

# LIGHT OF THE EAST

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

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

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## FROM THE EDITOR.....

Our chapter's last meeting of 2010 will be a special event on Monday, October 10. We will meet at 6

p.m. in the banquet hall of St. Mary Byzantine Catholic Church 356 South Belle Vista Avenue Youngstown, Ohio 44509. Jack Figel, national president of the Society of St. John Chrysostom, will review for us the 15 year history of the Orientale Lumen Conferences and prospects for the future.

At 7 p.m. there will be a concert in the church by the seminary choir followed by a reception in the hall for everyone. I urge you to make a special effort to attend. The choir will also perform at SS. Peter and Paul Byzantine Catholic Church in Warren on Oct. 11 and St. Michael Byzantine Catholic Church in Hermitage, PA on Oct. 12. See this website for more information:

<http://www.seminaryconcerttour.com/index.html>

The Orientale Lumen Foundation and OLVTV will sponsor and present a concert tour named "Let the Earth Be Glad: Sacred Hymns of the Carpathian Mountains" from September 24 through October 23, 2011. The Council of Hierarchs of the Byzantine Catholic Church in America, and the Metropolitan Greek Catholic Church of Slovakia have given their blessing and support for this special project. This concert tour will be performed by the seminary choir from the Blessed Paul Gojdich Seminary from Presov, Slovakia.

The seminary choir will visit Byzantine Catholic parishes from New York and New Jersey, to eastern Pennsylvania, then through Cleveland to Chicago, back through Pittsburgh and returning to Washington over a four week period.

At each location, the group will present a concert of sacred music according to the singing tradition of the Carpathian Mountains of eastern Slovakia and southwestern Ukraine. Each concert will

include a combination of liturgical selections and hymns in Church Slavonic. The concerts are free and open to the public, and free-will donations at each concert will be sent to support the Seminary. Divine Liturgies in Church Slavonic are also scheduled at the Pittsburgh, Parma and Passaic Cathedrals on the Sundays during the tour, as well as many parishes.

Recordings of Marian, Eucharistic, Christmas, Paschal and Lenten Hymns, as well as selections from the Divine Liturgy will be available for purchase for further fund

raising.

All net proceeds from the tour will be sent directly to support the seminary in Presov, Slovakia.

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**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, SLEEVEVER, STANISLAW, SHAGLA, REVETTI, GAGE, CARCHEDI, MCCARTHY, MATTIUSSI, BILLCHECK, D. LIMBERT, L. DEMIDUK, DECKANT, J. & E. DERSHAW, ELSEY, SCHMIDT, HOPKO, R.NOLFI, BYZ.SISTERS, SIFFRIN, LOVELESS, DEMOCKO, RUDJAK, BONNOT, PERANTINIDES, P & N KOPKO, KAIL, HUDAK, CALABRO, SKURICH, MIHALIK.**



## PRAYER OF SOUFANIEH

**Unity of Hearts!**

**Unity of Christians!**

**Unity of the Feast of Easter!**



## **Ecumenical Patriarchate Accepts the Resignation of Metropolitan Maximos of Pittsburgh**

Sep 2, 2011

**NEW YORK** – The Holy and Sacred Synod of the Ecumenical Patriarchate, at their meeting of August 29th and 30th, accepted the resignation of His Eminence Metropolitan Maximos from his position as Metropolitan of Pittsburgh and hence the See of the Metropolis of Pittsburgh became Vacant. On August 3rd, Metropolitan Maximos submitted his resignation for reasons of health to His Eminence Archbishop Demetrios as President of the Holy Eparchial Synod and Exarch of the Ecumenical Patriarchate and asked that it be forwarded to His All Holiness Patriarch Bartholomew. The Archbishop communicated the decision of the Metropolitan to the members of the Holy Eparchial Synod of the Archdiocese of America, and with a heavy heart forwarded the letter of resignation to His All Holiness Ecumenical Patriarch Bartholomew.

In conveying the decision of Metropolitan Maximos to His All Holiness, Archbishop Demetrios noted:

*“For over 32 years, Metropolitan Maximos of Pittsburgh shepherded with apostolic zeal, and with fatherly love and exemplary pastoral care the faithful people of this Metropolis of the Holy Archdiocese.*

*Beyond this, he ceaselessly offered most valued services to the Holy Archdiocese of America in general, to the Holy Cross Theological School and especially to the on-going theological discussions between the Orthodox and members of other Christian Faiths. Moreover, Metropolitan Maximos actively and productively participated in the meetings of the Holy Eparchial Synod, offering his theological and linguistic abilities to the formulation of significant texts for the Archdiocese. Without a doubt, he was the unwavering voice of the Ecumenical Patriarchate in our midst, representing the spirit, the ethos and the tradition of the Mother Church. His resignation, which I am obligated to submit, is a great loss to us and leaves a void which will be difficult to fill.”*

His Eminence Metropolitan Nicholas of Detroit has been named *Locum Tenens* of the Metropolis of Pittsburgh until a new Metropolitan is elected for the See. As per the provisions and directives of the Charter and Regulations of the Greek Orthodox

Archdiocese of America, the Chief Secretariat, on behalf of the Holy Eparchial Synod, will immediately commence the procedure leading, with the guidance of the Holy Spirit, to the election of a new Metropolitan of Pittsburgh.



**BYZANTINE LITURGICAL YEAR** (begins on September 1st)

### **The Twelve Great Feasts**

Nativity of the Theotokos (Sep 8)

Exaltation of the Cross (Sep 14)

Presentation of the Theotokos (Nov 21)

Nativity of Christ (Dec 25)

Theophany (Baptism of Christ) (Jan 6)

Presentation of Jesus at the Temple (Feb 2)

Annunciation (Mar 25)

Palm Sunday (Sunday before Pascha)

### **The Feast of Feasts:**

Holy Pascha, the Resurrection of Our Lord

Ascension (40 days after Pascha)

Pentecost (50 days after Pascha)

Transfiguration (Aug 6)

Dormition (Aug 15)

### **The Four Fasts**

Nativity Fast: Day after St. Philip's through Christmas Eve

Great Lent: Clean Monday until Paschal Vigil

Apostle's Fast: Monday after All Saints until Sts. Peter and Paul

Dormition Fast: Two weeks before the Feast of the Dormition

# Self-Defeating Concessions

Tuesday, August 16, 2011, 2:00 PM

David Mills <http://www.firstthings.com/>

In response to the lead paragraph of my **A Great and Glorious, But Debated, Assumption**, an Eastern Catholic friend wrote of those Churches' "refusal to bend to worldly reality":



Today is a "day of obligation" (we would prefer to say "day of precept") for some American Catholics. Unlike our Roman brethren, we do not venerate St. Pragmatica, and so we do not move our feast days to the nearest Sunday. Today is the Feast of the Dormition of the Theotokos, and today we observe that Feast.

