

light of the east



NEWSLETTER OF THE YOUNGSTOWN-WARREN CHAPTER OF THE SOCIETY OF SAINT JOHN CHRYSOSTOM
VOLUME 14, NUMBER 6, NOVEMBER-DECEMBER, 2015

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DEAR MEMBERS AND FRIENDS...

Our first meeting of 2016 will be **Thursday, January 14, 7pm** at Christ Our Savior Parish, St. Nicholas Catholic Church, 764 Fifth Street, in Struthers 44471. The speaker will be Father Bob Bonnot, pastor of the parish and chapter member. His topic will be: **Does the Roman Catholic Church in the US Need Married Priests? Pros/Cons.**



WHO ARE WE?

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

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

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

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

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

CHAPTER DUES 2016 PAID

Fr. Rohan, Fr. Rusnak, Fr. Loveless, Nakley, Democko, Fr. Witmer, Br. Dominic, Br. Peter, Joan Binsley, Jenna Binsley, Stanislaw, Sleever, Vito Carchedi, Donna Carchedi, Benedictine Sisters, Fr. Schmidt, Basista, Barkett, Vasilchek, Billcheck, Demiduk.

EXPANDED EDITION

This last edition of the chapter newsletter for 2015 contains 18 pages instead of the usual 16. The goal of the newsletter is to make Eastern Christianity better known and to highlight efforts toward unity. Please share our website address so that those interested may learn about our goals. Thank you.

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

***THE JOURNEY TO FULL COMMUNION
THAT WE ALL MAY BE ONE--JOHN 17:21***

Popes Francis and Tawadros agree one Easter for all

Michael Victor <http://en.wataninet.com/> 25 Oct 2015



Pope Francis has agreed to the proposal offered last year by the Coptic Orthodox Pope Tawadros II to unify the date of Easter so that Churches all over the world would celebrate the Resurrection of Christ on the same date. The proposal has already been accepted by Mor Ignatius Aphrem II Patriarch of Antioch and Bartholomew I Patriarch of Constantinople. The proposal comes within joint efforts by Pope Tawadros and Pope Francis to work towards unifying the Church. Pope Tawadros's proposal suggested the second Sunday in April to celebrate Easter. The date of Easter has not been constant throughout the years. Since the Nicene Council in AD325 it has been moving according to an annual four-to-five-week cycle that has to do with the first full moon on or after the vernal equinox.

'Healing Chalcedon' conference marks 25th anniversary of Orthodox - Oriental Orthodox agreed statements

The Orthodox School of Theology at Trinity College, Toronto, offering the only ATS-accredited Orthodox MTS and MDiv degrees in Canada, recently hosted a successful conference entitled "Healing Chalcedon: The quest for restored communion between the Eastern Orthodox and the Oriental Orthodox Churches 25 years after the agreed statements."

Dedicated to the memory of the late beloved Anglican bishop, Henry Hill, who spent so much of his life travelling to the Christian East, offering support to churches there and helping western Christians learn

about them, the conference brought together invited guests and faculty of Trinity College to speak about various aspects of the ongoing dialogue between the two families of Orthodox Churches separated since the Fourth Ecumenical Council at Chalcedon in 451. The keynote address was delivered by Rev Canon Dr Alyson Barnett-Cowan, president of the Canadian Council of Churches, who spoke about "Anglicans and the Table of Orthodox Dialogue". Subsequent talks gave participants an overview of the theological agreements that were made 25 years ago, as well as outlining both remaining issues and positive avenues forward towards restored communion.

Participating in the conference from the Canadian archdiocese of the OCA were Rev Fr Geoffrey Ready and Prof Richard Schneider, co-directors of the Orthodox School of Theology at Trinity College, along with Dr Paul Ladouceur and Dr Daniel Opperwall, adjunct faculty members.

Videos of all the presentations can be viewed on the [Orthodox School of Theology at Trinity College website >](http://www.orthodoxschooloftheology.com/)

RATZINGER ON PURGATORY

"Purgatory is not, as Tertullian thought, some kind of supra-worldly concentration camp where one is forced to undergo punishments in a more or less arbitrary fashion. Rather it is the inwardly necessary process of transformation in which a person becomes capable of Christ, capable of God [i.e., capable of full unity with Christ and God] and thus capable of unity with the whole communion of saints.

Simply to look at people with any degree of realism at all is to grasp the necessity of such a process. It does not replace grace by works, but allows the former to achieve its full victory precisely as grace. What actually saves is the full assent of faith.

But in most of us, that basic option is buried under a great deal of wood, hay and straw. Only with difficulty can it peer out from behind the latticework of an egoism we are powerless to pull down with our own hands. Man is the recipient of the divine mercy, yet this does not exonerate him from the need to be transformed. Encounter with the Lord is this transformation. It is the fire that burns away our dross and re-forms us to be vessels of eternal joy."

H.E. Joseph Cardinal Ratzinger
Eschatology: Death and Eternal Life
Page 229

Eastern Orthodox 'Oikonomia' and Marriage

COMMENTARY: What is the Eastern Orthodox practice concerning divorce, remarriage and the sacraments? And can it help the Latin Church, and the Catholic Church as a whole?

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

by FATHER THOMAS PETRI, OP 10/23/201



Christ Pantocrator mosaic, Hagia Sophia, Turkey
– Public domain

Before Pope Francis announced last year's Extraordinary Synod on Marriage and Family, and this year's Ordinary Synod on the same topic, the Eastern Orthodox practice of *oikonomia* was little known by Westerners. A Greek term that literally means "house law," and which serves as the base of our word "economy," *oikonomia* is a biblical and patristic term that usually means the dispensation of our salvation. God manages the household, so to speak, by saving us in mercy. The term came to be used especially for interpreting Church laws loosely for the reason of salvation. What is the Orthodox practice *oikonomia* concerning multiple marriages? And can it help the Catholic Church?

At the outset, Latin Catholics must realize that the present Orthodox Church does not have a See of Peter. They do not have a universal pope whose charism is to safeguard the unity of the Church. Thus, attempting to describe the practices of "the" Orthodox Church is

difficult, since there are many Orthodox Churches, and not all of them agree with each other in practice. Nevertheless, we can identify shared traits of the *oikonomia* practice concerning multiple marriages among the Orthodox Churches and trace its historical development, even though some details may differ from one Orthodox Church to another.

Like the Western Christian tradition, the Eastern Christian tradition interprets the Lord's imperative in Luke 16:18 quite literally. ("Everyone who divorces his wife and marries another commits adultery, and the one who marries a woman divorced from her husband commits adultery.") In fact, in the early Church a significant dispute was whether a second marriage is permissible after the death of a spouse. The vast majority of the early Church Fathers in both the East and the West were committed to St. Paul's exhortation that widows should remain as they are and only remarry if absolutely necessary (1 Corinthians 7:39-40).

If there was a dispute about remarriage after the death of a spouse, you can be sure there was overwhelming and consistent opposition to the practice of divorce and remarriage while a spouse was still alive. Those who did divorce and remarry were almost universally forbidden from holy Communion. There was never officially another option for them.

