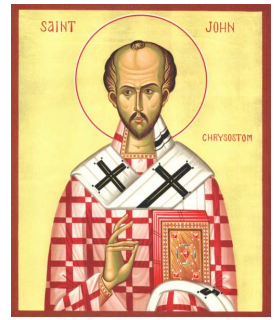


Light of the East

Newsletter of the Society of Saint John Chrysostom

Western Region Edition

Website: www.lightoftheeast.org



Volume 8, Number 3

Spring, 2014

Happenings!

Light of the East Conference:
"Islam & Christianity: A
Christian Perspective" - May
16-17, 2014, at St. Paul Greek
Orthodox Church, Irvine. See page 3
for details. Registration required. E-
mail registration not available.
Contact: Fr. Steve Tsichlis,
father@stpaulsirvine.org

Heaven and Earth: Art of
Byzantium from Greek
Collections. April 9 through August
25, 2014 - at the Getty Villa in
Malibu. Recognized
masterpieces
of Byzantine
visual culture -
sculptures, icons,
mosaics, frescoes,
manuscripts,
metalwork, jewelry
- from the 4th to
- 15th century, from
the pagan late Roman Empire to the
opulent and deeply spiritual world of
the new Christian Byzantine Empire.
Many items never lent before to the
United States, with newly discovered
and previously unpublished objects
from recent archaeological
excavations in Greece. [http://](http://www.nga.gov/content/ngaweb/press/exh/3514.html)
[www.nga.gov/content/ngaweb/press/](http://www.nga.gov/content/ngaweb/press/exh/3514.html)
[exh/3514.html](http://www.nga.gov/content/ngaweb/press/exh/3514.html)



8th Annual Roman & Eastern
Catholic and Orthodox
Christian Ecumenical Prayer
for Christian Unity
Celebrating the Descent of the Holy
Spirit on Pentecost - Friday, May 30,
7 p.m at St. Luke Antiochian
Orthodox Church, 13261 Dunklee
Ave., Garden Grove 92840.
Reception to follow.

Pope Francis/Patriarch Bartholomew to meet in Jerusalem for ecumenical dialogue in May

By Andrea Gagliarducci/CNA/EWTN News

VATICAN CITY — Pope Francis' pilgrimage to the Holy Land, to be held in May, will center on his encounter with Patriarch Bartholomew I, the Eastern Orthodox archbishop of Constantinople, and their discussions on ecumenism.

Announcing the trip Jan. 5, Pope Francis said its "principal goal" is "to commemorate the historic meeting between Pope Paul VI and the Patriarch Athenagoras I, that occurred ... 50 years ago today."

That encounter was the beginning of ecumenical dialogue between the Catholic and Eastern Orthodox Churches and led to a joint declaration issued in 1965, which declared the two leaders' desire "to overcome their differences in order to be again 'one,' as the Lord Jesus asked of his Father for them" and which lifted the mutual excommunications of their predecessors issued in 1054, which profoundly contributed to the schism between Eastern Orthodoxy and Catholicism.

Pope Francis is visiting with Patriarch Bartholomew at the Patriarch's request, which was made at the Holy Father's inaugural Mass on March 19. That was the first time the Ecumenical Patriarch of Constantinople had attended such an event since 1054.

Following the Mass, Patriarch Bartholomew suggested that they visit the Holy Land together, commemorating and hopefully replicating the embrace between their predecessors; Pope Francis responded by embracing the Patriarch. Pope Francis' visit will take place May 24-26, where he and the Patriarch will celebrate an ecumenical meeting at the Church of the Holy Sepulcher, the site of Christ's burial in Jerusalem, which is shared among Eastern Orthodox, Oriental Orthodox and Catholic Christians.

In addition to visiting Jerusalem, Pope Francis will travel to Bethlehem, in Palestine, and to Amman, in Jordan.

Pope Francis' good relations with Patriarch Bartholomew build on those of his predecessors since Paul VI.

Benedict XVI visited Istanbul in 2006, praying with Patriarch Bartholomew, and the patriarch came to the Vatican to meet with Benedict two years later. He also attended the opening of the Year of Faith with Benedict in St. Peter's Square in 2012.

In 2006, under Benedict, the papal title "Patriarch of the West" was abandoned as "obsolete and practically unusable," with the Pontifical Council for Promoting Christian Unity which could prove useful of ecumenical dialogue.