Good thing Easter already falls on a Sunday, and that Christmas is a national holiday. I look forward to trepidation when Ascension is observed on the sixth Sunday after Easter (that being the nearest to the 40th day after the Resurrection), and when Transfiguration is shifted to 4 July, in order to take advantage of the long weekend.

The Eastern Catholics are blessed in this. The practical disconnection of the lives of (Latin) Catholics from the biblical story and our vicarious reenactment of it through the Church year is a real problem in itself. And it doesn't work,

if the intention is to make Catholic life easier and therefore the increase the number of Catholics who live it. Any sociologist could have told the bishops that making the Catholic life easier would encourage people to lose interest in it. As a writer in the *Wall Street Journal* observed:

Sociologists such as Roger Finke and Rodney Stark, who study the behavior of "religious economies," have observed that churches tend to lose vigor when they relax demands on adherents, especially those tenets and practices that cut against the grain of wider society. In economic terms, lowering the "costs" of membership in this way ends up diminishing its benefits, among other ways by loosening the bonds of community.

At the most basic level, it removes the rules that separate Catholics from others, which may abstractly sound like a good thing, but the effect is to reduce the

social practices that help people identify with their Church. As Finke and Stark explained in their book *The Churching of America, 1776-1990*, writing about the loss of the Friday fast from meat:

[I]n a pluralistic setting the observance had been a clear cultural marker and social boundary. When Catholic teenagers at drive-ins on Friday nights counted down to midnight before ordering their burgers, everyone present was reminded who was Catholic and who was not. To waive this very visible rule necessarily raised serious questions about the basis of religious truth and institutional credibility. From the point of view of teenagers and even of some adults, the scrapping of meatless Fridays for Catholics appeared as radical as a decision by the Mormon Church to authorize cola and coffee drinking or one by the Southern Baptists to market beer.

But, in contrast to my Eastern Catholic friend, from what I know, the bishops' original motivation wasn't mainly pragmatism but an attempt — ill-fated and imprudent as it may have been — to hold within the Church people whose faith is marginal or whose will is weak, by not pressing them beyond what they can bear, or what they can think they can bear. It is better for them to be in than out, and pastors who care about them will do whatever they can to keep them in.

The intentions were admirable, but steadily reducing the burdensome requirements of membership is not an effective way of strengthening the faith or the will. The attempt winds up making *more* people's faith marginal because they reasonably enough begin to see the faith as something they can accommodate to the lives they're living anyway, not something to which they must accommodate themselves. Human beings being sinners, the accommodations they allow themselves — we allow ourselves — grow greater and greater.

The English Catholic bishops have (as some readers will know) recognized this, and **restored the Friday fast**. As they wrote:

The Bishops wish to re-establish the practice of Friday penance in the lives of the faithful as a clear and distinctive mark of their own Catholic identity. They recognise that the best habits are those which are acquired as part of a common resolve and common witness. It is important that all the faithful be united in a common celebration of Friday penance.

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

## The Russian Orthodox Church introduces the“orthodox”style

MARCO TOSATTI  
VATICAN CITY

The orthodox dress code, which was at the center of heated debate in the mass media and public opinion a few months ago, was presented at a fashion show in Moscow a few days ago. According to correspondents from the press agencies present, the clothing and accessories shown were «**a combination of elegance and modesty**». **Most of the clothing presented for public evaluation was contemporary in style, but the entire collection was in what Western fashion designers would term as “à la Russe” (in Russian style).**

About a thousand spectators saw the parade of dresses, capes, ponchos and flared jackets decorated with lace, traditional patterns and fur, with colors ranging from lilac, green and pink, to blue and burgundy. The show was accompanied by Russian folk melodies, operatic arias, and other popular tunes.

**Behind the initiative was archpriest dress. In December, he declared that women wearing miniskirts and who were drunk have only themselves to blame if they are raped. He called for women to dress more modestly and decently.** Chaplin believes that there is an interrelationship between a person’s appearance and their inner being, and so they should take care of their heart and their appearance, and try to make sure they are a positive match.

A very popular anchorman in Russia, **Dmitry Dibrov moderated the discussion that followed the fashion show, which was mainly based on the work of a very well-known Russian designer, Vyacheslav Zaytsev.**

Dibrov pointed out that this type of clothing is more national in nature than religiously orthodox and should also be acceptable to Jews,



Muslims and Buddhists. The designer, however, thinks that it is too soon to launch this type of program on a large scale. «The public is not ready yet. People have just become free after a long period of personal violence during the Soviet regime and they want to express their individuality through the way they dress». Chaplin, on the other hand, hopes that “orthodox” dress will start making its appearance at fashion shows and he is receptive to the idea of opening orthodox boutiques to publicize the concept.

**Vsevolod Chaplin, head of the Moscow Patriarchate Synod for Church and Society Affairs,** who proposed the idea of a Russian “dress code”. In January the prelate had won praise from the press by saying that Russian women dressed like striptease dancers, and wore makeup like clowns. «There is a problem...with people who confuse the street with striptease» wrote Vsevolod Chaplin in an open letter published by the Interfax Agency. «A woman who is skimpily dressed or painted like a clown...will certainly not find a man to share her life, a man who has a modicum of intelligence and self-respect».

He proposed creating an all-Russian dress code, following the example already set in some schools and offices. This is not the first time that Chaplin has spoken out about the way Russian women

### “The Science and Theology of Conception” theme of OCAMPR November 2011 conference

Sept. 7, 2011 **BROOKLINE, Mass.** – The Orthodox Christian Association of Medicine, Psychology and Religion (OCAMPR) announces a conference titled “The Science and Theology of Conception,” to be held at Holy Cross Greek Orthodox School of Theology, November 4-5, 2011.

“We have, for the past three years, attempted to revamp and revive the Association after a period of relative inactivity,” said OCAMPR’s president, Michael Christakis, MD, FACP. “We are redefining our mission and will be amending our Charter to reflect that at this year’s conference.” In an effort to “work together and collaborate as clinicians and pastors to better care for our parishioners and patients, we also are seeking to provide an annual forum for fellowship with one another,” Dr. Christakis added. **(Continue next page)**

Central to this revitalization effort was the recent appointment of a new board, which includes His Grace Bishop Michael of New York and New Jersey; (OCA) Bishop-elect John Abdallah; (Antiochian), Fathers John Breck, Peter Gillquist, and Alexander Veronis; Mother Gabriella of Michigan; Dr. Stephen Muse; and Dr. Julianna Orr-Weaver.