However, in 1994 the Congregation for the Doctrine of the Faith, in a [letter](#) to bishops concerning Communion for the divorced and remarried, acknowledged that in some places practices differed. It also seems that certain individual Church Fathers used extraordinary means to reconcile cases that were borderline.

The 1994 letter to the bishops said, "Even if analogous pastoral solutions have been proposed by a few Fathers of the Church and in some measure were practiced, nevertheless these never attained the consensus of the Fathers and in no way came to (Continue next page) constitute the common doctrine of the Church nor to determine her discipline. It falls to the universal Magisterium, in fidelity to Sacred Scripture and Tradition, to teach and to interpret authentically the *depositum fidei* [deposit of faith]."

During the first millennium of Christianity and into the second, the Church in the East was increasingly entangled with the state. There was increasing pressure for the Church to recognize divorce and remarriage according to civic and cultural norms. In some places in the East, the Church herself became the sole adjudicator of marriage and divorce for society. It was in this context that the practice of *oikonomia* for multiple marriages developed. (Continue next page)

As the Orthodox describe it, *oikonomia* is the concept that God's loving husbandry or stewardship of the covenant he has established with his people sometimes requires an act of mercy that dispenses from the strict laws he himself established. Therefore, for various reasons, a divorced person who desires to remarry can have the second (or third) marriage blessed by the Church in a simple ritual outside of the Eucharistic liturgy.

In some Orthodox Churches, such persons are then asked to undertake some penance for a period of time before receiving holy Communion. We should note that second or third marriages still need to be blessed by the Church before the question of reception of Communion can be resolved. Even in Eastern Orthodoxy, individuals are not permitted to resolve the status of their current marriage themselves.

This practice, which resulted from the unique church-state entanglement in the East, is certainly a deviation from the Orthodox theology of marriage, which was inherited from the early Church. In fact, in many places today, divorced Orthodox Christians are simply given a notification that they are free to marry.

In practice, there does not seem to be today many remarried Orthodox Christians who undertake a penance before receiving Communion. In his book, *Marriage: An Orthodox Perspective*, Orthodox theologian John Meyendorff acknowledged that due to its history "the [Orthodox] Church was obliged not only to bless marriages which it did not approve, but even to 'dissolve' them (i.e., give 'divorces'). The Church had to pay a high price for the new social responsibility which it had received; it had to 'secularize' its pastoral attitude towards marriage and practically abandon its penitential discipline."

Though unique historical circumstances in the East led the Orthodox Churches to liberalize their practice and thereby distance themselves from the explicit teaching of Jesus Christ, the Catholic Church has never wavered in her teaching and in her practice from abiding by the Lord's admonition that a validly contracted marriage is absolutely indissoluble. "What God has joined together, no human being must separate" (Mark 10:9).

Those who divorce and remarry without an ecclesial declaration of nullity place themselves beyond the discernment of their marital covenant that only the Church can offer. Prohibiting them from Holy Communion expresses an objective situation. As St. John Paul II said in *Familiaris Consortio* (The Role of the Christian Family in the Modern World), "They are unable to be admitted [to Communion] from the fact that

their state and condition of life objectively contradict that union of love between Christ and his Church which is signified and effected by the Eucharist."

I have never met a pastor who does not reach out and meet those parishioners living in difficult situations and who does not yearn to help them reconcile their relationship with Jesus Christ and with the Church. At the same time, the Catholic Church also strongly defends the sacrament of matrimony precisely because we believe in the power of God's grace and we see it at work in so many couples that strive to live their vocation to marriage virtuously in spite of the common difficulties married life presents.

Dominican Father Thomas Petri is the academic dean of the Pontifical Faculty of the Immaculate Conception at the Dominican House of Studies in Washington, D.C. He is a moral theologian with expertise in the theology of marriage.

Another little ecumenical first, by Pope Francis

NOV18 Posted by [Teresa Berger](#)
<http://www.praytellig.com/>

The Pope has halted the canonization process for Aloysius Stepinac, the Croatia Catholic Archbishop of Zagreb from 1937 until his death in 1960. Pope John Paul II had beatified the fiercely anti-communist archbishop, who spent many years in prison and under house arrest in Communist Yugoslavia, in 1998. The archbishop's actions during World War II, however, especially his ties to the Nazi-aligned, murderous Ustaše regime, have raised criticism not only from the Serbian Orthodox Church but also from other victim groups.

Pope Francis has now halted the all-but-complete process of canonization for Stepinac and established a commission of Catholic and Serbian Orthodox experts instead, which will look more closely into the archbishop's actions during World War II. The Pope's decision was described as an "unexpected ecumenical step, without any historical precedent," according to the German-language website Oekumenisches Heiligenlexikon (<https://www.heiligenlexikon.de/>).

Exclusive Interview with Father Jacques Mourad: “I Felt Jesus’ Presence” in ISIS Captivity

Freed Syrian monk speaks of awaiting God's call for next step **JOHN BURGER**

<http://aleteia.org/2015/10/15/father-jacques-mourad-i-felt-jesus-presence-in-isis-captivity/> *Fr Ziad Hilal SJ*
ACNUK

Father Jacques Mourad gladly took a phone call Thursday morning at the Monastery of Mar Musa in Nebek, Syria, and while he just spent five months in the hands of Islamic State militants, he did not sound at all bitter or defeated.

In fact, he spoke hopefully of moving on and answering God's call to do things even greater.

With the translation assistance of Sister Houda Fadoul, who is affiliated with the [monastery](#) and its interfaith community, Father Jacques confirmed that he had been held by ISIS, but he did not want to disclose any details about his escape last weekend.

“It’s something that’s not easy to speak about, and we don’t want to speak about it,” Sister Houda said. “We’re very happy that he’s outside, and we thank you very much for your prayers for us. We thank God for his release.”

Father Jacques told an Italian Catholic television station that he “dressed as Islamist and fled on a motorcycle with the help of a Muslim friend.”

In May, armed gunmen came to the Monastery of St. Elian in Quarryatayn, where he was prior, and abducted him and a deacon. For much of his time in ISIS hands, he was in Raqqa, the Islamic State “capital.”

The monastery of St. Elian, adjoining the city of Qaryatayn, is about 60 miles from Palmyra. It was known for having hosted in 2013 and 2014 several hundred Muslim and Christian refugees fleeing neighboring villages.

Two months after Father Mourad’s abduction, the town and the monastery were swarmed with Islamists, and the monastery was demolished. In addition, 230 people, including 60 Christians, were kidnapped.

In the interview with Aleteia, Father Jacques declined to answer whether his escape made the situation worse for those still in the hands of ISIS.

“The most important thing is that he’s outside now, and we have to be very careful about the other part inside,” Sister Houda said. “It’s not easy” to answer the question of what is going on with them and what can be done to help them, she said.

Father Jacques preferred to speak about his ordeal and how he “felt the presence of Jesus inside” his confinement.

