up to loudly proclaim the Faith. After 45 years of state oppression, the Greek-Catholic Church came forth from its catacomb existence and took its rightful place in the public life of Ukraine. During a key period of his youth, Shevchuk experienced both the anxieties and the joys of his fellow Ukrainians and fellow Catholics. He was among the generation of Ukraine's sons and daughters who entered adulthood in religious freedom in a free country. Recently he remarked that, as one of the last generation to serve the Soviet Army (and the only Major-Archbishop to have done so), his Catholic Faith served as the foundation of his human dignity and that of his people. Shevchuk's personality speaks volumes: it reflects youth combined with mature virtue; friendliness and even familiarity with profound *gravitas*; unfeigned humility coupled with a clear word and a strong will. He is a scholar who naturally speaks the language of ordinary people. He is completely at ease on a sportsfield or in the great pomp of solemn pontifical rites. He also possesses a healthy Ukrainian patriotism, tempered by an understanding of his nation's role among her neighbours and his Church's role in the Universal Church and vis-à-vis other Churches. Such awareness comes not only from having lived and studied in East and West (and one could add North and South) but also from a profound contemplation of a single, unified Christian theology which has diverse modes of expression in East and West. If authentically Christian, these must always be complementary; never exclusive of one another. Shevchuk is a man of two ecclesial lungs, combining tradition and modernity, a man of and for today. Ukraine's ancestor, the ancient state of Kyivan-Rus', stood poised between East and West: possessing the spirituality of Eastern Christianity but open to influence from Western European culture, acting as a bridge between the two sides. Svaitoslav Shevchuk has become the successor of the ancient primates of Rus', the Metropolitans of Kyiv, who re-entered into complete ecclesial communion with the Roman Pontiff and the Church Universal in 1439 at Florence and 1596 at Brest. But a Catholic metropolitan had not been enthroned in Kyiv since the eighteenth century, when another child of ancient Rus', the Russian Empire, absorbed the Ukrainian lands and eliminated any trace of Eastern Catholicism. For this reason, in 1807, the Roman Pontiff transferred the Catholic primatial see of Rus' from Kyiv

to Lviv, where it remained until 2004. What is now Western Ukraine became a province of the Austrian Empire. Austria gave the Uniate Church (an Orthodox Church in full union with Rome) a new name, *Greek-Catholic*. With national awakening in the nineteenth century, the old terms *Rus'* or *Ruthenia* gave way to the geographical description *Ukraine*, so the Ruthenian nation could distinguish itself from Russia. In the first half of the twentieth century, Shevchuk's iconic predecessor, Metropolitan Andrei Sheptytsky, led the Greek-Catholic Church to rediscover its ancient Byzantine identity, in order to take its rightful place among the Oriental Churches. Sheptytsky's successor, Josyf Slipyj, was a confessor of the Catholic Faith, enduring eighteen years of imprisonment under the atheistic Soviet regime. Upon his release in 1963, Pope Paul VI raised the See of Lviv from that status of metropolia to that of a Major-Archbishopric, in recognition of the autonomous character the Roman Pontiffs had always accorded to the Ruthenian-Ukrainian primates. For this reason, Sheptytsky had begun to discuss the idea of a patriarchate and Slipyj, created cardinal in 1965, brought the discussion to the floor of the Second Vatican Council. In 1975, he began to use the title of patriarch, thereby hoping that the Roman Pontiff would deem the largest of the Eastern Catholic Churches to be fully mature. Pope John-Paul II took the first step by granting synodal, semi-patriarchal structure to the Ukrainian Catholic Church in 1980. The second step was the normalization of the Church in its home territory. After the collapse of the Soviet Union in 1991, Slipyj's successor, Cardinal Lubachivsky was free to return to his see of Lviv and begin the reconstruction of the Church in Ukraine. The next Major-Archbishop, Cardinal Husar, established the patriarchal curia and permanent Synod. In 2004, Pope John Paul reversed the decision his predecessor Pius VII by returning the primatial see from Lviv to Kyiv, Ukraine's capital. Husar thus became the first Major-Archbishop of Kyiv-Halych, Metropolitan of Kyiv and Bishop of Kamianets Podilsk (the latter a courtesy title historically held by Ukrainian primates). The enthronement ceremony of Major-Archbishop Shevchuk represented another step in the maturing process of his Church. He was the first Catholic primate to be enthroned in Kyiv since the Russian Empire suppressed the Uniate Kyivan Metropolite. The ritual itself combined elements ancient and new. Ancient Byzantine ritual was celebrated in the modern Ukrainian language. The still-incomplete *sobor* (arch-cathedral) displayed elements of contemporary architecture but was decorated with traditional furnishings and traditional Byzantine vestments were worn by the clergy. **(continue next page)**