The conference theme will address the complexities of the science of fertilization and embryology, the anthropology of human development over time from conception to adulthood and death and finally, what the Church Fathers and our Faith teach about conception. Speakers include Dr. Gayle Woloschak, Dr. Daniel Buxhoeveden, and Dr. Timothy Patitsas.

For further details and registration information, visit OCAMPR’s web site at [www.ocampr.org](http://www.ocampr.org)

## CFP: Orthodox Christian Economic Thought

(Edited by LOE)

Since its inception, the *Journal of Markets & Morality* has encouraged critical engagement between the disciplines of moral theology and economics. In the past, the vast majority of our contributors have focused on Protestant and Roman Catholic social thought applied to economics, with a few significant exceptions. Among the traditions often underrepresented, Orthodox Christianity has received meager attention despite its ever-growing presence and ever-increasing interest in the West.



forms: they could be historical, critically engaging the thought and context of one or more particular figures influenced by the Orthodox Christian tradition (such as Vladimir Solovyov, Sergey Bulgakov, Nicholas Berdyaev, or Aleksandr Solzhenitsyn) or assess the impact of significant events in the history of the Orthodox Church; they could be exegetical, seeking to carefully interpret often perplexing texts of various writers or to bring to the fore the economic thought of various official documents such as *The Bases of the Social Concept of the Russian Orthodox Church* or various Patriarchal encyclicals from any of the Orthodox Patriarchates; they could be comparative, comparing and contrasting the similarities and differences between Orthodox economic thought and other Christian traditions; or they could be constructive, seeking to synthesize the thought of various writers and documents into a coherent and relevant whole or seeking to creatively engage economic problems and their popular solutions from the point of view of Orthodox theology and anthropology.

For example, is Vladimir Solovyov’s critique of abstract individualism and collectivism in *The Justification of the Good* an Orthodox analogue or precursor to economic personalism? How economically tenable are Ecumenical Patriarch Bartholomew’s various ecological, social, and economic statements? To what extent does *The Bases of the Social Concept of the Russian Orthodox Church* encourage a freer and more virtuous society? Does Orthodox theology significantly engage the natural law tradition? Could the economic thought of sometimes not-so-Orthodox writers of the Eastern tradition be improved upon by being adapted to a more historically Orthodox perspective? Given the conciliar nature of the Orthodox Church, to what extent can one form Orthodox social and economic thought based upon the historic canons and councils of the Church?

For more information, or to submit a paper or translation proposal, see our [submission guidelines](#).

The *Journal of Markets & Morality* is a peer-reviewed academic journal published twice a year—in the Spring and Fall. The journal promotes intellectual exploration of the relationship between economics and morality from both social science and theological perspectives. It seeks to bring together theologians, philosophers, economists, and other scholars for dialogue concerning the morality of the marketplace.

This call for publication is an effort to address this lacuna by engaging such a rich and long-standing tradition. Submissions are welcomed in a variety of

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## Catholic, Orthodox Evangelization



Pope Benedict XVI meets with Archbishop Chrysostomos II, head of the Orthodox Church of Cyprus, during a private meeting at the Vatican in late March. In a message to Catholic and Orthodox scholars, the pope said in many countries, Catholics and Orthodox face the same challenges in strengthening Christian life, and an important part of that effort is working together with love and respect. (photo: CNS/L'Osservatore Romano via Reuters)

06 Sep 2011 – by Cindy Wooden

VATICAN CITY (CNS) — In many countries, Catholics and Orthodox face the same challenges in strengthening Christian life, and an important part of that effort is working together with love and respect, Pope Benedict XVI said.

“For a renewed proclamation of the Gospel in the modern world we need evangelizers animated by the same apostolic zeal St. Paul had,” the pope said in a message to Catholic and Orthodox scholars meeting in Salonika, Greece, Aug. 30-Sept. 2.

The Inter-Christian Symposium was sponsored by the Orthodox faculty of theology at the city’s Aristotle University and the Franciscan Institute of Spirituality at

Rome’s Pontifical Antonianum University. The theme of the meeting was “The Witness of the Church in Today’s World.”

“In the course of the centuries, the church has never stopped proclaiming the saving mystery of the death and resurrection of Jesus Christ, but that proclamation needs renewed energy today,” the pope said.

“In the modern world we see two contradictory phenomena: On one side there is widespread distraction or even insensitivity to the transcendent; on the other, there are numerous signs that in the hearts of many people there remains a deep yearning for God,” the pope wrote.

The challenge is the same for Catholics and for Orthodox, Pope Benedict said.

He said they need to recognize what Pope Paul VI wrote in 1975 in his apostolic letter on evangelization: “As evangelizers, we must offer Christ’s faithful not the image of people divided and separated by unedifying quarrels, but the image of people who are mature in faith and capable of finding a meeting-point beyond the real tensions .... Yes, the destiny of evangelization is certainly bound up with the witness of unity given by the church.”

### PONTIFF SENDS GREETING TO ORTHODOX MEETING IN BOSE

**Notes Hope for Renewed Commitment to Communion**

VATICAN CITY, SEPT. 8, 2011 ([Zenit.org](http://Zenit.org)).- Benedict XVI is expressing his hopes for a "renewed commitment to spiritual communion and evangelical witness" as the fruit of the 19th International Ecumenical Conference on Orthodox spirituality.

The five-day conference began Wednesday at the Monastery of [Bose](#), in Italy. This year's theme is "The Word of God in the Spiritual Life." (Cont. next pg.)

Cardinal Tarcisio Bertone, the Pope's secretary of state, expressed the Holy Father's good wishes in a telegram sent to the conference in his name.

The telegram speaks of the participants "drawing from the richness of sacred Scripture, loved both in the East and in the West."

The event gathered leading biblical scholars and some of the most authoritative exponents of the various Orthodox Churches.

Its theme concentrates on an "essential unity of sacred Scripture and exegesis in the Spirit, the Word of God and spiritual life, in forms and ways different in East and West, but converging on the pneumatic reality of Scripture," a statement from the monastery explained.

It will cover three principal points: biblical hermeneutics in the Church fathers; the ecclesial dimension of the Word of God; and the reality of Scripture in the life of the faithful, including in monasticism.

In addition to the papal message, various representatives of the Orthodox Churches sent greetings to the conference.