“When they got him it was not easy for him, but at one point he felt that he was going to be free. Even though he suffered so much, he suffered so much, he felt it was better for him to renew himself,” Sister Houda relayed. In response to a question about St. Elian, the fifth-century monastery he had rebuilt, Father Jacques said, “We don’t think about it. I can’t tell you this. Nobody can tell you this. It’s impossible to go back to Quarryatayn for the moment, and nobody knows for the future. We have to pray.”

And now? What are his plans?

“I plan to take some time, stay alone, pray, go out of this experience and after that maybe I will see what I have to do,” he said. “I want to see the light of God to guide me to put in my heart what I have to do. I’m sure God will ask me to do something bigger after this difficult experience.”

Father Jacques declined to offer any opinion on what needs to be done to bring the Syrian conflict to an end, saying, “Nobody can answer this question. We are monks, we pray, we hope that our country will pass through this difficult time. It’s not our part. We are just waiting and praying and hoping for our people.”

The oldest hymn to the Theotokos

Posted on Mar 10, 2014 in

<http://silouanthompson.net/>

So far, the earliest known prayer to the Virgin Mary is known as “Beneath thy compassion” (Greek: Ὑπὸ τὴν σὴν εὐσπλαγγίαν). The earliest text of this hymn was found in a Christmas liturgy of the third century. It is written in Greek and dates to approximately 250 A.D. In 1917, the John Rylands Library in Manchester acquired a large panel of Egyptian papyrus including the 18 cm by 9.4 cm fragment shown at left, containing the text of this prayer in Greek.

C.H. Roberts published this document in 1938. His colleague E. Lobel, with whom he collaborated in editing the Oxyrhynchus papyri, basing his arguments on paleographic analysis, argued that the text could not possibly be older than the third (Continue next page)

century, and most probably was written between 250 and 300. This hymn thus precedes the “[Hail Mary](#)” in

On the papyrus: .ΠΙΟ ΕΥΣΠΙΑ ΚΑΤΑΦΕ

ΘΕΟΤΟΚΕΤ ΙΚΕΣΙΑΣΜΗΠΙΑ ΕΙΔΗΣΕΜΠΕΡΙΣΤΑΣ

ΑΛΛΕΚΚΙΝΔΥΝΟΥ ...ΡΥΣΑΙΗΜΑΣ ΜΟΝΗ ...ΗΕΥΛΟΓ

Full text:

Υπό τήν σήν
εύσπλαγχίαν
καταφεύγομεν
Θεοτόκε· τὰς ἡμῶν
ικεσίας μὴ παρ-
ίδης ἐν περιστάσει
ἀλλ’ ἐκ κινδύνου
λύτρωσαι ἡμᾶς
μόνη ἀγνή
μόνη εὐλογημένη.



Interestingly, the hymn calls Mary *Theotokos* (“she who gave birth to God”) two centuries before the Nestorian heresy arose. By the fourth century, (Continue next page) the term was already popular in the area of Alexandria (St. Alexander of Alexandria, St. Athanasius, St. Serapion of Thmuis, Didymus the Blind), and also in Arabia (Titus of Bostra), in Palestine (Eusebius of Caesarea, St. Cyril of Jerusalem), Cappadocia (St. Basil of Caesarea, Gregory Nazianzen, Severian of Gabala.)

More information: “[The Sub Tuum Praesidium](#)” [at the Catholic site New Liturgical Movement](#)

The term *Theotokos* may be encountered during the previous century as well in the work of the Alexandrian school. According to the testimony of the ecclesiastical historian Socrates (*Hist. Eccl.* VII, 32 – PG 67, 812 B), Origen used it in his commentary on the Epistle to the Romans. This commentary is unfortunately now lost, but Origen’s disciple, Bishop Dionysius of Alexandria, also used the term *Theotokos* around the year 250 in an extant epistle to Paul of

Christian prayer by several centuries.

In English:

Beneath your
compassion
we take refuge,
Theotokos! Our
prayers, do not despise
in necessities,
but from danger
deliver us,
only pure,
only blessed one.

Samosata. It is interesting to note that the term did not remain a mere theological concept, but was actively and popularly used in public services of prayer.

Of course this hymn is familiar to Orthodox Christians, who still sing it at the end of nearly every Vespers (evening prayer) service during the fasting season of Lent. It is also found prominently in the liturgies of the Oriental churches and in Roman Catholic worship.

PRAYER OF SOUFANIEH



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

**BRING A FRIEND TO OUR
NEXT CHAPTER MEETING.
PAY 2016 CHAPTER DUES AT
THE MEETING.**

For 50 years, North American dialogue plants seed of Catholic-Orthodox unity

BY DENNIS SADOWSKI (EDITED BY LOE)
Catholic News Service

WASHINGTON (CNS) — Fifty years ago, a group of American Catholic and Orthodox clergy and theologians undertook an unprecedented step under the auspices of their respective churches toward better understanding and, it was hoped, eventual unity.

But the participants representing the churches never saw each other.

“We met in different rooms,” recalled Thomas E. Bird, director of the Slavic Studies Program at Queens College, City University of New York and a Catholic representative at the first meeting of the United States Orthodox-Catholic Theological Consultation on Sept. 9, 1965. The gathering stemmed from a January 1964 meeting in Jerusalem between Blessed Paul VI and Ecumenical Patriarch Athenagoras of Constantinople and decrees approved by the Second Vatican Council on ecumenism and on the Eastern Churches.

Named the North American Orthodox-Catholic Theological Consultation since 1997 after the Canadian Conference of Catholic Bishops joined as a sponsor, the consultation continues to meet twice a year — always face-to-face — to discuss key topics and build greater trust and understanding.

Orthodox members represent the Assembly of Canonical Orthodox Bishops of the United States and include Greek, Antiochian, Romanian and Carpatho-Russian Orthodox, as well as the Orthodox Church in America. The Orthodox Church in America was granted autocephaly — canonical independence — by the Moscow Patriarchate in 1970, but the status has not been recognized by the ecumenical patriarch in Istanbul.

Bird continues to serve on the consultation. He has seen comradery and friendships develop that were unforeseen a half-century ago. Other participants told Catholic News Service that

respect, honesty and Christian love have emerged over the decades as members envision a day when the 1,000-year schism that has separated the Catholic and Orthodox churches will end.

“Something great has happened in the last 50 years. We are not reunited yet, but considering we have been in schism for so long, we have accomplished a lot in 50 years,” said Father Thomas FitzGerald, Orthodox executive secretary of the consultation.

“We have not gone as far as we would like,” he added, “but we have taken some bold steps in terms of reconciliation.” (Continue next page)

Among those steps are more than two dozen agreed statements addressing topics such as the sanctity of marriage, mixed marriage, respect for life, holy Eucharist and baptism. The consultation continues to discuss a statement on the role of laity in each church.

Franciscan Father Damian MacPherson, director of the Ecumenical and Religious Affairs Office of the Archdiocese of Toronto, is one of two Canadians serving with the consultation. He credited the accomplishments to “good dialogue,” which involves “how you listen to the other.”

“Dialogue allows us, if it’s really honest and legitimate, to reveal or share with others what the full extent of our faith is all about,” he told CNS.

