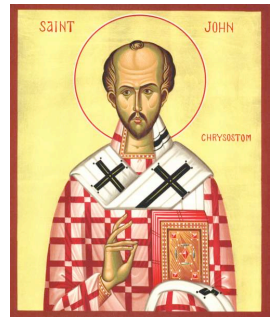


Light of the East

Newsletter of the Society of Saint John Chrysostom

Western Region Edition

Website: www.lightoftheeast.org



Volume 7, Number 4

Summer, 2013

Historic meeting of Orthodox bishops with Roman Catholic Archbishop at Our Lady of the Angels Cathedral



By Paula Doyle, *The Tidings*

Advancing worldwide religious freedom was among concerns shared at an historic meeting of Orthodox bishops with Archbishop José Gomez at the Cathedral Conference Center in Los Angeles June 18.

A group of 13 archbishops, bishops and priests from Orthodox dioceses in the western U.S. — including

episcopal leaders from Antiochian, Armenian, Armenian Apostolic, Coptic, Greek, Russian, Syriac and Serbian churches — gathered together for the first time to discuss common issues of concern and ways to collaborate.

“When we work together, I think we can definitely help the community...a united effort would be more influential,” said Archbishop Hovnan Derderian, from the

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Happenings!

SSJC-WR Workshop: The state of the Christian Churches of the Middle-East

A panel discussion - Saturday, October 5th 10 a.m./12 noon at St. John Maron Maronite Catholic Church, 300 South Flower Street, Orange CA. Various speakers from Eastern Orthodox and Catholic and Roman Catholic

Churches will cover the situation in Syria, Egypt and the Iraq and Holy Land. For information call 714 600 3660.

Icon Exhibit

Heaven and Earth: “Art of Byzantium from Greek Collections” April 9 through August 25, 2014 at the John Paul Getty Museum, 1200 Getty Center Drive, Los Angeles. For additional info. go to: <http://www.nga.gov/content/ngaweb/exhibitions/2013/heaven-and-earth.html>

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

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Fr. Ramon Merlos (Orthodox)

Fr. Cavanaugh Wallace (Roman Catholic)

Light of the East

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Editorial contact:

Editor: Rt. Rev. Archimandrite James Babcock, sophiamelkite@gmail.com

Distribution: PO Box 189, Temecula, CA 92593

Membership: Robert Greenwell 2700 Katherine Street, El Cajon, CA 92020

rjgreenwell@sbcglobal.net

A message from the President of SSJC - Western Region

Being united in our battle for Christ



By the Very Reverend Archpriest George Morelli, PhD.

Know also this, that, in the last days, shall come dangerous times. Men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked, Without affection, without peace, slanderers, incontinent, unmerciful, without kindness, Traitors, stubborn, puffed up, and lovers of pleasures more than of God: Having an appearance indeed of godliness, but denying the power thereof. Now these avoid. (2Tm 3: 1-5)

There are probably few in the United States, if not worldwide, who are unaware of the debacle of the U.S. Supreme Court's recent decision on overturning the Defense of Marriage Act (DOMA) and California Proposition 8 banning same-sex marriage. The ruling not only is an attack on the Judeo-Christian ethos of morality that has certainly been safeguarded by the Apostolic Churches, but it also is a 180° change in definition of marriage as it has been known since the dawn of recorded history, and done under the pretense that same-sex marriage is a "human right." However, this argument seems to me to be quite hypocritical, inconsistent and paradoxical because I do not see an outcry that polygamy and other forms of multiple marriages would not also be a human right. Certainly, of course, I do firmly hold that marriage is and can only be union of male and female, with the potential to be made Godly by the sacrament (holy mystery) of Matrimony.

This is not the first time the United States Supreme Court has pirated God-given morality, e.g., the 1973 Roe v. Wade decision that legalized the murder (abortion) of pre-born infants. In past SSJC-WR President's Messages, I have talked about the fertile ground of moral alliances that can be advanced as a focal point of unity of the Apostolic Churches. These moral issues can and must be our battleground against militant atheists, moral relativists and secularists who seek to disenfranchise our Churches at all levels of society and government. This is the time for the Christians who make up the Apostolic Churches and their allies to, borrowing a phrase from Bostonians after the recent Boston Marathon Terrorist attack, to remain "Christ-strong."