Three periods of Ukrainian iconography were present: traditional Byzantine, eighteenth century and twentieth century styles. The musical arrangements also represented a section of compositions by Ukraine's prominent composers of sacred choral music. Historically, Latin-Rite bishops have always been present at such enthronements. This ceremony made another innovation with the presence of the heads of Eastern Catholic Churches, such as the Melchite Patriarch Gregorios III of Antioch and Slovak Metropolitan Jan Babjak. Of profound ecumenical significance was the presence of prelates representing all three Orthodox Churches in Ukraine, each of which received and returned the sign of peace from Patriarch Sviatoslav. Important Ukrainian notables were also present in the church and at the reception, including former President Viktor Yushchenko and former Prime Minister Yulia Tymoshenko.

Patriarch Sviatoslav has announced an ecumenical strategy, that his Church will be a help, not a hindrance to unity. At the same time, he emphasized that it is only just that the Church which suffered for unity not be treated simply as an ecumenical object. His Beatitude begins his mandate by manifesting the most important sign of unity. On 30 March, together with the Metropolitans and bishops of his Permanent Synod, he was received in audience by Pope Benedict XVI. A private audience took place the following day. These are historic meetings between the Father and Head of a Particular Church with the Father and Head of the Universal Church. While such meetings are a sign of the maturity of the Ukrainian Greek-Catholic Church, they also bear witness to two essential characteristics of this Particular Church: unity and martyrdom. And indeed, at the first papal audience, Pope Benedict called this to mind, that Ukrainian Greek-Catholic Church has and must always be an icon of unity with Peter (*cum et sub Petro*) even unto the shedding of blood

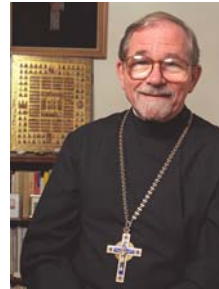
Posted by Rev. Dr. Athanasius D. McVay

US Eastern churches plan three 'encounters' for late 2012

WASHINGTON (CNS) -- Eastern Catholics in the United States are planning for a series of three "encounters" to focus on education and evangelization. The three separate encounters, to be held under the banner "Together in Christ," are tentatively slated for Cleveland, Los Angeles and the East Coast in September, October and November 2012. The encounters are the outgrowth of two earlier pan-Eastern encounters, each of which had restricted participation, according to Father John Lucas, a Ukrainian-rite priest in Chicago. "The first one was organized by Rome and had only bishops," said Father

Lucas, who is editor of the New Star News, the eparchial newspaper for the Byzantine Ukrainian Eparchy of St Nicholas in Chicago. Father Lucas, who is also on an encounter planning subcommittee of Eastern Catholic Eparchial Directors of Religious Education, added: "The bishops could bring one priest with them." That encounter was held in Boston in 1999 and was organized by the Vatican Congregation for Eastern Churches. The second encounter, held in 2006 in Chicago, was planned by the (U.S. Eastern) bishops, Father Lucas said, but it was an invitation-only affair. "The bishops appointed people to go from their (jurisdiction's) education department or their evangelization department." The 2012 series of encounters is "for anybody who wants to learn something," Father Lucas said, "and learning something specifically about what the Eastern Church is."

An Orthodox Theologian Looks at Pope John Paul II



The following essay appeared in the International Herald Tribune on April 19, 2005

John Paul II and His Successor
ELLWOOD CITY, Pennsylvania – As the cardinals of the Roman Catholic Church cloister themselves to choose a successor to John Paul

II, we may ask one more time what it was about the late pope that elicited the love and respect of millions of people, including many not sharing his convictions. And what it was about him that also produced the confusion, as well as the contempt, of many, including some identifying themselves as Christians, and Catholics. I'm convinced that the answer to this question is found in a little book by C.S. Lewis, published in 1944, "The Abolition of Man." It is also found in Karl Stern's spiritual autobiography "The Pillar of Fire," first printed in 1951, especially in the addendum called a "Letter To My Brother." And it is found in the early writings of Alexander Solzhenitsyn.