“There’s a spirit of sacredness that occurs when dialogue takes place. It’s in that context when we discover commonality. We’re not together to share opinions. Oftentimes we’re there to understand a particular background of what a situation is and how it has influenced and shaped the church itself. Coming to that common understanding helps both sides to appreciate and understand and accept certain areas,” he said. The North American consultation is one of several taking place around the world, including one in France. While participants are pleased that the North American consultation has made great strides during its twice-yearly gatherings, work on the international front has proceeded cautiously.

The Joint International Commission for Theological Dialogue Between the Catholic Church and the Orthodox (Continue next page)

Church has convened 13 times since 1980, the most recent being in Amman, Jordan, in September 2014.

The international commission faces cultural and ethnic hurdles that do not exist in North America.

“Part of it is in most parts of the world if you are a Catholic or an Orthodox, it means you are from a different ethnic group and culturally there are all these issues,” explained Paulist Father Ronald Roberson, associate director of the U.S. Conference of Catholic Bishops’ Secretariat for Ecumenical and Interreligious Affairs, who staffs the consultation for the bishops.

Because North American consultation members culturally are similar and speak the same language, they do not face the same barriers that prevent greater understanding among ethnic Catholic and Orthodox communities elsewhere, Father Roberson said.

“You don’t have to deal with all the underlying issues of distrust, history, grievances. In Greece for example, Catholics feel persecuted. ... In places where there’s a Catholic majority, it’s the opposite,” Father Roberson said.

Stable membership helps, too, Bird said.

“Many members have been on 10, 20 or 30 years or more. There’s fraternity and Christian love. It’s a very real fact of how we feel about one another. It took a couple meetings to get over being cautious with one another and being diplomatic with one another. But very soon ... we were trusting one another and saying things frankly and openly, both about our own beliefs and misconceptions about one another,” he told CNS.

Archbishop Joseph W. Tobin of Indianapolis is the presiding Catholic leader of the North American consultation. He said both churches can learn from the experience of each other through the multifaceted conversations that consider topics go beyond just Orthodox and Catholic theology.

The consultation’s work has gotten international notice as well, Archbishop Tobin said, noting that officials at the Pontifical Council for Promoting Christian Unity have welcomed its statements, which have guided the international commission’s discussions.

Most recently, the consultation’s discussions have focused on the role of the laity in church life. It’s a question that will take on growing importance as the number of ordained clergy in both churches continues to decline.

“This is not a church-dividing issue as other hot topics have been,” Father Fitzgerald said of the discussions on laity. “The laity is a question both churches are struggling with, the role of the laity in the life of the church.

“It’s taken a little bit of time. That’s made it a little more difficult and raises questions about the relationship between the clergy and laity. We had to look at that on the side.(Cont. next page) We didn’t want it to become a statement on clergy. We want it to be a statement on laity and to discuss the relationship in the church,” he said.

Metropolitan Methodios, Greek Orthodox metropolis of Boston, said the discussions have looked at how “we can best utilize the gifts of our laymen. It’s the laity really getting involved in the administration of the church.”

“There are people in both churches that have laymen and priests who are not anxious to take those steps,” he said. “That we have to overcome.”

Participants in the consultation issued a statement during its most recent meeting Oct. 22-24 at reflecting on a half-century of theological dialogue. It reviews how the consultation has evolved and “contributed to the ultimate goal of restoration of full communion between our churches.”

It encourages the Orthodox and Catholic faithful to “move beyond isolation and to commit themselves to dialogue in obedience to the prayer of Christ for the unity of his followers.”

Consultation participants told CNS that they expect that full unity will occur, but that it will not be any time soon and that it will take significant progress on the part of the international commission before it can be achieved.

At the same time they realize they are contributing to something bigger than both churches individually.

“The exchange, I’ve always felt to be quite rich and at time quite frank and painful,” Archbishop Tobin said. “There is lingering pain there. We realize we’re contributing to the reversal of a 1,000-year rupture in the body of Christ. You’d like to move fast, but the longer I’ve been part of the dialogue, the more I see it will take time.

CATHOLICS AND LUTHERANS RELEASE 'DECLARATION ON THE WAY' TO FULL UNITY

October 30, 2015 <http://wwwmigrate.usccb.org/>

WASHINGTON—Drawing on 50 years of national and international dialogue, Lutherans and Catholics together have issued the "Declaration on the Way: Church, Ministry and Eucharist," a unique ecumenical document that marks a pathway toward greater visible unity between Catholics and Lutherans. The October 30 release of the document comes on the eve of the anniversary of Martin Luther's posting the 95 Theses, which sparked the Protestant Reformation.

"Pope Francis in his recent visit to the United States emphasized again and again the need for and importance of dialogue. This Declaration on the Way represents in concrete form an opportunity for Lutherans and Catholics to join together now in a unifying manner on a way finally to full communion," said Bishop Denis J. Madden, auxiliary bishop of the Archdiocese of Baltimore, Catholic co-chair of the task force creating the declaration.

"Five hundred years ago wars were fought over the very issues about which Lutherans and Roman Catholics have now achieved consensus," said ELCA Presiding Bishop Elizabeth A. Eaton. "Church, ministry and Eucharist have been areas of disagreement and even separation between our two churches, and we still have work to do both theologically and pastorally as we examine the questions. The declaration is so exciting because it shows us 32 important points where already we can say there are not church-dividing issues between us, and it gives us both hope and direction for the future," she said.

At the heart of the document are 32 "Statements of Agreement" where Lutherans and Catholics already have points of convergence on topics about church, ministry and Eucharist. These agreements signal that Catholics and Lutherans are indeed 'on the way' to full, visible unity. As 2017 approaches, the 500th anniversary of the Reformation, this witness to growing unity gives a powerful message to a world where conflict and division often seem to drown out more

positive messages of hope and reconciliation. The document also indicates differences still remaining between Lutherans and Catholics and indicates possible ways forward.

In October both the ELCA Conference of Bishops—an advisory body of the church—and the Committee on Ecumenical and Interreligious Affairs of the U.S. Conference of Catholic Bishops (USCCB) received and unanimously affirmed the 32 Agreements. ELCA bishops requested that the ELCA Church Council accept them and forward the entire document to the 2016 ELCA Churchwide Assembly, the denomination's highest legislative body.

The document seeks reception of the Statement of Agreements from The Lutheran World Federation (LWF) and the Vatican's Pontifical Council for Promoting Christian Unity (PCPCU). The LWF is a global communion of 145 churches in 98 countries worldwide. The ELCA is the communion's only member church from the United States.

The conclusion invites the PCPCU and the LWF to create a process and timetable for addressing the remaining issues. It also suggests that the expansion of opportunities for Lutherans and Catholics to receive Holy Communion together would be a sign of the agreements already reached. The Declaration also seeks a commitment to deeper connection at the local level for Catholics and Lutherans.