Though we may need to show this strength in a great variety of ways as individuals, we can "be one" (Jn 17:11) in our relentless and courageous moral stand in this battle and not fall prey to the enticements of the specious augments of 'feeling good,' 'simple fairness' and 'human rights'. We can "be one" in our spirit of fervent petition, both in our private prayers and in our various Liturgical prayer traditions, for our government representatives and our political leaders as well

Continued on page 5

SSJC-WR Workshop Report

Sacred Vessels & Vestments: Celebrating the Eucharist: East & West

Over fifty participants filled St. Margaret Roman Catholic Church Parish Hall recently for a presentation on the meaning ascribed to the use of sacred vessels and vestments in both the Eastern and Western traditions.

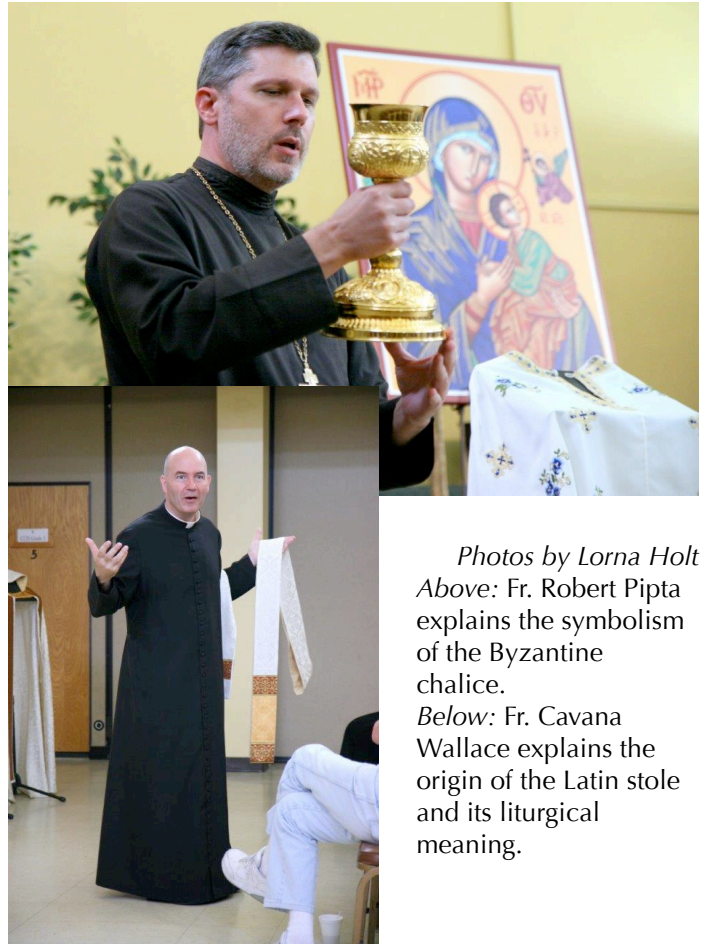
Following the introduction of the presenters by SSJC-WR President, the Very Reverend Archpriest George Morelli, Fr. Cavanaugh Wallace, Pastor of St Margaret Parish, interjected his presentation with some humor while describing that most of the items interjected his presentation with some humor while describing that most of the vestments we use today began with a practical usage. For example, he noted that the alb was a common tunic. The amice was used to protect the collar from stains from sweating; the cincture to raise the tunic above the mud in the streets; the chasuble doubled as a poncho, most came with hood. The cope opened at the center to allow movement of the hands, and the manipule was probably originally a handkerchief. The stole was an I.D. badge, which helped create an identity for a group.

Over time, a theology developed for each of the items, leading us to think more about God.

What we use and what we wear in church leads us to an encounter with God. For example, military uniforms and equipment are specially designed for a battle. So too, a priest prepares for his sacred service by the use of vesting prayers and a ritual washing of hands. Even the altar is vested as Christ is vested.

Regarding sacred vessels, Fr. Cavanaugh noted that they are items set aside for the worship of God. Like the sacred character of the person, sacred vessels must be disposed of properly when worn out or no longer suitable for use. The chalice takes the first place among sacred vessels as it is synonymous with the blood of Christ. He noted that the chalice is covered because all that is beautiful is covered only to be revealed at the proper time, as in the revelation of a bride to her bridegroom. Even the candles on the altar have a symbolism. They are made only from wax produced by bees,, so the Virgin produced a body, and its 'wick' represents the hidden divinity made visible only by fire.