Ecumenical Sensitivity

Pope Francis has shown an ecumenical sensitivity as pope; on his election March 13, he presented himself as the Bishop of Rome of the Church "which presides in charity over all the Churches."

Continued on page 4

The Society of Saint John Chrysostom

The Society of Saint John Chrysostom is an Ecumenical group of clergy and lay people which promotes Eastern Christianity and Ecumenical Dialogue between the Eastern and Western Churches. It has sponsored the Eastern Churches Journal and the annual Orientale Lumen Conference. It has been in existence since 1997 in the United States and for over 70 years in England.

THE GOALS OF THE SOCIETY ARE TO:

- + Make known the history, worship, spirituality, discipline and theology of Eastern Christendom.
- + Work and pray that all Christians, particularly the Orthodox and Catholic Churches, will attain the fulness of unity which Jesus Christ desires.
- + Develop educational programs which present information about the Eastern Churches
- + Organize and conduct pilgrimages and conferences that encourage ecumenical dialogue
- + Contribute to fund-raising activities which support Eastern christian communities and other programs in need of financial aid.
- + Publish books, brochures and other information which help explain Eastern Christianity.
- + Encourage and support the study of the writings and liturgy of Saint John Chrysostom.
- + Promote scholarships for the study of Eastern Churches in Catholic and Orthodox Seminaries.

Western Region

President: The Very Reverend Fr. George Morelli, PhD.

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Archimandrite James Babcock (Eastern Catholic)

Fr. Ramon Merlos (Orthodox)

Fr. Cavanaugh Wallace (Roman Catholic)

Light of the East

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A message from the President of SSJC - Western Region



Staying connected to our spiritual family: our parish church

By the Very Reverend Archpriest George Morelli, PhD.

All the members, associate members and friends of our Society of St. John Chrysostom-Western Region (SSJC-WR) know the great importance of assiduously praying and working to conform ourselves - and all of our Apostolic Churches and Christian ecclesial communities as well - to Christ's priestly prayer to His Father at the Last Supper: "That they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me." (Jn 17: 21). Though St. John records Our Lord using the phrase "may be one" three times in His discourse (in verses 11, 21, and 22), I have chosen verse 21 because in this prayer Christ tells the ill consequences of separation and the blessings of unity: "...that the world may believe." Separation is a scandal that disparages Christ and His Church. It sows the evil seed of mockery of His message. It is as if onlookers could say: "If those who call themselves Christians cannot get along, how credible are any of Christ's teachings?"

How are we to go about doing the *opus dei*, this work of God, "that the world may believe"? It has to be grounded in all of us being actively committed and attached to our local Eucharistic Community: our parish church. Metropolitan John Zizioulas of Pergamon tells us in *The Eucharistic Communion and the World* (2011, p.16)[i] that "... the term 'Church' is used for a specific place ... a convocation of *all* Christians of that place in a single gathering ..." Metropolitan John also says that it must be a "*concrete gathering of the local community*." (p. 109).

We know that the elders who were ordained in Apostolic times - in today's terms the priests as 'pastors' and 'assistant pastors' of their parishes - were ordained by the Holy Apostles and their successors to serve their local geographic communities. In writing to Titus, St. Paul says: "... that thou shouldest set in order the things that are wanting, and shouldest ordain priests in every city, as I also appointed thee." (Tit. 1:5) In the early church, the Christians were bounded to their local assembly (church) by the limits of the geography of their location. In today's world, where 'local' has been exponentially expanded, no such geographic limits exist. It is so easy for some to parish, or pastor 'shop' or 'hop' indefinitely rather than choosing (though this may take a short period of visiting and discernment) a specific Eucharistic community in which to consistently worship, serve and be spiritually shepherded. With this in mind, it is so important that our Apostolic Christians be committed in mind and heart to their local pastors, be united with them. To this end, I pray that Christ's prayer for unity can be brought to fruition by our Society of St. John Chrysostom-Western Region members.

[i] Zizioulas, J.D. (2011). *The Eucharistic Communion and the World*. London, England: T&T Clark.