In December 2011, Cardinal Kurt Koch, president of the PCPCU, proposed a declaration to seal in agreements in the areas of the church, ministry and the Eucharist. The ELCA and the U.S. Conference of Catholic Bishops responded to the Cardinal's proposal by identifying Catholic and Lutheran scholars and leaders to produce the declaration, drawing principally on the statements of international dialogue commissions sponsored by the LWF and the PCPCU and a range of regional dialogues, including those in the United States.

A significant outcome of the Lutheran-Catholic dialogue in the United States and internationally is the Joint Declaration on the Doctrine of Justification (JDDJ), signed in 1999 in Augsburg, Germany. With the JDDJ, the LWF and the Catholic Church agreed to a common understanding of the doctrine of justification and declared that certain 16th century condemnations of each other no longer apply.

Byzantine Catholic liturgy celebrated on campus

[Devon Chenelle](http://ndsmcobserver.com/) | Monday, October 12, 2015
<http://ndsmcobserver.com/>

As Notre Dame strives to expand its international profile and strengthen its Catholic identity, the University has recently found a way to do both simultaneously by hosting a different type of liturgy on campus



Beginning this fall, Byzantine Catholic Divine Liturgy is offered the first Sunday of every month at 10 a.m. at the chapel of Mary, Seat of Wisdom in Malloy Hall. The first liturgy was a great success, with a packed chapel filled with a congregation of roughly 50 Notre Dame students, faculty and staff, as well as members of the larger South Bend community, Fr. Khaled Anatolios said.

While “Roman Catholic” and “Catholic” are often treated as interchangeable terms, there are millions of Catholics worldwide who do not practice the Roman Rite, and are therefore technically not Roman Catholic. While traditionally found in the Middle-East, these “Eastern Catholic” churches have spread westwards, with the Byzantine Eastern Catholic Church now present on Notre Dame’s campus. “Having this liturgy gives people a chance to come together and form a community and practice according to the (Continue next page) way that they’re used to ... there are people on campus who have this Byzantine background and they’ve never had a place before where they could worship in the tradition they grew up in,” Anatolios said.

Interest in offering a Byzantine Catholic Divine Liturgy was first sparked when Anatolios, a priest of the Greek Catholic Melkite Church, came to Notre Dame.

“There used to be a small Melkite community in town, but then they didn’t have a priest. When my bishop knew that I was coming here ... he [wanted] to have a Byzantine Catholic presence on the campus of the most prominent Catholic university in America,” Anatolios said.

This enthusiasm was quickly matched by figures on the campus, Anatolios said, as both he and the Byzantine Catholic liturgy were welcomed to campus with a profound hospitality.

“I met [University President Fr. John Jenkins], at a new faculty orientation and when he found out that I was a Byzantine Catholic priest he was very enthusiastic. ... He got me in touch with Fr. William Lies, who’s the vice president for church affairs and then he put me in touch with Fr. Pete McCormick, who is the [director] of campus ministry ... and arranged for me to have this [liturgy]. I’ve had nothing but the greatest support from everybody on campus,” Anatolios said.

He said the Greek Catholic churches have their roots in the oldest Christian history when various different regions celebrated Christian ceremonies in their own fashions. Anatolios said these different rites had crystallized by the fourth century, establishing different “liturgical families” around major urban centers. While the prayers, the languages and the styles of the services may have been different, this didn’t cause any problems or disruptions of Communion within the Church for many years, Anatolios said.

This unity in the Church was finally disrupted by the doctrinal disputes of the Council of Chalcedon in 454 and the growing distance between the Catholic and Eastern Orthodox Churches, Anatolios said, which climaxed in the Great Schism of 1054. While the Catholic and Eastern Orthodox Churches remain distinct, several bodies within the Eastern Orthodox Church reestablished communion with Rome over the centuries, Anatolios said.

“The Byzantine Catholic churches ... follow the Byzantine Rite that originated in Constantinople and reunited with Rome (Continue next page)

and reestablished communion with Rome,” Anatolios said, “It’s easy to break communion, but its very hard to reestablish it once its broken. The Eastern Catholic churches came about because there was the recognition that there really aren’t serious doctrinal differences that should divide us.”

Anatolios said some differences between the Byzantine and Roman rites include differently worded prayers, a greater emphasis on icons, singing and bodily movement, and perhaps most surprising to those raised in the Roman Rite, married priests such as Anatolios himself. Because of the ritual similarities between the Byzantine Rite churches and the Orthodox churches, many feel the Eastern Catholic Churches can serve as a connection between Rome and other parts of the Christian world. Anatolios said he grew up in Egypt and has connections with various members of the Coptic and Orthodox Christian communities.

“As a community that follows orthodox traditions, liturgical traditions, spiritual traditions ... we feel like a bridge between the Roman Catholic and Orthodox churches,” Anatolios said. He will also be on a panel at the American Academy of Religion regarding Eastern Orthodox theology.

Anatolios emphasized his gratitude toward the warm welcome he has received on campus and hoped this new service on campus would help Notre Dame further connect with the tremendous vitality and variety of the international Church.

“I think that’s why Fr. Jenkins and Fr. Lies were so enthusiastic, because I think that they want [Notre Dame] to express the full diversity and all the richness of the Catholic tradition,” Anatolios said.

Joint Meeting of Catholic-Orthodox Theologians in St. Louis, Missouri

Posted on [October 23, 2015](#) by [Hellenic News](#)

A two day observance of the 50th Anniversary, 1965, Consultation was an enormous success.

The event was held at the Jesuit St. Louis University on October 9th and 10th and featured speakers from the Catholic, Protestant and Orthodox Faiths.

Sponsors of the auspicious event were St. Louis University and the St. Irenaeus Orthodox Theological Institute. Among the invited guests were His Eminence Metropolitan Tarasios of Buenos Aries and South America and Fr. Brian Daley, S.J., Professor of Religion at Notre Dame, also including several Greek Orthodox students working on their Ph.D. in religion. Remarks by Mr. Jacob J. Praklow were poignant and to the point, “Christians must adopt to advance in information technology and utilize those advances for the sake of sharing the gospel”. Orthodox and Catholic Christians must commit themselves to moving emotionally and rhetorically driven inline exchanges. We must drive ourselves to be the change we want to see in dialogue, to commit ourselves to seek greater and substantive understanding of others.

Orthodox and Catholic Christians ought to intentionally foster “coordination seeking unity” through engagement with communities-online and otherwise-that encourage meaningful Orthodox-Catholic unity. This step requires stretching our comfort zones and changing our mindsets to prioritize intentional



interaction with Christians outside our own parishes and denominations, a forum dedicated to the kind of charitable Orthodox-Catholic dialogue that Pope Paul VI and Patriarch Athenagoras I called for fifty years ago.