Fr. Robert Pipta, Pastor of Holy Angels Byzantine Catholic Church, then presented an Eastern Christian perspective on the subject. He noted that in the Eastern Tradition, before the celebration of the sacred liturgy, prayers are offered before the holy doors of the iconostasis, beginning with the Trisagion Prayers, Penitential hymns, prayers before the icons, and they conclude with a priestly prayer. Then the altar is venerated and the vesting of the clergy begins.



Photos by Lorna Holt
Above: Fr. Robert Pipta explains the symbolism of the Byzantine chalice.
Below: Fr. Cavanaugh Wallace explains the origin of the Latin stole and its liturgical meaning.

He noted that the vestment worn by both the deacon and the bishop is symbolic of the baptismal robe. The orarion is a vestment that gives the deacon the right to speak. He noted that unlike the Western tradition where the alb is always white, the Byzantine tradition allows for colors. He commented on the meaning of colors for vestments: light or dark according to the seasons; white for Pascha (Easter), blue for the Theotokos, green for Pentecost. The epitachelion is the symbol of anointing, and when the priest places it over his head he says, "Blessed is God who pours out His grace upon his priests, a myrrh upon the head, which ran down the beard, the beard of Aaron even unto the hem of his garment." (Ps.133:2) Fr. Robert also noted the practical use of some of the vestments, such as the cuffs (epimanikia) which keep other parts of the sleeves from getting caught on things. He noted that the phelonion is a tent which covers all the other sacred vestment.

Fr. Robert then explained the meanings and prayers of the other sacred vessels: the discos, the asterisk (the star shaped veil holder over the diskos or paten - "...the star came and stood over the place where the child was."), the lance (knife), and spoon. He noted the use of leavened bread because: "Christ is Risen!" He concluded his presentation with the prayers for the covering of the gifts, the use of incense and of the zeon (hot water) symbolizing the fervor of faith. A lively question and answer session followed the presentation.

Oriente Lumen conference XVII, Washington DC

June 17-20, 2013

By Robert Greenwell, SSJC - WR

I was privileged to attend the 17th annual *Oriente Lumen* Conference. "Oriente Lumen" is Latin for "Light of the East." The conference is sponsored by the Oriente Lumen Foundation and the national Society of St. John Chrysostom. The theme of this year's conference is "Vision of a Reunited Church." This is based upon a document issued in October of 2010 and agreed to by both the United States Conference of Catholic Bishops (USCCB) and the North American Assembly of Orthodox Bishops entitled "Steps towards a Reunited Church: A Sketch of an Orthodox-Catholic Vision for the Future." There are ten sections to this document: prologue, a central point of disagreement, divergent histories, what we share, a matter of urgency, and the shape of communion, the role of the papacy, preparatory steps, outstanding questions and problems, and one body in Christ.

In attendance were priests, sisters, and lay people from Roman Catholic, Eastern Catholic, and Orthodox faith traditions. Also, Bishop John Michael Botean of the Romanian Catholic Church in North America was present for the whole conference. Metropolitan Tikhon of the Orthodox Church of North America presented one of the talks from an Orthodox perspective.

After registration, we began by sharing dinner on Monday and then celebrating together an Eastern Moleben to the Holy Spirit. Father Ron Roberson, secretary to the ecumenical commission of the USCCB, gave the first presentation; which was an overview of the ten sections of the document. Father Ron began by tracing the history of Orthodox-Catholic dialogue in the United States, which first started in the 1950's in secret. The first public meeting was in 1964. Several months ago, the commission met for the 84th time.

Regarding the divergent histories of the Eastern and Western Churches, Father Ron commented that developments in the 19th century where the papacy lost its role as a political entity in Italy culminated in 1870 at Vatican I, which defined papal authority and infallibility. This was modified slightly by Vatican II in 1965 in its document "Lumen Gentium," a Light to All Peoples.

