

Light of the East

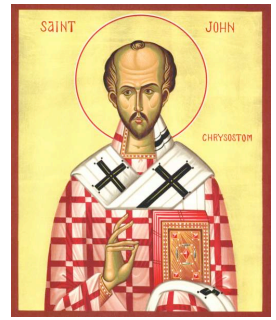
Newsletter of the Society of Saint John Chrysostom

Western Region Edition

Website: www.lightoftheeast.org

Volume 8, Number 2

Winter, 2014



Happenings!

SSJC-WR Workshop: "The Holy (?) Land" Ten weeks in the pressure cooker; Saturday, February 1, 2014, 10 a.m. - 12:30 p.m., San Rafael Roman Catholic Parish, 17252 Bernardo Center Drive, San Diego 92128. Presented by Msgr. Dennis Mikulanis S.T.D., Pastor, San Rafael Parish. Directions: I-15 Exit: Rancho Bernardo Dr. East on Rancho Bernardo. Left at Bernardo Center Dr. about 1/2 block. Pass 1st traffic light. Parish driveway is on left. A Business meeting of the Society of St. John Chrysostom-Western Region follows during lunch. All welcome. Please bring your own lunch. Coffee & water provided.

Light of the East Conference: "Islam & Christianity: A Christian Perspective" - May 16-17, 2014, at St. Paul Greek Orthodox Church, Irvine. Additional details forthcoming. Contact Fr. Steve Tsichlis, father@stpaulsirvine.org

Eastern Catholic Pastoral Assn. Lenten Day of Reflection - Saturday, March 8, 2014, at St. Nicholas Byzantine Catholic Church, 9112 Oleander Ave., Fontana 92335 10:30 a.m. to 7 p.m. Presented by Fr. Justin Rose, Pastor of St. Philip the Apostle Melkite Church, San Bernardino. Theme: New Evangelization, trusting God, repentance, awaking to God's presence.

Important Ecumenical exhibits are also taking place at The Getty and Huffington Institute in Los Angeles. See page 8 .

Pope expresses hope for unity with Orthodox

Vatican City, Nov 30, 2013 (CNA/EWTN News).-

Pope Francis sent special greetings to the Archbishop of Constantinople today, expressing his desire for continued dialogue between the Catholic and Orthodox Churches.

"Your Holiness, beloved brother in Christ, this is the first time that I address you on the occasion of the feast of the Apostle Andrew, the first-called. I take this opportunity to assure you of my intention to pursue fraternal relations between the Church of Rome and the Ecumenical Patriarchate," he wrote on Nov. 30 in the message delivered by Cardinal Kurt Koch, president of the Pontifical Council for Promoting Christian Unity. Cardinal Koch had led a delegation from the Holy See to Istanbul for the feast of St. Andrew. After taking part in a Liturgy presided over by Patriarch Bartholomew I, the Ecumenical Patriarch of the Eastern Orthodox Church, Cardinal Koch delivered Pope Francis' message.

"It is for me a source of great reassurance to reflect on the depth and the authenticity of our existing bonds, the fruit of a grace-filled journey along which the Lord has guided our Churches since the historic encounter in Jerusalem between Pope Paul VI and Patriarch Athenagoras," the Pope's message said, referencing the momentous event of 1965 in which the leaders of the two churches lifted the excommunications that had been placed on each other in 1054.

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For Patriarch Bartholomew, Pope Francis breathes new life in the "dialogue of love" between "Sister Churches"

Istanbul (AsiaNews) - During the solemn celebration in the Greek Byzantine rite of Saint Andrew, patron saint of the Ecumenical Patriarchate of Constantinople..., Patriarch Bartholomew expressed his willingness to continue the dialogue with the "Sister-Church" of Rome as well as his own conviction that with Pope Francis this dialogue will have "new blood". Yesterday, before the meeting, a Vatican delegation visited for the first time in history the Halki Theological School in Istanbul.