Ms. Becky Walker, a religious graduate student at SLU opined “How-much is the present divided state of the church due to questions over doctrine and how much is due to resentment over past wounds?(Continue next page)

The words of Optatus admonish us, “without doubt it is evil to do anything against a prohibition, but it is worse not to have unity when you can... for the sake of unity sins should be buried, since the most blessed apostle Paul says that charity can cover a multiple of sins.” The Reverend Brian E. Daly, S.J. in speaking on the “sole dogmatic grounds for the separation of East and West”: to the Orthodox, it savors of Western rationalism, Papal authoritarianism and “Christo monism” – the Western Christian tendency to emphasize the centrality of Christ at the expense of the more mysterious, less concretely imaginable role of God’s Holy Spirit, “which blows where it will (John 3.8); to Catholics, it embodies the reluctance of Orthodoxy to accept doctrinal development or liturgical adaptation, its fixation on early Greek formulations of doctrine, and its apparent disdain for the alternative traditions of the great theologians of the West. To both, it has remained a scandal and a continuing justification for continuing to go our separate ways”. It should be noted that Fr. Daley, a long member of the North American Orthodox Catholic Theological Consultation, will be attending this year’s meeting, October 22 – 24, 2015, at St. Spyridon Cathedral and Assumption

Michael Tsihchlis, chairman of The St. Irenaeus Orthodox Theological Institute; Ph.D. student at SLU Zachary L. Kostopoulos; Fr. Douglas Papulis of St. Nicholas Orthodox Church; Daniel Robinson; Blake Hartung; Jacob Praklow; Ian J Hagan; Becky Walker and T. Alexander Gittner.



THE 5TH PAN-ORTHODOX PRE-COUNCIL CONFERENCE COMPLETES ITS WORK

On 16 October 2015, the 5th Pan-Orthodox Pre-Council Conference concluded its sessions, held at the Orthodox Centre of the Patriarchate of Constantinople in Chambésy, Switzerland. With the blessing of His Holiness Patriarch Kirill of Moscow and All Russia, a delegation of the Russian Orthodox Church, led by Metropolitan Hilarion of Volokolamsk, chairman of the Department for External Church Relations, took part in the meetings. The delegation also included Archbishop Mark of Berlin, Germany and Great Britain (Russian Orthodox Church Outside of Russia); archpriest Nikolai Balashov, DECR vice-chairman; Archimandrite Irinei (Steenberg), cleric of the ROCOR’s diocese of Western America; and Rev. Anatoly Churyakov, DECR interpreter. (Continue next page)

Participating in the weekend events were:

The conference was chaired by Metropolitan John of Pergamon (Patriarchate of Constantinople). Metropolitan Emmanuel of France (Patriarchate of Constantinople) presided over a number of sessions.

His Holiness Patriarch Kirill of Moscow and All Russia sent his greetings to the participants in the conference.

The 5th Pan-Orthodox Pre-Council Conference approved a draft document of the Holy and Great Council of the Orthodox Church on Autonomy and the Ways of Declaring It, worked out by the Inter-Orthodox Preparatory Commission in 2009. The participants in the conference also considered the documents of the Pan-Orthodox Council, which had been edited by the Ad-Hoc Inter-Orthodox Commission at its sessions, held in Chambésy in October 2014, February and March-April 2015. Having taken into consideration the amendments proposed by the delegations of the Local Orthodox Churches, the Pan-Orthodox Conference approved the following documents: “The Orthodox Church’s Relations with the Rest of the Christian World” and “Importance of Fasting and Its Observance Today.”

The document “Contribution of the Orthodox Church to the Establishment of Peace, Justice, Freedom, Brotherhood and Love among Nations and Elimination of Racial and Other Forms of Discrimination” received a new name, “Mission of the Orthodox Church in the Modern World.” Due to the fact that the consensus was not reached on a number of pivotal issues, the document was not signed by the heads of the delegations of the Russian and the Georgian Orthodox Churches.

Taking part in the conference were delegations of the Patriarchates of Constantinople, Alexandria, Antioch, Jerusalem, Moscow, Georgia, Serbia, Romania, Bulgaria; the Churches of Cyprus, Greece, Albania, Poland and the Czech Lands and Slovakia.

DECR Communication Service

PRAY FOR THE UNITY OF CHURCH TO THE HOLY SPIRIT THROUGH THE INTERCESSION OF THE THEOTOKOS.

Archbishop Welby and Patriarch Bartholomew receive agreed theological statement on personhood

Posted on: November 4, 2015

<http://www.anglicannews.org/>



Archbishop of Canterbury Justin Welby and the Ecumenical Patriarch Bartholomew receive a copy of the ICAOTD agreed statement 'In the Image and Likeness of God' during Evensong at Westminster Abbey

Photo Credit: Neil Vigers / ACO

An agreed statement between Anglican and Orthodox Churches on the theology of the human person was presented to the leaders of both families of churches at Westminster Abbey, London, last night (Tuesday).

The Archbishop of Canterbury, the Most Revd Justin Welby, and the Ecumenical Patriarch, His All-Holiness Bartholomew, received a copy of *In the Image and Likeness of God: A Hope-Filled Anthropology*, during a special evensong service at Westminster Abbey.

In a joint communiqué issued today, the two leaders said that the agreement “celebrates what Anglicans and Orthodox affirm together about the human person, created in ‘the Image and Likeness of God’ and will(Continue next page)

form the theological foundation for forthcoming discussions on the practical consequences of these theological presuppositions for addressing the key themes, including the protection of the environment, medical interventions, and questions around family life and ethics.”

The agreed statement was the culmination of six years of study on “what Anglicans and Orthodox can say together about the meaning of human personhood in the divine image,” members of the International Commission for Anglican-Orthodox Theological Dialogue (ICAOTD) said when they agreed on the final text in September 2015.

ICAOTD members said that the agreement will form the basis for future discussions and ongoing study in areas such as bioethics and the sanctity of life, as well as human rights and ecological justice. They will meet again in September 2016.

The Ecumenical Patriarch has now concluded his visit to the Archbishop of Canterbury. It was announced today that Archbishop Justin has been invited to a conference next year at the Phanar – the home of Patriarch Bartholomew in Istanbul – to discuss the Churches’ response to human trafficking.

THE METROPOLITAN OF ISTANBUL MEETS Arberia

<http://www.arbitalia.it/> (Google translation)



Saturday, October 24, between the beautiful frescos and mosaics of the Basilian monastery of St. Adrian, already the center of diffusion of Byzantine spiritual tradition in Calabria, the

Orthodox Metropolitan of Bursa (Turkey), Elpidhophoros Lambriniadis, figure high relief in the Ecumenical Patriarchate of Constantinople , and the bishop of the Eparchy of Lungro, Donato Oliverio, met with the civil authorities and school.

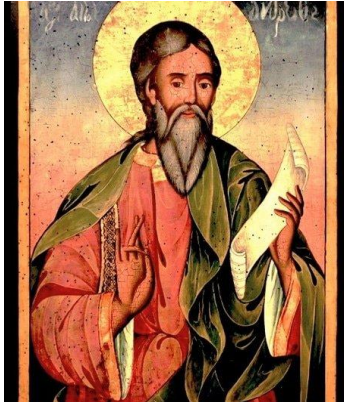
The hope launched by the bishop of the Eparchy of Italian-Albanian mainland Italy and President of the Commission for Ecumenism and Interreligious Dialogue of the Episcopal Conference of Calabria, was that "the Christians living in the West and in the East they can find way of peace and the union of the two Churches. "

The 'highest religious authority eastern Calabria for the third regional conference ecumenical Catholic-Orthodox meeting held on the afternoon of Saturday 24 in Catanzaro in Regional Theological Seminary "San Pio X", has bring greetings and blessing of the head of the Orthodox Church, Bartholomew I and to thank for the intense reception called on the authorities in the church to come to Constantinople in the name of the Eastern spiritual tradition still alive in many communities arbëreshe.