A Light of the East Conference

Christianity and Islam: Christian Perspectives

Friday, May 16th & Saturday, May 17th

***Sponsored and hosted St. Paul's Greek Orthodox Church, Irvine
Co-sponsored by the Society of St. John Chrysostom-Western Region***

St. Paul's Greek Orthodox Church

4949 Alton Parkway Irvine, CA 92604-8606
949-733-2366 www.stpaulsirvine.org



Friday, May 16th 7:30PM

Pastor Ron Marshall, First Lutheran Church, West Seattle

First Presentation: A Christian looks at the Quran

with a reception in the parish center to follow

Saturday, May 17th 10AM-3PM

Father Quan Tran, J.D., S.T.L., Our Lady of Mt. Carmel Roman Catholic Church

10AM Second Presentation: What does the Quran say about religious freedom?

followed by lunch in the parish center at 12 Noon

Father Steven Tsichlis, St. Paul's Greek Orthodox Church

1PM Third Presentation: Orthodox Christianity and Islam: A Brief Overview

2:30-3PM Questions and Panel Discussion

Pre-Registration: \$20 donation (includes Lunch)

(Please make checks payable to "St. Paul's Church")

Please return to: St. Paul's Greek Orthodox Church 4949 Alton Parkway, Irvine, CA 92604-8606

Registration due by Monday May 12, 2014 Questions? 949-733-2366

At the door: \$25 donation

Name _____

Address _____

Phone/E-mail _____

Jerusalem meeting of Pope Francis and Patriarch Bartholomew

Continued from page 1

His words reprised a joint document issued by the Catholic-Orthodox theological commission in 2007, which discussed ecclesiology, conciliarity and authority.

"Both sides agree," according to the document, "that Rome, as the Church that 'presides in love,' according to the phrase of St. Ignatius of Antioch, occupied the first place in the [Churches' order] and that the bishop of Rome was therefore the [first] among the patriarchs."

The document also noted that the sides "disagree, however, on the interpretation of the historical evidence ... regarding the prerogatives of the bishop of Rome as [first], a matter that was already understood in different ways in the first millennium."

In addition to his preferential option for the use of "Bishop of Rome" over "Pope," Francis has also laid emphasis on synodality, a model of Church governance more characteristic of the Eastern Orthodox.

In an interview with *La Civiltà Cattolica* Sept. 30, he said, "Synodality should be lived at various levels. Maybe it is time to change the methods of the Synod of Bishops, because it seems to me that the current method is not dynamic. This will also have ecumenical value, especially with our Orthodox brethren. From them we can learn more about the meaning of episcopal collegiality and the tradition of synodality."

He also sent greetings to Patriarch Bartholomew on Nov. 30, the feast of the Patriarch's initial predecessor, St. Andrew, assuring him of "my intention to pursue fraternal relations between the Church of Rome and the Ecumenical Patriarchate."

Patriarch Bartholomew's Commitment

Among the Eastern Orthodox, Patriarch Bartholomew is strongly committed to encouraging the Churches to further ecumenical dialogue.

Patriarch Bartholomew has held his position since 1991. The Ecumenical Patriarch of Constantinople is "first among equals" in the Eastern Orthodox communion, which has more than 300 million followers worldwide.

He has convoked a meeting of Orthodox bishops in Istanbul to be held in March, the first such since 2008. The meeting will be conceived as an exchange of views on the guidelines and time frame for the Preparatory Commission of the Pan-Orthodox Synod, scheduled for 2015.

As Ecumenical Patriarch, Bartholomew can do much to foster dialogue and can give an impetus for ecumenism to the Orthodox Churches.

"While at one time ecumenical dialogue was considered a sort of utopia, now we are brothers in faith dialoguing," Nikos Tzoitis, an official of the Ecumenical Patriarchate, told CNA Jan. 7, *Vatican Insider*

Secretary of Pontifical Council for Promoting Christian Unity highlights importance of Pope Francis' meeting with Patriarch Bartholomew in Jerusalem



BISHOP BRIAN FARRELL
(PHOTO BY: CATHOLIC
NEWS AGENCY)

In an exclusive interview, Bishop Brian Farrell, Secretary of the Pontifical Council for Promoting Christian Unity, talks about next May's meeting in Jerusalem between Pope Francis and Patriarch Bartholomew, and the current state of the Catholic-Orthodox dialogue

GERARD O'CONNELL

ROME

Pope Francis will go on "a pilgrimage of prayer" to the Holy Land, May 24-26. The main purpose of his visit is to commemorate the historic 1964 meeting in Jerusalem between Pope Paul VI and the Ecumenical Patriarch of Constantinople, Athenagoras, which significantly transformed relations between the Catholic and Orthodox Churches.

Looking ahead to the May meeting in Jerusalem and the ongoing Catholic-Orthodox dialogue, I interviewed Irish-born Bishop Brian Farrell, who worked in the Vatican's Secretariat of State from 1981 to 2002, when John Paul II appointed him as Secretary of the Pontifical Council for Promoting Christian Unity. He has served in this role under three Popes, and has participated in the major Catholic-Orthodox meetings since then.