As required by tradition, a Holy See delegation was again present at this year's Saint Andrew celebration on behalf of Pope Francis. It included Card Kurt Koch, president of the Pontifical Council for Promoting Christian Unity, the Council's Secretary Bishop Brian Farrell and its Under Secretary Msgr. Andrea Palmieri.

In his homily, the Ecumenical Patriarch Bartholomew said that during his long life, which has had its lot of suffering and persecution, the Church of Constantinople has been able to maintain its faith and bear its witness, spreading the message of our

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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 fullness 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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Light of the East

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A message from the President of SSJC - Western Region

Dealing with the assault on Christ's Church - Official and Unofficial

By the Very Reverend Archpriest George Morelli, PhD.



Behold how good and how pleasant it is for brethren to dwell in unity. (Ps 132: 1)

Who of us has not become keenly aware by now of the assault on Christ's One Holy Catholic and Apostolic Church by those under the un-Godly spell of political and social correctness, either those officially in power or those in society who are simply opposed to the teachings of Christ and His Church? Such attacks on our Apostolic Church teachings should be opposed by all orthodox Christians, and, of course, especially by those who are members of the Society of St. John Chrysostom.

At first glance, the Affordable Care Act (ACA), popularly known as Obamacare, seems Christ-like and in conformity with Christ's Parable of the Good Samaritan (Lk 10: 33). After all, the possibility of caring for the physical health of all is certainly demanded by the Corporal Works of Mercy. However, on closer inspection this official legislation is at the expense of the care of the soul, the Spiritual Works of Mercy. For example, a recent analysis of the implementation of the ACA reveals "...that many health insurance plans will subsidize abortion-on-demand."¹

*A Pocket Prayer Book for Orthodox Christians*² clearly outlines the nine ways of participating in another's sin: by counsel, command, consent, provocation, praise, concealment, partaking, silence and/or defense. One group of courageous Roman Catholic Sisters, The Little Sisters of the Poor Home for the Aged, in Denver, Colorado, clearly understands the clear meaning of participating in others' sin. They recognize that even by signing a 'self-certification form' that they are a religious group and thus exempt from the Obamacare provisions, they would be "...complicit—because then others will make sure that their employees have coverage. (The insurance company pays for it, with some help from the government.)."³

The participation in supporting immoral healthcare is not limited to government. It has been promoted by numerous 'woman's rights' groups. However, a recent interview I heard by a woman's rights activist goes egregiously beyond this. She basically calls for an ecclesiology based on mere populism. The commentator claims, with no citation, that 97% of Catholic women use contraception, therefore this figure should govern Roman Catholic moral teaching (and, by extension, the moral teaching of all the Apostolic Churches- Eastern Catholic, Orthodox and Oriental Orthodox as well). Obviously she has no understanding that, as I wrote in a previous *Light of the East* message⁴, "the proper teaching role of the Churches is for those specifically ordained to teach, the bishops and the priests in union with them, and the laity, as Orthodox theologian Paul Evdokimov (1998, p. 226)⁵ writes, do so as "defenders of the Faith." We each have our own part to play." Both the United States Conference of Catholic Bishops (USCCB)⁶ and the Orthodox Bishops in North

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Pope expresses hope for unity with the Orthodox

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Pope Francis explained, "God, the source of all peace and love, has taught us throughout these years to regard one another as members of the same family."

"For indeed, we have one Lord and Savior. We belong to him through the gift of the good news of salvation transmitted by the apostles, through the one baptism in the name of the Holy Trinity, and through the holy ministry."

The Bishop of Rome then reflected on the current state of relationship between the churches and indicated his hope for the future. "United in Christ, therefore, we already experience the joy of authentic brothers in Christ, while yet fully aware of not having reached the goal of full communion."

"In anticipation of the day in which we will finally take part together in the Eucharistic feast, Christians are duty-bound to prepare to receive this gift of God through prayer, inner conversion, renewal of life and fraternal dialogue." Pope Francis also took time to consider the difficulties faced by Christians in the East who are persecuted for their faith.

"The memory of the martyrdom of the apostle Saint Andrew also makes us think of the many Christians of all the Churches and Ecclesial Communities who in many parts of the world experience discrimination and at times pay with their own blood the price of their profession of faith," he reflected.