Accompanied by the bishop of Lungro, Monsignor Donato Oliverio and his vicar Papas Peter Lanza, the pastor of St. Demetrios C. Andrea Quartarolo and the president of the association "Friends of the Abbey of St. Nilo in Grottaferrata, Virgilio Avato, that was the interpreter, the right arm of the Patriarch of Constantinople has received the warm reception of the mayor Cesare Marini, director of the Institute Omnicomprensivo, Concetta Emery, teachers and students of the Liceo classico. (by Adriano Mazziotti)

+IN MEMORIUM+
A MONETARY CONTRIBUTION HAS BEEN MADE BY DR. COSTAS AND PAULINE SARANTOPOULOS TO OUR CHAPTER IN MEMORY OF MEMBER DR. DEAN J. LAMBERT, CHAPTER MEMBER WHO PASSED OCTOBER 2015. MAY HIS MEMORY BE ETERNAL!

Pope's Message to Ecumenical Patriarch Bartholomew I for Feast of St Andrew



Source: Wiki
commons

'In order to
progress on our
journey towards
the full
communion for
which we long,

we need continually to draw inspiration from the gesture of reconciliation and peace by our venerable predecessors Paul VI and Athenagoras I.'

Below is the Vatican-provided text of the message Pope Francis sent to Ecumenical Patriarch of Constantinople, His Holiness Bartholomew I, for the Feast of St. Andrew:

*To His Holiness Bartholomaios
Archbishop of Constantinople
Ecumenical Patriarch*

Your Holiness, Beloved Brother in Christ, A year has passed since we celebrated together, in the Patriarchal Church in the Phanar, the feast of Saint Andrew, the first-called Apostle and brother of Saint Peter. The occasion was a moment of grace which permitted me to renew and to deepen, in shared prayer and personal encounter, the bonds of friendship with you and with the Church over which you preside. It was with joy that I also experienced the vitality of a Church which unceasingly professes, celebrates and offers witness to faith in Jesus Christ, our one Lord and Saviour. I am pleased once again to send a delegation of the Holy See to the Patronal celebrations as a tangible sign of my fraternal affection and the spiritual closeness of

the Church of Rome to Your Holiness, as well as to the members of the Holy Synod, the clergy, monks and all the faithful of the Ecumenical Patriarchate.

In our profound communion of faith and charity, and grateful for all that God has accomplished for us, I recall the fiftieth anniversary on 7 December 2015 of the *Joint Catholic-Orthodox Declaration of Pope Paul VI and the Ecumenical Patriarch Athenagoras*

I which expressed the decision to remove from memory and from the midst of the Church the excommunications of 1054. The memory of the mutual sentences of excommunication, together with the offensive words, groundless reproaches, and reprehensible gestures on both sides, which accompanied the sad events of this period, represented for many centuries an obstacle to rapprochement in charity between Catholics and Orthodox. Attentive to the will of our Lord Jesus Christ, who prayed to the Father on the eve of his Passion that his disciples “may be one” (*Jn17:21*), Pope Paul VI and Patriarch Athenagoras I consigned these painful memories to oblivion. Since then, the logic of antagonism, mistrust and hostility that had been symbolized by the mutual excommunications has been replaced by the logic of love and brotherhood, represented by our fraternal embrace. While not all differences between the Catholic and Orthodox Churches were brought to an end, there now existed the conditions necessary to journey towards re-establishing the “full communion of faith, fraternal accord and sacramental life which existed among them during the first thousand years of the life of the Church” (*Joint Catholic-Orthodox Declaration, 7 December 1965*). Having restored a relationship of love and fraternity, in a spirit of mutual trust, respect and charity, there is no longer any impediment to Eucharistic communion which cannot be overcome through prayer, the purification of hearts, dialogue and the affirmation of truth. Indeed, where there is love in the life of the Church, its source and fulfilment is always to be found in Eucharistic love. So too the symbol of the fraternal embrace finds its most profound truth in the embrace of peace exchanged (Continue next page)

in the Eucharistic celebration.

In order to progress on our journey towards the full communion for which we long, we need continually to draw inspiration from the gesture of reconciliation and peace by our venerable predecessors Paul VI and Athenagoras I. At all levels and in every context of Church life, relations between Catholics and Orthodox must increasingly reflect the logic of love that leaves no room for the spirit of rivalry. Theological dialogue itself, sustained by mutual charity, must continue to examine carefully the questions which divide us, aiming always at deepening our shared understanding of revealed truth. Motivated by God's love, we must together offer the world a credible and effective witness to Christ's message of reconciliation and salvation. The world today has great need of reconciliation, particularly in light of so much blood which has been shed in recent terrorist attacks. May we accompany the victims with our prayers, and renew our commitment to lasting peace by promoting dialogue between religious traditions, for "indifference and mutual ignorance can only lead to mistrust and unfortunately even conflict" (*Common Declaration*, Jerusalem 2014).

I wish to express my deep appreciation for Your Holiness's fervent commitment to the critical issue of care for creation, for which your sensitivity and awareness is an exemplary witness for Catholics. I believe that it is a hopeful sign for Catholics and Orthodox that we now celebrate together an annual Day of Prayer for the Care of Creation on 1 September, following the longstanding practice of the Ecumenical Patriarchate. In this regard, I assure you of my prayers for the important international meeting on the environment to be held in Paris at which you will participate.

Your Holiness, it is incumbent upon humanity to rediscover the mystery of mercy, "the bridge that connects God and man, opening our hearts to the hope of being loved forever despite our sinfulness" (*Misericordiae Vultus*, 2). For this reason I have called for an Extraordinary Jubilee of Mercy, a favourable time to contemplate the Father's mercy revealed fully in his Son, Jesus

Christ, and to become ourselves an effective sign of God's love through our mutual pardon and works of mercy. It is providential that the

GREETING anniversary of that historic *Joint Catholic-Orthodox Declaration* concerning the removal of the excommunications of 1054 occurs on the eve of the Year of Mercy. Following Pope Paul VI and Patriarch Athenagoras I, Catholics and Orthodox today must ask pardon of God and one another for divisions that Christians have brought about in the Body of Christ. I ask you and all the faithful of the Ecumenical Patriarchate to pray that this Extraordinary Jubilee may bear the spiritual fruits for which we yearn. I willingly assure you of my prayers for the events that your Church will celebrate in the year to come, especially the Pan-Orthodox Great Synod. May this important occasion for all the Orthodox Churches be a source of abundant blessings for the life of the Church.