Lewis, Stern and Solzhenitsyn were all committed Christians. But these writings are not about Christianity as such. They are about a vision and experience of human life in our modern, and now postmodern, European and North American worlds that are being enforced, and emulated, all over the earth.

The conclusions of Lewis's "reflections on education" may be clearly stated. If students absorb, however unconsciously, what they are taught in modern schools, the result will be a world of "men without chests." People will no longer be human in the traditional sense, he said. They will be deprived (**continue next page**)

of the uniquely human intuitions of goodness, truth and beauty that their humanity obliges them to acknowledge, honor and serve. They will be nothing but brains and bodies, computers and consumers, calculators and copulators. They will be conquered by the very nature they strive to conquer in the name of freedom and autonomy, as they constantly reinvent humanity under the enslaving control of their elite conditioners.

Karl Stern put it a bit differently. In 1951, before the self-destruction of Communism, the mass production of computers, the construction of the Internet and the proliferation of genetic projects, Stern claimed that Western societies, and the societies that they would inevitably come to influence and control, held out only four possibilities for human beings. One is despair, moral nihilism and suicide. Another is nationalist ideology and sentiment that would bring nothing but suffering, destruction and death. Another is the Marxist materialism that would attract myriads of good-willed idealists but would prove itself corrupt to the core. The fourth possibility was what Stern called "rationalist pragmatism" and "scientism," which he predicted would be actualized in a "global experiment" that would produce a "form of nihilism unequalled in history." "Compared with it," he wrote, Nazi Germany and Communist Russia, "would look like children's playgrounds. Man's life on this earth would come about as close to the idea of hell as anything on earth may." Solzhenitsyn described the same thing artistically. His world was not only Communist Russia; it was humanity as such. His heroes are human beings who in Lewis's terms still have "chests." His villains are ideologues, hypocrites and liars, whom he characterizes as wholly "without an upper story." He said that the Russian "Baba" identified the cause of the world's problems when, seeing evil in the village, she would shake her head and solemnly declare that we "have lost the likeness."

What this has to do with Pope John Paul II is clear, at least to me. The masses, whatever their religious convictions, admired and loved the late Pope, and mourn his passing with apprehension, because they saw him to be a man with "a chest" and an "upper story" who preserved "the likeness." And those who found him bewildering, as well as those who despised and scorned him, did so, and still do, for the very same reasons. Pope John Paul II was not only a human being, but, amazing to say, he was a male human being in a world where prominent and popular people, particular men, are hardly human. He was the polar opposite of the men, and now also the women, who are ready to do whatever it takes to get whatever

they want for the sake of personal power, position, prestige, profit and pleasure.

Whatever he was, John Paul II was not an ideologue, politician, actor or media manipulator.

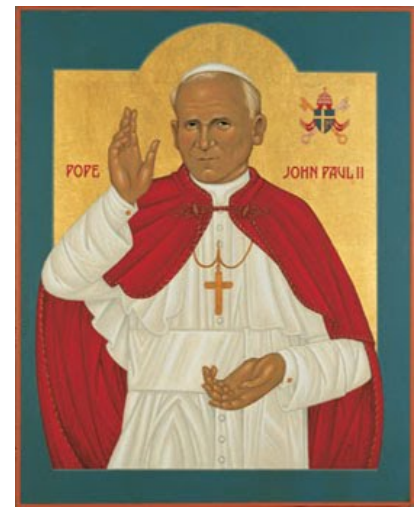
He did not continually remake

himself for self-serving purposes. He never lied in word, deed or gesture. He did not act to be seen by people, yet he was not afraid to act as he saw fit to be seen. He did not pray to be observed by people, yet he was not afraid to be observed praying, or laughing, weeping, drooling, groaning or gasping for breath.

Pope John Paul II embraced everyone in the same way. He was not a man of contradictions, as many think, but was all of one piece. His convictions on sexual morality, for example, were wholly consistent with his views on war and peace, art and science, and politics and economics. In a word, whatever he was, the pope was what he was. That is why the masses adored him, while others despised him.

We will soon see if there is another like John Paul II among the cardinals of the Roman Church. We hope that there is, however he may differ in manner and style from the late pope. Our common humanity depends largely on there being such a man.