[Editor's Note: The following is Part I of the extensive interview he granted me recently. Part II will appear in the coming days, and deals with Roman Catholic-Russian Orthodox relations, the fragmentation of Christian Churches, and the new horizons of ecumenism.]

Q. Pope Francis will go on a pilgrimage to the Holy Land in May and meet the Ecumenical Patriarch of Constantinople, Bartholomew and other Christian leaders in Jerusalem for the 50th anniversary of the historic encounter of their predecessors -Paul VI and Athenagoras, there on 5 January 1964. How significant will the meeting in May be?

A. Well, as somebody once said, historical events can only happen once. Their anniversaries are never as effective as the first time; it's impossible to repeat such an extraordinary event as happened in 1964. Fifty years later, however, it's truly important that we have a public re-affirmation, on the part of the two Churches, of the intentions of Paul VI and Athenagoras at that time, and of the progress that has come as a result of that great meeting. So I think that what we have here is both an affirmation that we've been on the right track and a kind of intensification of the relationship so that we can move on now to further steps towards communion.

Q. Do you expect something particular to come out of the Jerusalem meeting?

A. I would hope that the meeting would be well prepared and, in that sense, we are looking at the possibility of a small commission to work on it, just as happened before the 1964 meeting. A commission of the then Secretariat for promoting Christian Unity with the Ecumenical Patriarchate worked on the details, not just of the protocol but also of the content. In this case too, I think we could repeat that and have a commission that would work in the next few months to prepare a statement of both leaders that would take account of the growth in communion already achieved and would be inspiring for the continuation of this work.

Now, the great thing that has happened (since then) is that so many prejudices have been overcome; so many misunderstandings have been clarified. But we are talking about moving together towards communion as Churches, so it's not enough for the leaders to get together, it's not enough for the theologians to sit in the commission and work on these questions, we have to move the whole body of the Church towards communion. So a meeting like this is a hugely symbolic event that sends ripples throughout the People of God, and that's essential, that's necessary!

Q. After the 1964 meeting both sides the Catholic and Orthodox sides lifted their mutual excommunications. Obviously nothing so important can happen in May, so what can we expect then?

A. We don't have any more centuries-old excommunications to lift, so there wouldn't be anything like that. But we have a dialogue that is looking very seriously, very deeply, at the fundamental question that still divides us: the exercise of authority in the Church, teaching authority, governance in the Church.

It's clear that after a thousand years of separation, East and West have gone their own ways, and it's going to be very difficult to find the model of the exercise of authority that will be fully acceptable to both sides. But if, with the help of these kinds of meetings, we could take the edges off the memories and reach a kind of healing of memories, then specific issues can be dealt with more positively.

For Catholics, I think it is necessary that we do not project into the first millennium what we understand now to be the exercise of the Petrine ministry. In other words, we have to learn to distinguish what is essential and what is not, and we don't really make a big enough effort to do that.

On the Orthodox side, we have to recognize that the Orthodox Churches, in general, are living in free societies for the first time; some of them for the very first time, some for the first time in many centuries or decades. Not only that, but they are also faced with the reality that they are no longer tied to a particular area or region or country or ethnicity. Most of them now have emigrants all over the world, and therefore communities all over the world, and this is leading to an internal transformation that still needs to be assimilated within Orthodoxy. And we have to give them time to do that. From being limited to their ethnic origins, they are now becoming global Churches; you have the Greek Orthodox all over, you have the Russian Orthodox all over, you have the Romanian Orthodox all over, you have the Serbian Orthodox all over, and the others too to some extent. So in this sense we have to be patient enough to understand how they are going to absorb the diaspora into their life, and the changes that this will bring.

I think, therefore, that we should recognize that our dialogue at the present time cannot reach ultimate conclusions. We are in a process; we are in one of those historical moments that change our perspective on things, on important things, and that therefore all our discussions about the Petrine ministry and synodality are a work in progress. It's not enough for the theologians to sit in the commissions and write down what they think should happen. It's out of the life of the Church, out of the life of a huge body of Christians, Catholics and Orthodox, that these processes will be clarified. And that needs time.

Continued on page 6

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Q. You had this discussion around the Ravenna document in October 2007, but the Russians were not present at the end, they didn't sign on to it at the end. Would it be correct to say that you haven't yet moved beyond that in this whole discussion?