On Tuesday morning we began with Armenian Orthodox Morning Prayer in the chapel. Our first presenter was Father Thomas FitzGerald, Chairman of the Orthodox Ecumenical Commission. He reiterated the Orthodox commitment to dialogue in the past fifty years. In seeking to heal the wounds of division, there has been profound theological dialogue on both national and international levels. He also traced the fault line of the schism, beginning with the mutual excommunication of 1054, the Crusader sacking of Constantinople in 1204, Turkish extinguishment of the Eastern Roman Empire and final conquest of Constantinople in 1453, the Orthodox

Great Synod of Constantinople in 1484 which officially revoked the reunion document of the Western council of Florence in 1439, and finally, the nadir of East-West relations in 1729 when the Orthodox declared that rebaptism was necessary for Catholics who wished to enter the Orthodox churches. This was not revoked until 1888. Father Tom cautioned that further study is still needed on both the theological and historical reasons for the schism between East and West, as well as in depth study on the relationship between primacy and conciliarity in the whole Church. He concluded by optimistically stating that constant prayer for unity and reconciliation is needed at each parish and diocesan level. A lively question and answer discussion between the presenters and audience ensued.

After lunch Tuesday, we all viewed a video production which interviewed 28 high-ranking bishops from Roman Catholic, Eastern Catholic, and Orthodox traditions. All were favorable and positive in their belief that Catholic and Orthodox should reunite in the near future.

Sister Susan Wood was the next presenter. She has a background not only in Catholic-Orthodox dialogue, but also in Catholic-Lutheran dialogue. She began by stating that the road to unity may be accomplished first by subsidiary structures. Referring to section 6 of the document: "The Shape of Communion," she stated that mutual recognition of Orthodox and Catholic churches as authentic embodiments of the one Church of Christ, founded on the apostles, is essential. This would include the recognition of our fundamental agreement on central Christian dogmas, despite variations in our theological and liturgical traditions. For instance, we have doctrinal agreement on Baptism, but disagreement on the sacramental practice of immersion versus pouring of the water. Sister also stated that we do not know how the Holy Spirit will work. Instead of a series of small steps, we may find ourselves looking at one spectacular event, such as the fall of the Berlin Wall. A panel session then took questions from audience members to further draw out Sister Susan's presentation.

On Tuesday evening, Monsignor Paul McPartlan of the International Commission on Orthodox-Catholic Dialogue brought up current differences of understanding as to how primacy of the bishop of Rome should be applied in today's world. He also traced the history of "taxis," the procession of honor among the five patriarchates of the ancient world approved at the Second Ecumenical Council at Constantinople in 381: Rome, Constantinople, Antioch, Jerusalem, and Alexandria. This was later codified into the law of the Roman Empire by the emperor Justinian, and today is the basis for most European law, except in England, where English common law is used. Monsignor emphasized that the unity of the church is a union of faith and communion. Christian life is a communitarian life,

drawn out of the solitude of each of ourselves. On Wednesday morning we all celebrated the Akathist to Jesus Christ in the chapel, led by Bishop John Michael. Then Father Jim Dutko, a prolific writer in the Carpatho-Russian Orthodox church, took the podium. He started by defining the title of the document: "A Sketch of an Orthodox-Catholic Vision for the Future." A sketch means "a work in progress," not the final work. How the final work comes to completion remains to be seen. Father Jim talked about Jesus' final prayer for unity for His Church in the 17th chapter of St. John's Gospel. If we don't believe that Jesus' prayer will be answered, how can we believe that our prayers will be answered? Father Jim ended his discussion by recounting Orthodox caution involving agreements with Roman Catholicism and the fact that these have not always been observed by Rome, specifically the imposition of celibacy on some Eastern Catholic clergy in the United States. Again, we finished the session with a lively question and answer period.

A meeting of the national Society of St. John Chrysostom was held Wednesday afternoon. Everybody enthusiastically endorsed an *Oriente Lumen XVIII*, to be held the week of June 23 to June 26, 2014. Our Wednesday afternoon speaker was Father Sidney Griffith, a noted Roman Catholic scholar on Islamic-Christian relations and their effect over the past 1400 years. Islam conquered Alexandria and all of Egypt in 637 AD without a fight. Islam then spread to Palestine and Syria. By 711 AD it had engulfed the whole of Spain. It borrowed from both Catholic and Orthodox Christianity, and by the ninth century had inculturated itself completely into the Middle East, the cradle of Christian faith. Although over the centuries there have been some aberrations, by and large, most Muslims are kind and law-abiding and cultivate good relations with Christians today.