Patriarch Bartholomew I of Constantinople reflected:

"When we consider the spiritual struggle of the Christian faithful, we normally think about the difficult feats of fasting and prayer; or else we imagine the seemingly inaccessible virtues and passionately aggressive vices. Yet, none of these spiritual principles and elements makes sense or produce results without the fundamental principles espoused by and expounded in the Holy Scriptures.

"The Church Fathers and desert hermits were certainly aware of this truth and were careful to include and incorporate the Word of God in every aspect of their spiritual discipline and daily life. Their influential writings, just as the spiritual and liturgical literature of the early Church, are solidly based on the Bible. Even

when the Bible is not explicitly mentioned, it is definitely taken for granted -- like the air that all the saints and ascetics breathe."

For his part, the patriarch of Moscow and All Russia, Kyrill I, reminded that the Church "lives and breathes from the Word of God not only because the reading of the Old and New Testaments are essential elements of liturgical celebration, but also because ecclesial prayer itself is bathed by the divine Word, which instructs for salvation, which is obtained through faith in Christ Jesus."

Kyrill I added that "only in the power of the Holy Spirit does Scripture open our minds to understanding of the heavenly laws, meditate the soul and renew man's heart."

For more information:

[www.monasterodibose.it/content/blogcategory/316/1741/lang.en](http://www.monasterodibose.it/content/blogcategory/316/1741/lang.en)

## Terry Mattingly: Texas Baptist to become an Orthodox saint?

Terry Mattingly directs the Washington Journalism Center at the Council for Christian Colleges and Universities. Contact him at [tmattingly@cccu.org](mailto:tmattingly@cccu.org) or [www.t matt.net](http://www.t matt.net).

Thursday, September 1, 2011

Wherever bishops travel, churches plan lavish banquets and other solemn tributes to honor their hierarchs.

Visitations by Archbishop Dmitri Royster

of the Orthodox Church in America were different, since the faithful in the **(Continue next page)**



14-state Diocese of the South knew that one memorable event would take care of itself. All they had to do was take their leader to a children's Sunday-school class and let him answer questions.

During a 1999 visit to Knoxville, Tenn., the lanky Texan folded down onto a kid-sized chair and faced a circle of preschool and elementary children. With his long white hair and flowing white beard, he resembled an icon of St. Nicholas — as in St. Nicholas, the monk and fourth-century bishop of Myra.

As snacks were served, a child asked if Dmitri liked his doughnuts plain or with sprinkles. With a straight face, the scholarly archbishop explained that he had theological reasons — based on centuries of church tradition — for preferring doughnuts with icing and sprinkles.

A parent in the back of the room whispered: "Here we go." Some of the children giggled, amused at the sight of the bemused bishop holding up a colorful pastry as if he were performing a ritual.

"In Orthodoxy, there are seasons in which we fast from many of the foods we love," he said. "When we fast, we should fast. But when we feast, we should truly feast and be thankful." Thus, he reasoned, with a smile, that doughnuts with sprinkles and icing were "more Orthodox" than plain doughnuts.

Dmitri made that Knoxville trip to ordain yet another priest in his diocese, which grew from a dozen parishes to 70 during his three decades. The 87-year-old missionary died last Sunday (Aug. 28) in Dallas, in his simple bungalow — complete with leaky kitchen roof — next to Saint Seraphim Cathedral, the parish he founded in 1954.

Parishioners were worried the upstairs floor might buckle under the weight of those praying around his deathbed.

The future archbishop was raised Southern Baptist in the town of Teague, Texas, before moving to Dallas. As teens, Royster and his sister became intrigued with the

history of the major Christian holidays and began visiting a variety of churches, including an Orthodox parish. The services were completely in Greek, but they joined anyway — decades before evangelical-to-Orthodox conversions became common.

During World War II, the young Texan learned Japanese in order to interrogate prisoners of war, while serving on Gen. Douglas MacArthur's staff. A gifted linguist, he later taught Greek and Spanish classes on the campus of Southern Methodist University. While training to serve in the OCA, which has Russian roots, he learned Old Russian and some modern Russian.

Early in his priesthood, the Dallas parish was so small that Dmitri helped his sister operate a restaurant to support the ministry, thus becoming a skilled chef who was become famous for his hospitality and love of cooking for his flocks.

During his years as a missionary bishop, driving back and forth from Dallas to Miami, monks in New Orleans saved him packages of his favorite chicory coffee and Hispanic parishioners offered bottles of homemade hot sauce, which he stashed in special compartments in his Byzantine mitre's traveling case.

A pivotal moment in his career came just before the creation of the Diocese of the South. In 1970, then-Bishop Dmitri was elected — in a landslide — as the OCA metropolitan, to lead the national hierarchy in Syosset, N.Y. But the ethnic Slavic core in the synod of bishops ignored the clergy vote and appointed one of its own.

Decades later, the Orthodox theologian Father Thomas Hopko described the impact of that election this way:

"One could have gone to Syosset and become a metropolitan, or go to Dallas and become a saint."

The priest ordained in Tennessee on that Sunday back in 1999 shared this judgment, when reacting to the death of "Vladika" (in English, "master") Dmitri.

"There are a number of saints within Orthodox history who are given the title 'Equal to the Apostles,'" noted Father J. Stephen Freeman of Oak Ridge. "I cannot rush beyond the church and declare a saint where the church has not done so, but I can think of no better description of the life and ministry of Vladika Dmitri here in the South than 'Equal to the Apostles.'"



## St. Nicholas Parish Still Waiting to Rebuild - The National Herald

September 8, 2011

NEW YORK – It is 10 years since the beloved little church at the feet of the Twin Towers was crushed by the South Tower that was felled by the machinations and commandeered flying machines of terrorists. The members of the parish of St. Nicholas still do not know when they will be able to return home, though optimism is growing that the political and legal processes that will determine the church's fate will soon yield good results. The situation is akin to reading tea leaves – or Greek coffee cups – as observers interpret the actions of the Federal Judge assigned to the case – Harold Behr – and the region's leading politicians, most notably recently elected New York State Governor Andrew Cuomo.



Among the positive signs are is the statement by Judge Behr's former law clerk that the pre-trial conference that was scheduled for August 9 was scaled down to a conference call because the Port Authority of NY and NJ, which the is charged with reneging on an agreement to build a new church at 130 Liberty Street, not far from its original site, had begun to respond to the judge's admonition by to supply the representatives of the Archdiocese and the St. Nicholas parish with necessary documents.