A. Well, in one sense we haven't reached a clear, new position beyond that, but this does not mean that a lot of work hasn't been done, is not being done, to move on from Ravenna to the next stage.

That next stage revolves around the role of the Bishop of Rome and the exercise of synodality in the Church in the first millennium, East and West. We've had two meetings of the plenary of the commission, in Paphos (2009) and Vienna (2010), and various meetings of the coordinating committee. What we have here are two different theological cultures in conversation: it was clear in the discussion that the Latin and Catholic side tended, as we always do in our theological discussions, to start with the biblical basis and then do the history and then do the theology on the basis of the facts; whereas Eastern theological culture is marked much more by a kind of ideal image of the Church, from which you then develop the practical aspects, and it was not possible in a week to bridge the gap between these two very different perspectives.

I remember sitting in the commission and listening to the discussion and suddenly realizing, very clearly in my own mind, that the narrative of the life of the Church in the first millennium as it's told in the West and as it's told in the East is very different. Therefore we have to learn to see things from each other's point of view, and we haven't really got to the point where we can do that easily and sufficiently.

Still, we now have a working document for a further meeting of the commission, which will be held in Serbia, next September.

But both the Catholic and the Orthodox members of the coordinating commission are somewhat unhappy with the working document, so we are going there knowing that we have a defective basis. The discussion, therefore, will be difficult, and none of the members expect that there is going to be a conclusive document at the end of this next plenary. We've just got to realize that it is going to take longer (than we had expected), because the subject matter is so central, so much in the life of the Church, it's just going to take a lot more time and study.

Q. Given this situation, I'm sure you would agree that it was highly significant that Patriarch Bartholomew came for the inauguration of Pope Francis on March 19 who from the beginning Francis described himself as "The Bishop of Rome".

A. The presence of the Patriarch was very significant. It was the first time ever that such a thing happened. It was a huge sign of how far we have moved since formal relations began after the Second Vatican Council. And I go back to an idea that I keep repeating: this meeting of the heads of the Churches is very important because it sets the pace, but these meetings will not produce their full fruit until the whole body of the faithful accepts their significance. That's why ecumenism at the local level is so important, that's why it's necessary for us to continue to explain the processes that are taking effect.

La Stamp/Vatican Insider

HEAVEN + EARTH
ART of BYZANTIUM
from GREEK COLLECTIONS

Heaven and Earth:
Art of Byzantium from Greek Collections
April 9–August 25, 2014 at the Getty Villa, Malibu

Oriente Lumen Foundation

Rome & Constantinople Pilgrimage

Participate in an Historical Pilgrimage Honoring Saints John Paul II and John XXIII



\$3,199.00 pp, double (land only) \$3,699.00 pp, single (land only)

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- * Papal Audience (subject to availability) * Vatican Museum & The Sistine Chapel
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- * St. Paul Outside the Walls
- * Roman Forum, Colosseum & Pantheon
- * Church of St. Anthony of Padua
- * Hagia Sofia, Blue Mosque & Hippodrome * Great Churches of Istanbul
- * Grand Bazaar
- * Evening Reflections
- * Flight from Rome to Istanbul Included

Fairfax, Virginia – The Oriente Lumen Foundation and Viking Travel are pleased to announce a “once-in-a-lifetime” ecumenical pilgrimage to Rome and Constantinople (Istanbul) on October 21-30, 2014. The trip is being organized to celebrate the lives and ecumenical initiatives of Pope John XXIII and Pope John Paul II who expanded the dialogue between the Catholic and Orthodox Churches. The pilgrimage will emphasize visits to religious sites such as the Basilicas of Saint Peter, Saint John Lateran and Saint Mary Major in Rome, and Hagia Sophia, Christ the Savior in Chora, and Christ Pantocrator in Constantinople. Other sites of the Roman and Byzantine Empires will also be included along with a short cruise on the Bosphorus in Istanbul.

The tour will be led by Metropolitan Kallistos of Diokleia (Timothy Ware), Father Thomas Loya and Mr. Jack Figel. Metropolitan Kallistos is a world-renowned Orthodox author, educator, lecturer and ecumenist, co-chair of the international Anglican-Orthodox dialogue, and a leading member of the international Catholic-Orthodox dialogue. Father Loya is pastor of Annunciation Byzantine Catholic Church outside of Chicago, and host of “Light of the East” radio program. Jack Figel is founder of Eastern Christian Publications and the Oriente Lumen Conferences, an annual ecumenical meeting in Washington, DC of laity, clergy, and theologians.