With fraternal affection in the Lord, I assure you of my spiritual closeness on the joyous feast of the Apostle Andrew, and I willingly exchange with Your Holiness an embrace of peace in the Lord Jesus. From the Vatican, 30 November 2015 FRANCISCUS PP. [Original text: English] [Courtesy of the Vatican]

The first principle of the Ordinariate is then about Christian unity. St. Basil the Great, the Church's greatest ecumenist, literally expended his life on the work of building bridges between orthodox brethren who shared a common faith, but who had become separated from one another in a Church badly fragmented by heresy and controversy. He taught that the work of Christian unity requires deliberate and ceaseless effort...St. Basil often talked with yearning about the archaia agape, the ancient love of the apostolic community, so rarely seen in the Church of his day. This love, he taught, is a visible sign that the Holy Spirit is indeed present and active, and it is absolutely essential for the health of the church- Msgr. Jeffrey Steenson, Homily on the Occasion of his Formal Institution as Ordinary

TUESDAY, DECEMBER 1, 2015

Patriarch Bartholomew to the delegation of the Holy See present at the Phanar for the Feast of Saint Andrew. As examples of love

L' Osservatore

Romano

In a world "torn apart by hatred and many troubles," where every day

"witnessing conflicts and

attacks, often carried out against innocent and committed in the name of God," the re-establishment of Christian unity "was not perhaps as never before now more urgent and necessary": words of the Ecumenical Patriarch, Bartholomew, Archbishop of Constantinople, uttered yesterday in Istanbul in front of the delegation of the Holy See, led by Cardinal President of the Pontifical Council for Promoting Christian Unity, Kurt Koch, the Phanar for the feast of Saint Andrew the Apostle, patron of the patriarchate.

The context in which it develops the journey towards unity of the two Churches - said the Orthodox primate - is full of pitfalls: "Christians who live in the places where it is risen and has established the Church of Christ are sometimes forced to leave their ancestral homes, to endure suffering, even death. The human person, human life itself tends to lose value, the world sinks in darkness like never before. The pain rips our hearts. "

Prayer to God becomes more and more pressing, begs his speech. At the same time, notes the ecumenical patriarch, "our obligation to redouble their efforts becomes more urgent," to



"be witnesses of the Gospel of peace and love, believe in Christ" in the midst of a wicked and perverse generation "(Philippians , 2, 15), to be the first to set an example of reconciliation and love. "

In his speech, the Archbishop of Constantinople has briefly reviewed some of the stages of the "dialogue of charity" between Catholics and Orthodox, most notably the Joint Declaration of Pope Paul VI and Ecumenical Patriarch Athenagoras' to remove from memory and in the midst of the Church "the sentences of excommunication of the year 1054. Statement on 7 December will celebrate the fiftieth anniversary:" We glorify the God of love - Bartholomew says about it - to have erased from our hearts any trace of resentment related to what disturbed the fraternal relations of our churches during the second millennium, and for making them, through the purification of memory, the new "sister churches" that with dialogue of truth try to restore their full unity in the communion of the Eucharistic table.

" Dialogue of truth, "the second pillar of our bilateral relations which, since 1980, strongly accompanies the dialogue of charity". The patriarch recalled "thorny issues, such as the primacy in the Church," the progress made thanks to the Ravenna Document, and the work carried out by Cardinal Koch along with the Metropolitan of Pergamon, Ioannis (Zizioulas), co-chair of the Commission Joint International Theological Dialogue between the Catholic Church and the Orthodox Church. "We hope that this dialogue will continue, with the support of the most competent theological forces, far from any kind of gimmick, focused solely on the testimony of the truth in love," he said.

At the Phanar was also present Cardinal Archbishop of Munich and Freising, Reinhard Marx, president of the German Bishops' Conference, on a visit to the patriarchate. Bartholomew thanked him for " valuable assistance 'provided to the greek-Orthodox Metropolitan of Germany, Augoustinos (Lambardakis), its clergy and faithful, "in the course of their work and their mission, in collaboration with admirable brothers Catholics. " Germany - highlighted the archbishop of Constantinople - is in fact "a place of harmony and (Continue next page)

fraternal collaboration of the clergy and the flock of our two Churches", among the countries where "collect and savor the delicious fruits of the dialogue of charity in the life everyday of our believers, who live mainly in the Diaspora and the countries that depend more on the jurisdiction of the Church of Rome. "Here "the harmonious coexistence and creative cooperation between Catholics and Orthodox reign especially."

HIS HOLINESS PATRIARCH KIRILL RECEIVES PRIOR AND ADMINISTRATOR OF BASILICA OF ST. NICHOLAS

His Holiness Patriarch Kirill receives prior and administrator of Basilica of St. Nicholas"



On 2 December 2015, His Holiness Patriarch Kirill of Moscow and All Russia received representatives of the Roman Catholic Church: the Revd. Ciro Capotosto, prior, and monk Vincenzo Marulli, housekeeper-administrator of the Basilica of St. Nicholas in Bari, Italy.

They were joined in the meeting, which took place in the Patriarchal chambers at the Cathedral of Christ the Saviour, by Bishop Antony of Bogorodsk, head of the Moscow Patriarchate's Administration for Institution Abroad; the Very Revd. Andrei Boitsov, rector of the Patriarchal metochion of St. Nicholas the Wonderworker in Bari; and the Revd. Alexy Dikarev, a staff member of the Moscow Patriarchate's Department for External Church Relations.

His Holiness greeted the guests and told them that he had cherished recollections of his first

visit to the Basilica of St. Nicholas in December 1969 accompanying Metropolitan Nikodim of Leningrad and Novgorod.

His Holiness continued to say: "Bari is a sacred place for Orthodox Christians like Mt. Athos or holy sites in Palestine" and underscored that very many members of the Russian Orthodox Church are visiting Bari. These visits are of great spiritual importance for relations among the Churches. "Theologians discussing theological issues sitting at the table is one thing, but people contacting our brothers in the West, moreover at the holy site, is quite another matter. It is very important not only maintain our relations on theological level, but also to feel one another in our hearts." His Holiness wished the Roman Catholic Church success in pastoral ministry in Italy and the Italian people to keep faith in their hearts despite any kind of temptations.

"The success of your mission among the Italians is important not only for them. It is very important for the development and strengthening of relations between our Churches, the Primate of the Russian Orthodox Church underscored. Therefore we appreciate that the Catholic Church is upholding the same Gospel values as the Russian Orthodox Church. For our pilgrims it means that while in Bari they feel at home among their brothers and sisters."

His Holiness thanked the representatives of the Roman Catholic Church from Bari for attention they pay to the pilgrims from Russia and for good relations with the St. Nicholas Patriarchal metochion in Bari and its rector, the Very Revd. Andrei Boitsov. "We are very glad that the pilgrims' house was returned to the Russian Orthodox Church as it has given us an opportunity to increase the number of pilgrims to Bari.

The Primate of the Russian Orthodox Church noted that Bishop Antony of Bogorodsk, who has a responsible post of the head of the Administration of the Russian Orthodox Church's Institutions Abroad, continues to take pastoral care for the Moscow Patriarchate's parishes in Italy.

The guests cordially thanked His Holiness Patriarch Kirill for an opportunity of pilgrimage to Russia and for meeting with him.