The next pre-trial conference between the lawyers for both sides before the judge is scheduled for September 15. TNH has also been told that independent of the court proceedings, PA and Church officials have also held meetings.

St. Nicholas parish council president John Couloucoundis told TNH "The judge has forced the PA and the Church's representatives to sit down and work on a feasibility analysis" and it was previous reported by

TNH that Governor Cuomo's office has hired independent consultants to look at plans for the site.

Couloucoundis said "The study is in progress and suggests the Church can be built. The engineers of the Port Authority and the Church are looking at it." He said the parties are "in the middle of it as we speak but I'm not privy to the details," but he has been informed that the PA, which had said before a lawsuit was filed that a church simply cannot be built where the parish wants, has been less black and white in its statements since the views of the engineers began to be made known. He believes that "the engineering aspects will be hashed out by the end of September and that "one way or another, through the court or out of court with the judge's oversight, [the relevant people] will be able to discern how to proceed."

If the engineers declare that it's feasible to build a church on top of the Vehicle Security Center that is now under construction at the site – a building that is crucial to the building process at Ground Zero – the PA's legal case will be undermined. "Their main argument [for not letting the church build at 130 Liberty Street] is that it can't be built."

Couloucounis acknowledged that what that PA has done in the time since the breakdown of talks will probably result in some unforeseen constraints in the final design of the church, but those should not pose serious problems for the architectural team.

Timing issues are becoming critical. The VSC must be ready in time for the completion of Freedom Tower and Couloucoundis believes Silverstein is putting enormous pressure on the PA to keep moving forward. He also reiterated that the Church will do its part to ensure the overall project is not delayed or badly impacted by the Church's plans. "We are looking to get that piece of paper, the title to our land" so they can proceed. The building of the Church need not start right away but foundations for it must be engineered and then built into the VSC, so the resolution of the dispute is becoming a Ground Zero imperative.

**Prayer for Unity:** O Lord please make us feel grievously the infidelity of our disunion,, let us find the path that leads to Unity in obedience

# Exclusive: Orthodox leader urges Vatican to resolve dispute

By **Philip Pulella**

ROME | Mon Sep 12, 2011 11:37am EDT

(Reuters) - A senior leader of the Russian Orthodox Church on Monday called on the Vatican to do more to resolve outstanding disputes so that a meeting between Pope Benedict and the Russian Patriarch could take place.

In an exclusive interview with Reuters, Russian Orthodox Metropolitan (Archbishop) Hilarion, urged the Vatican to show "some signs" of readiness to resolve a decades-long conflict between Orthodox and Catholics in Ukraine that has been blocking a meeting of the two world religious leaders.

An unprecedented meeting between Benedict and Patriarch Kirill could begin to heal the 1,000-year-old rift between the Western and Eastern branches of Christianity, which split in the Great Schism of 1054.

Since the break-up of the Soviet Union in the early 1990s, the Russian Orthodox Church has accused Catholics of using their new freedoms to poach souls from the Orthodox, a charge the Vatican denies.

But the biggest bone of contention concerns the fate of many church properties that Soviet leader Joseph Stalin ordered confiscated from Eastern Rite Catholics, who worship in an Orthodox rite but owe their allegiance to Rome.

Stalin gave the property to the Russian Orthodox Church but after the fall of communism, the Eastern Rite Catholics took back more than 500 churches, mostly in Western Ukraine.

"Not very much was done or is being done in order to solve this problem," said Hilarion, who is head of the external relations department of the 165-million-member Russian Orthodox Church and one of the closest aides to Patriarch Kirill.

"As soon as we have this understanding, we will be ready to begin preparations for such a meeting," he said.

## BIGGEST OBSTACLE

Hilarion said the dispute remained the major problem in Catholic-Orthodox relations and the main obstacle to a meeting.

The late Pope John Paul had a burning desire to meet the previous Russian patriarch, Alexiy, possibly in [Russia](#), to bring forward his dream of advancing the cause of Christian unity. But the Russian Orthodox Church blocked his initiative.

Benedict, who heads a Church of some 1.2 billion members, is seen as much more palatable to the Russians than his Polish predecessor, whose fight against communism in his homeland was seen by some in the Orthodox Church as a crusade against Russia.

Hilarion said Benedict in many ways showed "more sensitivity to the Orthodox tradition than his predecessor.

"This is why we regard positively the development of our relations but still we believe that some further work should be done to improve the situation before the meeting between the pope and patriarch could take place," Hilarion said.

"We believe that such a meeting is quite possible but before we discuss the time, the venue, the protocol we would like to come to agreement on basic issues and we would like to receive some signs of readiness to work for the solutions of the existing problem," he said.

Hilarion practically excluded that the meeting could take place either in Moscow or the Vatican.

"A neutral territory would certainly be easier for the first meeting (but) we are not prepared to discuss either time or venue before we discuss the content. For us the content is what matters. Not the venue or the time," he said.

Geneva or Vienna have been floated for a possible meeting.

There has also been some speculation that Benedict and Patriarch Kirill could meet in Serbia in 2013 as part of the 1,700th anniversary of the Edict of Milan, which allowed religious toleration in the Roman empire.

## SHARED CHALLENGES FOR CATHOLICS AND ORTHODOX

VATICAN CITY, 2 SEP 2011 (VIS) - Benedict XVI has written a message to Cardinal Kurt Koch, president of the Pontifical Council for Promoting Christian Unity, for the twelfth Inter-Christian Symposium, which is being held in the Greek city of Thessaloniki from 30 August to 2 September on the theme: "The witness of the Church in the modern world". The event has been promoted by the Franciscan Institute of Spirituality at the "Antonianum" Pontifical Athenaeum in Rome and by the Orthodox Theological Faculty at the Aristotle University in Thessaloniki.

Commenting on the choice of theme, the Pope writes: "Over the course of the centuries the Church has never ceased to proclaim the salvific mystery of the death and resurrection of Jesus Christ. Yet today that announcement needs to be renewed in many of the regions which first accepted it, and which are currently experiencing the effects of a secularisation capable of impoverishing the most profound aspects of man".

The Holy Father goes on: "In the modern world we are witnessing two contradictory phenomena. On the one hand there is a widespread disinterest, even a lack of sensibility, towards transcendence while, on the other, many signs suggest that a profound nostalgia for God persists in the hearts of many, expressing itself in various ways".

The current cultural, social and economic environment "presents the same challenges to both Catholics and Orthodox. The ideas that emerge from this symposium will, then, have an important ecumenical impact. ... Reciprocal understanding of one another's traditions and sincere friendship are, in themselves, a contribution to the cause of Christian unity".