Metropolitan Tikhon of the Orthodox Church in America was our Wednesday evening speaker. For Orthodox to achieve unity within themselves, they need to have a North American Holy Synod between all the various church communities such as Russian Orthodox, Greek Orthodox, Serbian Orthodox, etcetera. There is no "how to" manual for creating a Holy Synod, but it would need approval from all the Patriarchates and Metropolitans of the various Orthodox Churches. A Holy Synod requires a minimum of five bishops in the synod. The Holy Synod could then approve an agreement for some type of intercommunion with the U.S. Conference of Catholic Bishops. In the meantime, we all need to work together to live the teachings of Jesus Christ and the example of all the holy fathers and mothers of the universal church. We then closed with a question and answer session and panel discussion.

Thursday morning began with Father Dutko leading the celebration of the Akathist to the Mother of God. Following the Akathist, we all convened in the auditorium for a talk by Father Robert Taft, a Jesuit priest of the Byzantine Catholic tradition and noted scholar on the Divine Liturgy of St. John Chrysostom. Father Taft spoke about "Communion Not Reunion." He explained

that both Catholic and Orthodox Churches contain the full apostolic truth and sacred tradition passed down to us through all generations from apostolic times. He further stated that the few doctrinal problems and many procedural problems between the churches can only be resolved by asking the right questions. While a serious study of history shows rights and wrongs on both sides of the Catholic-Orthodox divide, Father Taft remarked that self-criticism is totally foreign to Orthodoxy. Many problems can also be traced to the eleventh century, when the Bishop of Rome began acting as a political monarch; or to put it in American terms, when the pope became more like a U.S. President rather than more like the Supreme Court, having only appellate jurisdiction. We need to forget about the problems and insults of the past and get together to respect each other today. We, the participants of the conference, need to take the information presented at the conference back to our individual parishes and dioceses and pray and work for communion between all the churches, east and west. Father concluded by saying: "Let's get to work." Needless to say, the audience peppered Father Taft with very pointed questions. In reply, Father did not pull any punches, but freely spoke his mind.

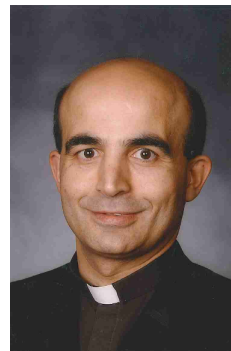
After sharing a final meal together, and with many warm "goodbyes" among all the attendees of the conference, we all resolved to see each other again next year, to spread the word that we are getting very close to intercommunion and that we need to work and pray daily for this.

President's message

Continued from page 2

as for the activist groups fighting to uphold Judeo-Christian values. We can "be one" in praying for the courage and wisdom to know how best to express the truth of our Christian values. We can be united in prayer that each of us, and all of us together, be given the grace to remain "Christ-Strong." Let us be eager to do all we can so that we can say with St. Paul "I have fought a good fight, I have finished my course." 2Tm 4:7.

Local Maronite Priest to be ordained as bishop of Maronite Eparchy



Father Elias Zaidan has been elected by the Maronite Synod to serve as the Bishop of the Eparchy of Our Lady of Lebanon of Los Angeles. The election was affirmed by His Holiness, Francis, Pope of Rome. He succeeds His Excellency Robert Shaheen who is retiring. Fr. Elias has served as Rector of Our Lady of Mount Lebanon Parish in Los Angeles.

PRAY FOR PEACE IN SYRIA



On April 22nd, two Orthodox bishops traveling near Syria's border with Turkey were kidnapped by unknown assailants as they were conducting humanitarian work in the area. Their driver, Fatha'Allah Kabboud, a deacon in the Syriac Orthodox Church, was shot dead. **Metropolitan Boulos Yazigi, the Greek Orthodox Archbishop of Aleppo, and Metropolitan Yohanna Ibrahim, the Syriac Archbishop of Aleppo, continue to be held hostage.**



The Greek Orthodox and the Syriac Orthodox Patriarchates of Antioch issued a joint communique

On Monday April 22, 2013, we were surprised by the news that our brothers Bishop Paul (Yazigi) of Aleppo and Alexandretta and Bishop John (Ibrahim) Syriac Orthodox Bishop of Aleppo, had been kidnapped on their way back to Aleppo after accomplishing a humanitarian mission. We deeply regret what happened as we regret all similar acts targeting civilians regardless of their affiliation, and therefore we address to the local and international communities the following declaration:

1- The Christians living here are an essential part of their lands. They suffer the pain every person suffers, work as messengers of peace to end injustice suffered by the oppressed: They follow the teaching of their Gospel telling them that love is the basis of human relations. The official positions issued by the spiritual leaders of the various churches, are the best expression of this, and the mission undertaken by the two kidnapped bishops is but a further proof of this orientation.