(Reverend Thomas Hopko is former dean of St Vladimir's Orthodox Theological Seminary in Crestwood



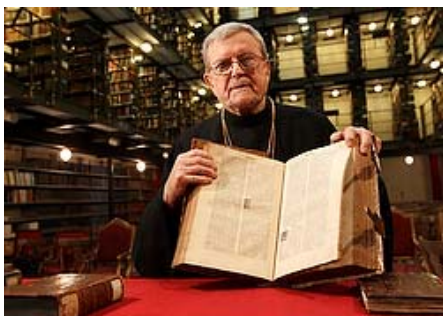
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DO. THANK YOU.**

CHRIST THE BRIDEGROOM COMMUNITY, BURTON OHIO

In January of 2008, Bishop John Kudrick outlined his vision for the foundation of a monastery in the Eparchy of Parma as a response to Pope John Paul II's call for the revitalization of Eastern Monasticism in the United States in the Pope's apostolic letter *Oriental Lumen* (Light of the East). We responded to that call. We were blessed with a house and property in Burton, Ohio, from the Social Mission Sisters who formerly resided there, and in the process of renovations undertaken with the help of many volunteers, we moved in on April 3, 2009. On March 29, 2010, Bishop John received our community into the eparchy. We continue to work towards full canonical establishment as a monastery. We are a Byzantine Catholic monastic community of women in the Eparchy of Parma dedicated to a life of prayer and hospitality according to the traditions of the Christian East. Laying down our lives in imitation of the Bridegroom, we joyfully embrace the vows of poverty, chastity and obedience. We participate in the dynamic love of the Trinity by sharing a life of prayer, work and recreation at our monastery. Meditating on the Song of Songs and immersing ourselves in a life of personal and liturgical prayer, we enter into a spousal relationship with Christ the Bridegroom. Looking to the Theotokos as our model, we open ourselves to the Divine life of the Holy Spirit, bearing forth fruit for the Church and the world. Our monastery provides a spiritual garden and a bridal chamber in which we draw others into this same life-giving relationship with Christ the Bridegroom.

Bad bookworms: Precious library collection on Christian East risks ruin (ed.

by LOE) By
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[Catholic
News Service](#)
VATICAN
CITY (CNS)
The
Pontifical
Oriental
Institute has
the best



general collection in the world on Eastern Christianity. It boasts some 184,000 volumes, including rare and precious imprints and manuscripts, documenting centuries of Eastern Christian culture in a multitude of languages.

But the library's oldest and most valuable collections are in a serious state of degradation, including an extremely rare 1581 edition of the Ostrog Bible -- the first complete Bible printed in Slavic.

"For the Slavic churches, this is the Gutenberg" Bible, said U.S. Jesuit Father Robert Taft, former prefect of the library and former vice rector of the institute.

Rome's temperatures swing wildly from bone-chilling cold in the winter to hot, high humidity in the summer. Then add that to the ordinary wear and tear on volumes that are hundreds of years old.

What's left are works whose covers and bindings are disintegrating, metal clasps that are broken, and pages that are fragile, molding, water-damaged or riddled with the boreholes of bookworms.

"Everybody knows that that the only way to preserve material like this is to have a standard uniform temperature with humidity control and climate control throughout the entire year," he said.

"This is a sin against the patrimony of the human race," said the priest.

The institute and library are funded, like all pontifical institutes, by the Vatican. However, the portion they receive is only enough to increase their holdings and keep the place running. Major expenses for modern equipment, renovation, and preservation are just not in the books, he said.

The institute's rector, Father James McCann, said he is looking for outside funding for its preservation efforts. key role in the future of ecumenism, Father McCann said.

Fifty of the 360 students enrolled this year are from the Orthodox Churches, he said, including the Coptic, Ethiopian, Greek and Russian traditions.

The Orthodox students finish their studies at the institute with "a positive view of the Catholic Church," he said, and this is important for fostering Christian unity since many of them will be bishops someday. One of the institute's most famous Orthodox alumni is Ecumenical Patriarch Bartholomew of Constantinople.

More than 9,000 scholars a year peruse the metal stacks. It's a gold mine for people interested in Eastern Christian culture, especially during the Czarist Empire in Russia when religious life and studies were flourishing, said Father Taft.

Unfortunately for scholars, some precious collections are increasingly being put under lock and key or plates of museum glass for reasons of preservation, the two priests said.

The oriental institute, however, "is not an archival library or a museum library. Our things aren't here to be oohed and aahed over; they're here to be put into somebody's hands and used," said Father Taft