Finally Benedict XVI, recalling how the city of Thessaloniki is indissolubly associated with the preaching of the Apostle of the Gentiles, expresses the hope that the evangelisers of the modern world will be moved by the same apostolic zeal as St. Paul

### St. John Chrysostom

*Archbishop of Constantinople*

St. John Chrysostom was born of pious Christian parents, Secundus and Anthusa, in Antioch, Syria. After his mother was widowed at the age of twenty, she devoted herself to bringing him and his sister up in the nurture and admonition of the Lord.

After a secular education, he went to the desert to pursue the ascetical life and, especially, the study of the Scriptures. But his extreme asceticism undermined his health and compelled him to return to the city, where he was ordained a deacon and received the popular title, "golden-mouth" because of his great eloquence and profound depth as a preacher. In 398, against his wishes, he was chosen to succeed St. Nectarius as Patriarch of Constantinople and began at once to reform the Church there.

However, the Empress Eudoxia resented his criticism of her vanity, her lack of charity and her immodest and extravagant dress. In response to his criticism, she ordered him deposed and exiled.

A liturgy is attributed to him. And he wrote more works than any other Church Father, including many commentaries (i.e., on Genesis, the Gospels of Matthew and John, Acts, and all the Epistles of St. Paul). He also wrote extensive treatises, among which was *On the Priesthood*.

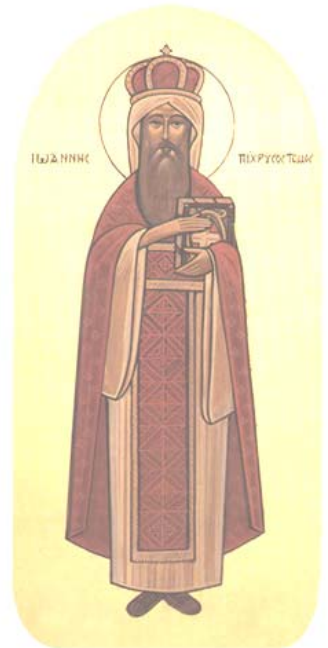
His relics were translated to Constantinople thirty years after his repose while in exile in Armenia. A hymn dedicated to him declares: "From the heavens you have received Divine Grace, and by your lips, you teach all to worship the one God in Trinity, O John Chrysostom, all-blessed righteous one. Rightly do we acclaim you, for you are a teacher revealing divine things."

In the Coptic icon, he is dressed in the full vestments of a bishop. As a teacher of the Church, he holds in his left hand the Gospel.

### ABOUT THE SOCIETY OF ST. JOHN CHRYSOSTOM

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:

**(Continue next page)**



- the Byzantine and Oriental Catholic Churches in communion with the Apostolic See of Rome (especially in their contemporary calling to promote reconciliation and the recovery of union between Catholics and Orthodox)
- the Orthodox Church
- the Oriental Orthodox Churches and
- the Apostolic Church of the East.

In the United Kingdom and Europe the Society, founded in 1926, is a group of Catholics of the Latin and Eastern Churches, along with our friends in other traditions, promoting awareness and friendship in the Christian West for our fellow Christians of the East – through prayer and liturgy, conferences and lectures, pilgrimage and ecumenical encounters.

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

### **Fellowship of Ss. Alban & Sergius to Meet**

From Thursday, September 8, through Saturday, September 10, our seminary will host the North American Conference of the [Fellowship of Ss. Alban and Sergius](#). On the evening of September 8th, Metropolitan Kallistos (Ware)—Co-chair of Orthodox-Anglican Dialogue from 2008 to the present—will commence the proceedings by delivering a free and public keynote. Prior to the keynote, at 7 p.m., the seminary will bestow an honorary doctoral degree upon His Eminence. His Beatitude Metropolitan Jonah (Paffhausen), primate of the Orthodox Church in America, and Fr. Stephen Platt, general-secretary of the Fellowship from the United Kingdom, will also be in attendance. Metropolitan Jonah will serve on a discussion panel on Saturday.

Throughout the conference, members of the Orthodox Church in America (OCA)—Anglican Church of North America (ACNA) Dialogue will present various papers addressing the history of Orthodox—Anglican relations, including: Dr. Michael Howell, "John Mason Neal"; Bishop Keith Ackerman, "Shrine of Our Lady of Walsingham and Anglican-Orthodox Connections"; Bishop Ray R. Sutton, "Non-jurors and the Russian Church"; Dr. Moheb A. Ghali, "Irish and Egyptian Monasticism."

## **Martorana: Palermo's Byzantine Jewel**

by [OCP](#) on February 20, 2011



Examples of Greek Orthodox culture can still be found in Palermo, Sicily at the Santo Maria dell' Ammriaglio, (Santa Maria of the Admiral), the Martorana, which features the only Byzantine mosaic outside of Constantinople showing the imperial blessing of a monarch by the Pantocrator (Jesus Christ).

The Christian Middle East has produced great leaders who shaped western history. In the wake of the 22 Coptic Christians who died at a January 6 massacre in the Church of Saints Mark and the current Egyptian uprising, it is time to reexamine a time of glorious achievement of a Greek commander. Admiral George of Antioch, in the service of Roger II, King of Sicily, was a Greek Orthodox Christian. He came from a Greek-speaking urban community. The Middle East's universal language, before the Arab conquest, for centuries was Greek, due to the conquests of Alexander the Great. The influence of the Greek language and culture was incorporated into the cultures of the areas controlled by Alexander the Great.

The concept of Sicily as a center of Hellenism may be inconceivable to some although it is an island of Ancient Greek monuments. The Sicilian people must be commended for protecting their antiquities, in light of the Egyptian Museum attack and destruction of Mesopotamian relics in Baghdad. Her majestic cathedrals, chapels and **(Continue next page)**

monasteries of Byzantine art show it was once the seat of a world empire.

After two visits under the supervision of Dr. Gaetano Cipolla of the Arba Sicula Society, I discovered a different Sicily of Byzantine culture and of Greek Orthodoxy. When we were in Palermo, the capital of Sicily, our Arba Sicula guide told us “you are going to have a unique tour of a church that is rarely open to the public by the nuns. Santo Maria dell’Ammriaglio, (Santa Maria of the Admiral), the Martorana, has the only Byzantine mosaic outside of Constantinople showing the imperial blessing of a monarch by the Pantocrator (Jesus Christ).

Little did I know at the time that we were visiting the only church in Sicily specifically built as Greek Orthodox.