2- The Christians in the East are deeply sorrowed by what their countries are going through, namely the spreading violence that is killing the sons of one country and exposing their lives to various dangers including kidnapping, which represents one of its most horrible expressions due to its absurdity, and is jeopardizing the lives of peaceful and unarmed individuals. We call upon the kidnappers to respect the life of our two kidnapped brothers and upon everyone to put an end to all the acts that create confessional and sectarian schisms among the sons of the one country.

3- We understand the anxiousness of the Christians because of what happened and call them to have patience, to hold on to the teachings of their faith, and to rely on God whose strength lies in our weakness. For defending our land means first of all to hold on to it and to work on making it a land of

love and coexistence. We are also aware that all citizens from all confessions suffer the same pain due to such acts, and we pray that the Lord may strengthen them in their difficulties. We support them when they raise their voices high in denouncing all forms of the violence that is tearing up our countries and making our hearts bleed.

4- In this painful situation, we can but call upon the whole world to work to put an end to the Syrian crisis so that Syria becomes again a garden of love, security and coexistence. Settling accounts should never take place at the expense of the human beings who live here.

5- We also call upon all the churches in the whole world to stand fast in the face of what is going on and witness to their faith in the power of love in this world. It is necessary to take steps that reflect their opposition to all forms of violence hitting the human beings living in the East.

6- We take the opportunity to call upon our fellow citizens of all Islamic confessions to stand hand in hand to oppose the misuse of man by dealing with him as a product, a shield in battle or a means for monetary or political bribery.

7- Finally we address the kidnappers and tell them that those they kidnapped are messengers of peace in this world. Their religious, social and national work witnesses to this. We call upon them to deal with this painful accident apart from any tension that serves only the enemies of this country.

We pray that the Lord in these blessed times would end this crisis quickly and allow the souls of all our brothers and sisters to regain their security and peace, so that our country might enjoy the prosperity and peace it deserves.

+ Patriarch John X Yazigi

+ Patriarch Mar Ignatius Zakka I Iwas

Orthodox activist organizes Congressional push to free kidnapped bishops in Syria

Adapted from an article by Anne Rodgers, Pittsburgh Post Gazette

Charles Ajalat, an Eastern Orthodox activist from California who helped to start the FOCUS social service agency in the Hill District, recently tried to apply pressure regarding the kidnapping of two Syrian Orthodox bishops on April 22, 2013. It's unclear who is holding them: both the government of Syria and the rebels fighting them have blamed each other. Some accounts claim that Chechen militants who have come to Syria to support the rebels are to blame. Although the kidnapping of Christian clergy for ransom has become common during the civil war, no demand for ransom has been made public. At the time they were abducted the two bishops were returning from a failed attempt to negotiate the release of two priests -- one Orthodox and one Armenian Catholic -- who had been kidnapped nearly three months earlier. Six members of Congress drafted a letter to Secretary of State John Kerry, asking him to make the safe release of the two bishops the United States' top priority in Syria. The drafters are seeking signatures from more members of Congress.

Catholic Archbishop hosts Orthodox Hierarchy at LA Cathedral

Continued from page 1

Armenian Orthodox Church's U.S. Western Diocese encompassing territory from Hawaii to New Mexico.

Archbishop Benjamin, Diocese of the West of the Orthodox Church in America based in San Francisco, shared that pro-life events — such as the annual March for Life in Washington, D.C., where he was “the token Orthodox” last year at the Mass for Life at the National Shrine — provide collaborative opportunities.

“It’s certainly something that our church and your church have in common: a common witness to the sanctity of life. It’s one way we can cooperate,” said Archbishop Benjamin.

Archbishop Gomez shared two areas of concern for U.S. Roman Catholic bishops: religious freedom and comprehensive immigration reform. As an example of U.S. erosion of religious freedom, he cited the Department of Health and Human Services’ mandate in the Affordable Care Act which forces religious employers such as Catholic hospitals, universities and service organizations to go against their conscience in providing health care insurance plans covering contraceptives.

Noting that he had attended a meeting with President Obama in March along with several church leaders from many denominations on the topic of comprehensive immigration reform, Archbishop Gomez said it was beneficial to have ecumenical and interfaith leaders “insist that there should be reform in immigration that really serves all people and respects the dignity of the human person.”