In addition to the various sites, private audiences may be arranged with Church leaders, and reflections will be offered by the pilgrimage leaders on their personal meetings with the two popes who will be declared saints by the Catholic Church in April. This pilgrimage will offer a unique opportunity to meet and talk with persons who actually met a 21st century saint.

Father Loya said, “this pilgrimage will be a special, one-time visit to places where historical religious events took place that focus on ‘both lungs’ of the Church, East and West, Orthodox and Catholic.” Jack Figel also commented, “the combination of the expertise of Viking Travel, and the religious expertise of the Oriente Lumen Foundation, will produce an invaluable experience for all who participate.”

For more information go to www.vikingtv.com and click on the link for a detailed brochure and registration form, or call 800-233-3963. You can also view a short video on YouTube by searching for “Viking Pilgrimage.” Registration and advance deposits are due immediately, so sign up fast since this nationally advertised tour is likely to fill up quickly.

ORIENTALE LUMEN CONFERENCE 2014

Plenary Speakers

Metropolitan Kallistos of Diokleia

Patriarchate of Constantinople,

Oxford, England

Archimandrite Robert Taft, SJ

Pontifical Oriental Institute (Retired),

Weston, MA

Archpriest Peter Galadza

The Sheptytsky Institute, Ottawa, Canada

Father Patrick Viscuso

Greek Orthodox Church of America,

Chantilly, VA

Father John Beal

The Catholic University of America,

Washington, D.C.

Sr. Vassa Larin

University of Vienna, Austria

Solon and Marianna Patterson

Orthodox/Catholic Marriage of 50+ years,

Atlanta, GA

Father Ron Roberson, CSP (Moderator)

US Conference of Catholic Bishops,

Washington, D.C.

The agenda will begin on Monday afternoon and conclude with lunch on Thursday. There will be plenary sessions by prominent speakers in the ecumenical dialogue between the Catholic and Orthodox Churches, a variety of liturgical worship services with full congregational participation, and many opportunities for fellowship with other participants and the speakers. Photos and excerpts from sessions of past conferences, a registration form, and online registration can be found [here](#). Videos of past conferences can be viewed at www.oltv.tv.

Registration must be made in advance, at least three weeks before the conference begins.

Conference fees are payable in advance and include lunch and dinner, materials, space usage, travel expenses for the speakers, receptions, and other related conference expenses (excluding transportation for participants). Limited accommodations (single room with shared bath) are available through the conference office for an additional cost.

Regular Registration Fee

Conference Fee \$375.00 (per person for registrations paid after April 1, 2013 - includes lunch and dinner)

Additional Options Accommodations \$80.00/night (per person, per night). To register go to olconference.com

Update Syria

Maaloula Nuns released - Archbishops remain in captivity



Greek Orthodox Archbishop Boulos (left) and Syriac Orthodox Archbishop Yohanna of Aleppo remain in captivity

rtcom Thirteen Greek Orthodox nuns from St. Thekla Monastery in the historic town of Maaloula, Syria, have been released from three months of captivity. They were taken when the village was overrun by Islamist rebels. They were released as part of a deal to release 138 woman prisoners held by the Syrian government.

Meanwhile, Greek Orthodox Archbishop Boulos and Syriac Orthodox Archbishop Yohanna remain in captivity. Various sources have reported that they are in good health but there is no news of a pending release.

The Syrian conflict has now entered its fourth year. Millions of refugees are in camps in Syria, Jordan, Turkey and Iraq. Many churches have been abandoned and some are severely damaged.

Syria's most senior Catholic leader, Gregorios III, the Melkite Greek Catholic Patriarch, told the BBC that more than 450,000 of Syria's estimated 1.75 million Christians have gone.

Memory Eternal

Please remember in your prayers His Eminence, Metropolitan Philip, Primate of the Self-ruled Antiochian Orthodox Diocese of North America. May he rest in a place of light, a place of peace, a place of happiness, where there is no pain, no grief, no sighing, but everlasting life. *May his memory be eternal.* We extend our sympathy to our brothers and sisters of the Antiochian Orthodox Church.



The Society of St. John Chrysostom - Western Region

WELCOMES NEW MEMBERS

Full membership: \$50 - Associate: \$40 - Parish Membership \$100

**For full information call: Robert Greenwell at: 619 644 3600
or e-mail: Anne Petach at: secretary.lightoftheeast@gmail.com**