The Martorana is in the heart of the historical center. Palermo in the 12th century was the capital of the cosmopolitan state of the Hautevilles, who adopted Byzantine clothes, ceremonies and art. George of Antioch born in the second most important city of the Byzantine Empire: Antioch. George was a devout Greek Orthodox Christian in command of Sicily’s navy and mercantile fleet. Unfortunately for the Byzantine Empire, his power and wealth came from plundering Greece. The church was built in the mid-12th century to thank the Theotokos (Mother of God or Virgin Mary) for her protection during his political and maritime career. The foundation’s charter is in Greek and Arabic. It is kept in the Tabulary of the Palatine Chapel in Palermo. The church was built next to George of Antioch’s palace from 1143-1146. Before his death, Admiral George founded a small convent of Greek nuns in the wing of his palace near the chapel.

A parchment in Greek dated 1143 has George entrusting the Martorana to the Greek clergy with a financial endowment. The 12th century original church had a Greek cross plan inscribed in a square, covered by a dome supported by columns. Today, it is a monument that reflects different styles and historical periods from the 12 to 18th centuries.

As one enters the church, one sees the Byzantine mosaic of George of Antioch kneeling at the feet of the Theotokos, to whom the church is dedicated. Greek inscriptions are present. He is declaring his devotion to the Theotokos, as was customary among Eastern Orthodox Christians. His prostrating, humble position is requesting protection and forgiveness for an adventurous life of piracy and other actions. The Theotokos is holding a scroll in Medieval Greek saying “He who built

this house of mine from its very foundations, George, first among the first of all princes, o Son (Jesus Christ), protect him and his people from harm and forgive him for his sins; for you are empowered to do so as the one and only God, o Word.”

The mosaic panel on the right shows King Roger II being crowned by Christ. This follows the iconographic model that was the special right of the Byzantine emperor. The 12th century mosaic is called “the Coronation of King Roger II by Jesus Christ.” Roger is standing wearing the ornate ceremonial robes of an emperor of Byzantium. He is the only sovereign, apart from the emperors of Constantinople, allowed to be portrayed in a similar scene. The presence of this portrait in the private chapel of the Grand Admiral of the Kingdom suggests that George of Antioch created it. He shaped the ideology of Sicily under the Hauteville family as being an imperial family who aimed to gain the imperial throne in Constantinople. The two Martorana mosaics reflect religious, ethical and political ideas for all to see.

Another mosaic, “St. Nicholas Enthroned”, located in the right apse, is a 15th century icon from the Cretan School. This icon survived the WWII bombing of San Nicolo Dei Grieci Church. Who were the mosaic creators? Historians believe the master craftsmen were from Constantinople and Mystra, Peloponnese. They practiced their art in Crete, fusing Western and Byzantine styles to create a Post Byzantine renaissance. El Greco is the most famous artist of the Cretan school. St. Nicholas of Myra, whose relics are now in Bari, is the patron saint of the Byzantine community of Italy. Martorana with St. Demetrio are the two Cathedrals of the Byzantine Rite [Catholics] of Palermo.

Martorana was the first Byzantine Orthodox Church of its kind created in Palermo, Sicily. For the first time in Sicily, the figures of Christ, Theotokos, Saints, Prophets and Archangels were portrayed in the iconographic tradition of the Christian East. George in his unique Byzantine jewel, the Santo Maria dell’Ammriaglio (Martorana) inspired a strong Byzantine iconographic style in Sicily’s Palatine chapel, Duomo of Cefalu, Monreal and other churches. All the mosaics are the finest examples of Byzantine art found in the finest Eastern Orthodox Churches. When the liturgy is performed on Feast days, the spiritual and mysticism of the Byzantine world is experienced by all in the Martorana.

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## An horology of St John Chrysostom

12 am. O Lord, deprive me not of Thy heavenly good things.

1 am. O Lord, deliver me from the eternal torments.

2 am. O Lord, if I have sinned in mind or thought, in word or deed, forgive me.

3 am. O Lord, deliver me from all ignorance, forgetfulness, faintheartedness, and stony insensibility.

4 am. O Lord, deliver me from every temptation.

5 am. O Lord, enlighten my heart which evil desire hath darkened.

6 am. O Lord, as a man I have sinned, but do Thou, as the compassionate God, have mercy on me, seeing the infirmity of my soul.

7 am. Lord, send Thy grace to my help, that I may glorify Thy holy name.

8 am. O Lord Jesus Christ, write me Thy servant in the Book of Life, and grant me a good end.

9 am. O Lord my God, even though I have done nothing good in Thy sight, yet grant me by Thy grace to make a good beginning.

10 am. O Lord, sprinkle into my heart the dew of Thy grace.

11 am. O Lord of heaven and earth, remember me Thy sinful servant, shameful and unclean, in Thy kingdom. Amen.

12 pm. O Lord, accept me in penitence.

1 pm. O Lord, forsake me not.

2 pm. O Lord, lead me not into temptation.

3 pm. O Lord, grant me good thoughts.

4 pm. O Lord, grant me tears, and remembrance of death, and compunction.

5 pm. O Lord, grant me the thought of confessing my sins.

6 pm. O Lord, grant me humility, chastity, and obedience.

7 pm. O Lord, grant me patience, courage and meekness.

8 pm. O Lord, implant in me the root of good, Thy fear in my heart.

9 pm. O Lord, vouchsafe me to love Thee with all my soul and thoughts, and in all things to do Thy will.

10 pm. O Lord, protect me from evil men, and demons, and passions, and from every other unseemly thing.

11 pm. O Lord, Thou knowest that Thou doest as Thou wilt: Thy will be done also in me a sinner; for blessed art Thou unto the ages. Amen

## CATHOLICS, ORTHODOX UNITE AROUND ST. TIMOTHY

**Relic Intended for Travel to  
Russia**

TERMOLI, Italy, SEPT. 14, 2011

([Zenit.org](http://Zenit.org))- Paul's beloved disciple

was a source of unity for Catholics

and Russian Orthodox last Friday, as representatives

from both Churches gathered around St. Timothy's relics in Termoli, Italy.

The Orthodox delegation included Archbishop Zosimo of Elista and Bishop Aristarh of Kemerovo.

The papal nuncio to Great Britain, Archbishop Antonio Mennini, also attended the event, recalling his long tenure as the nuncio in Russia. The local bishop, Gianfranco De Luca, welcomed the group.