Bishop Maxim, Western American Diocese of the Serbian Orthodox Church, proposed the idea of collaborating on an event marking the Edict of Milan,

issued in 313 A.D., which ended Christian persecution and permanently established religious tolerance for Christianity within the Roman Empire.

“I think that the Edict of Milan, which is celebrated worldwide this year could be a pretext or an opportunity to mark the event on a pan-Christian level here in the United States since the point of this edict is the pursuit of freedom of religion,” said Bishop Maxim.

“I think it would be an excellent opportunity,” said Father John Bakas, dean of Saint Sophia Greek Orthodox Cathedral in Los Angeles. “[We could] perhaps use the Edict of Milan and the story behind it to do something in the fall as a joint meeting here and bring Muslim leaders” to discuss ways to advance religious freedom in the Middle East.

“I found today’s fellowship hosted by Archbishop Gomez most spiritually empowering,” said Archbishop Derderian. “When I see Christian brothers together, praying together, working together, sharing their thoughts on how to work for the well-being of our community in general — that sends out a very clear message: that as church leaders, as servants of Christ our Lord, we care for our faithful people. This has been a very historic day in the life of our Christian churches.”

“From an ecumenical point of view, this meeting demonstrated the progress we are making in our outreach to the Orthodox Churches and they are absolutely open to collaborating with us on endeavors of mutual interests,” said Father Alexei Smith, ecumenical and interreligious officer for the Archdiocese of Los Angeles. “It’s imperative that the Catholic and Orthodox Churches speak with a common voice on these issues in order that our shared viewpoints might have greater credibility.”

Theotokos Pilgrim Icon crossing to U.S. this Fall



Father Ioan Gherbovetchi of the Orthodox Church of Russia, welcomed the Icon in the south of Portugal,

Last April, a copy of the icon of the Mother of God of Czestochowa, historically venerated by both Eastern and Western Christians, arrived in Fatima in Portugal at the end of the first part of a solemn 'ocean to ocean' pilgrimage that had begun at Vladivostok on the Pacific coast of Russia.

Sponsored by Human Life International and endorsed by many bishops, including Metropolitan Hilarion of Moscow, to alert the faithful "to the urgency of recovering a true culture of life," the icon was venerated by hundreds of thousands who prayed before it in Orthodox and Catholic parishes, cathedrals and shrines in more than 400 cites as it was carried through Russia, Europe, Ireland and the United Kingdom before arriving on the Atlantic coast of Portugal to await embarkation for the New World..

It is expected to arrive on the East Coast of the United States early in September 2013 to begin a pilgrimage through North America. Specific stops, and the West coast destination, have not yet been announced .

A short explanatory video is on the Human Life International website: <http://www.hli.org/component/content/article/1158-ocean-to-ocean-pilgrimage> . Pictures of stops at both Catholic and Orthodox sites are at: www.oceantoocean.org.

Catholic Stella Maris Seafarers Center assists in arranging for Orthodox Pascha on the San Diego waterfront

The cargo ship Super Servant 3 was docked at the 10th Street Terminal at the Port of San Diego in early May, during the Julian Calendar Holy Week this year. The captain, whose crew of Russian and Ukrainian sailors, wished to arrange for the celebration of Pascha for his crew contacted the Stella Maris Seafarers Center, the Catholic Diocese of San Diego's outreach to foreign sailors, and requested a Russian Orthodox liturgy.

Father Eugene Grushetsky, pastor of St. John of Kronstadt Russian Orthodox Church, agreed to come aboard and celebrate the liturgy for the crew. While there, Fr. Eugene also blessed the ship's bridge.

After the liturgy, the captain and crew had supper with Father Eugene and his helpers, Father James Boyd, Chaplain of the Stella Maris Center and Bob Condes, one of the center's volunteers, who also took crew members on a shopping trip.

This ecumenical event shows the great strides that have been made in recent years in developing and building a strong relationship between Orthodox and Catholic churches.

SSJC-WR Library

The SSJC-WR Member Library holdings (books, CD's, DVD's) are listed on our website. Paid members may request materials to be sent by USPS, paying only the return postage. Contact: Ann Petach at: apetach@sbcglobal.net or 818 347 0758 (messages only, N.B. Please repeat your call-back number clearly). Members with no e-mail were sent a printed list when they first joined.

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.org