The delegations are developing a plan for Bishop De Luca to take the saint's skull to Russia for Orthodox Lent, while an Orthodox bishop will lead the delegation that will return the relic to Termoli. Patriarch Kirill of Moscow will finalize the plan. **(Continue next page)**



Bishop De Luca gave the Orthodox bishops two small relics of St. Timothy, while his Orthodox guests presented him with an icon and a relic of St. Seraphim. History

St. Timothy's relics were discovered in 1945 during restoration to the Basilica Cathedral of Termoli.

For many years, the relics had been concealed to keep them safe, so much so that awareness of the saint's resting place was forgotten, even by local residents.

The small niche was discovered with a marble tile, reading "Here rests Blessed Timothy disciple of the Apostle Paul."

His skull had always been kept in a private chapel apart.

A 1977 book on the Diocese of Termoli relates that Timothy's relics were taken to the city by a count returning from the crusades. This information is not corroborated in historical texts, but what is known is that the relics were hidden in 1239 about three feet from the cathedral floor.

There are no documents that attest explicitly to the translation of the relics from the East to the Adriatic city, but it has not been disputed. In 1947, this account was upheld by the Historical Commission of the Sacred Congregation of Rites.

## Working Together in Charity

Fr. George Morelli  
(President of the Western  
Region Chapter of the  
Society of St. John  
Chrysostom



In my past President's messages I have emphasized the importance of responding to Metropolitan Hilarion Alfeyev's calls for the Apostolic Churches of Christ: the Roman Church, Eastern Catholic Churches, Oriental Orthodox Churches and Orthodox Churches to form a moral alliance to fend off the marginalization of God and the values of Christ

in our society.(Alfeyev, 2005; Morelli, 2010) More and more I am faced with the subtly of the media in our secular society that endorses lifestyles and practices that are un-Godly. For example, recently I saw a primetime television program that portrayed a same-sex couple who according to secular law were 'married.' Their lifestyle was considered normative and reflective of the modern society and perfectly acceptable. Of course, for those committed to Christ, such a lifestyle is unacceptable.

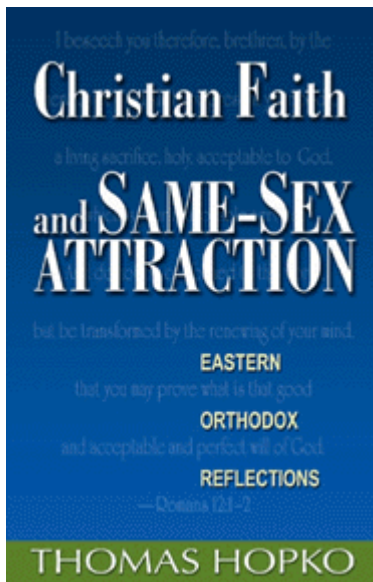
While standing fast to following the teachings of Christ and upholding His moral teachings, I want to remind all that any interaction we have with others, especially those who may differ with us should be based on the *utmost* charity that Christ showed Himself. Arrogance, harshness and anger incite adverse consequences in others. We as Christians lose all credibility and are subject to being accused of being hypocrites. Observing Christian figures displaying aggressive words and deeds literally destroys Christ's message.

A personal suggestion: I have found a simple statement of one's commitment to Christ is a good initial first step. If someone wants to follow-up on a discussion on some moral issue, I usually ask: What is your value system? If their answer conforms to secularist morality, then I usually simply respond, in charity: "Well, you are being true to your values." Many times such an answer, however, sparks some interest and the discussion goes further. At some point the question comes up as to what the "Mind of Christ and His Church" is. Then, without further ado, I simply state if one wants to follow Christ then this is what one has to do. [Basing my particular answer on what the person has specifically stated is their moral belief]. My response is based on Jesus' own almost downplayed reply to the Rich Young Man who asked Him what he had to do to be perfect. Respecting the young man's free will, Jesus said: "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me." (Mt 19: 21). In emulation of Jesus Himself: we witness, but do not coerce.

### **TOMB OF ST. PHILLIP DISCOVERED**

Published July 27, 2011 NewsCore (edited by LOE)  
HIERAPOLIS, Turkey – A tomb believed to be that of St. Philip the Apostle was unearthed during excavations in the ancient Turkish city of Hierapolis. Italian professor Francesco D'Andria said archeologists found the tomb of the biblical figure -- one of the 12 original disciples of Jesus -- while working on the ruins of a newly-unearthed church, Turkish [news](#) agency Anadolu reported Wednesday.

## Synergy Symposium Features Fr. Thomas Hopko Speaking on "Orthodoxy and Homosexuality"



CICERO, IL [Synergy] — Orthodox Christian Synergy, the Chicago-area Pan-Orthodox association, will host its 17th annual Symposium at Saint George Antiochian Orthodox Church, Cicero, IL, on Saturday, October 15,

2011. Protopresbyter Thomas Hopko will address the symposium theme, "Orthodoxy and Homosexuality."

According to Michele Hagerman, Synergy President and member of the Diocese of the Midwest's Holy Resurrection Church, Palatine, IL, "the scope of this symposium is a frank presentation about homosexuality as an issue of Orthodox faith and life facing the faithful. The intention is to focus on how Orthodoxy understands the phenomena of homosexuality, how Orthodox Christians with same-sex attractions are to deal with their condition, and how Orthodox Christians, especially clergymen and family members, are to relate to Orthodox Christians and all people who are same-sex attracted, rather than focusing on related cultural, social, or legal issues."

Father Thomas will offer two presentations:

"Theological Vision: Orthodox Christian Faith and Human Sexuality" and "Spiritual Practice: Orthodox

Christian Life and Homosexual Attraction and Behavior."

Among Father Thomas' books is [Christian Faith and Same-Sex Attraction: Eastern Orthodox Reflections](#), published by Conciliar Press in 2006.

Registration fee, which includes continental breakfast and lunch, is \$35.00 for individuals and \$50.00 for couples until October 7. High school and college students may register at the reduced rate of \$20.00.

To register or to obtain additional information, visit [Synergy's web site](#) or send an e-mail to Ms. Hagerman at [chicagosynergy@gmail.com](mailto:chicagosynergy@gmail.com).

### UNITY

If I can unite in myself the thought and the devotion of Eastern and Western Christendom, the Greek and the Latin Fathers, the Russians with the Spanish mystics, I can prepare in myself the reunion of divided Christians. From that secret and unspoken unity in myself can eventually come a visible and manifest unity of all Christians. If we want to bring together what is divided, we cannot do so by imposing one division upon the other or absorbing one division into the other. But if we do this, the union is not Christian. It is political, and doomed to further conflict. We must contain all divided worlds in ourselves and transcend them in Christ. (Thomas Merton)