"Christians of the East and West must give common witness so that, strengthened by the Spirit of the risen Christ, they may disseminate the message of salvation to the entire world."

Earlier on Saturday, Pope Francis had met with pilgrims from the Greek Melkite Catholic Church, expressing similar concern for Middle Eastern Christians who face serious persecution.

"My thoughts go immediately to our brothers and sisters in Syria, who have been suffering a 'great tribulation' for a long time; I pray for the many who have lost their lives and for their loved ones," he said to those gathered in the Vatican's Clementine Hall.

"We believe firmly in the strength of prayer and reconciliation," emphasized Pope Francis.

"For centuries, your church has known how to coexist peacefully with other religions and is called to carry out the task of fraternity in the Middle East."

Moreover, he insisted, the presence of Christians in the Middle East is crucial: "we are not resigned to thinking of the Middle East without Christians."

Those Eastern Christians who remain in communion with the Catholic Church, such as those of the Melkite tradition, are a "visible sign to all of our Eastern brethren of the desired communion with the Successor of Peter," he added.

Patriarch Bartholomew, "Dialogue of Love"

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Lord Jesus Christ far and wide on our Earth.

It is necessary to support with fervour the "dialogue of love" between the two sister Churches, Bartholomew noted, by working together on joint initiatives to enhance the Church's mission, which after the election of our brother in Christ, acquired new blood. "We have expressed," he added, "this conviction and desire to the Holy Father Francis the day of his inauguration."

"We are very saddened by our failure to reach full communion, cause of so many evils among us Christians," he said. One of the causes of the lack of full communion lies with those groups who in the history of the Christian Church have claimed to be bearers of truth, and essentially reduced dialogue to a monologue. Even today, there are those who come up with procedural obstacles to slow down the dialogue of love between the two Churches.

Precisely for this reason, said Bartholomew, the decision to meet in the spring of 2014 in Jerusalem is important. Decided at our meeting right after the inauguration of the beloved Pope Francis, who was called to succeed wise Pope Benedict XVI, the meeting will mark the 50th anniversary of the historic embrace between Pope Paul VI and Ecumenical Patriarch Athenagoras, who by their action removed the secular misunderstandings between Christians, and began the dialogue towards our coveted unity willed by our Lord.

As "two ecclesiastical and spiritual leaders, we shall meet in order to address an appeal and invitation to all people, irrespective of faith and virtue, for a dialogue that ultimately aims at the knowledge of Christ's truth", which is truly useful to human existence.

Finally, turning to Cardinal Kurt Koch, Bartholomew stressed the Ecumenical Patriarchate of Constantinople's strong and unwavering will to support dialogue with everyone and with all the means at its disposal, expressing the belief that, together with Pope Francis, the dialogue between the two Sister Churches will be enhanced by new blood "so as to spread peacefully the message of Jesus Christ."



Assyrian Church of the East responds positively to a proposal to establish communion with the Chaldean Catholic Church



Mar Dinka IV & Patriarch Raphael

Mar Dinkha IV, the head of the Assyrian Church of the East, has responded positively to a proposal from Patriarch Raphael, head of the Chaldean Catholic church, to come into full communion.

Expressing gratitude for the overture, which Patriarch Sako sent in birthday wishes on Sept. 15, the head of the Assyrian Church of the East said his Church was "very happy with your message to us regarding your good will to renew the dialogue with us aiming for unity."

He added: "We also agree and support you in this good aim to be close to each other as brothers in Christ and the sons and daughters of one nation."

"This was the aim of the Assyrian Church of the East in the past and nowadays, and so it will be in the future," he continued. "Let it be for us a joint action with you and with other sister churches with faith and Divine Love that is sincere and pure."

Although he did not give any concrete details of when unity might be achieved, Mar Dinkha said he hoped that when he and the Patriarch next meet, they will discuss "the difficulties facing the sons and daughters of our Church and nation in the Middle East and in the whole world, and we will establish a Joint Committee to have discussions for the purpose of joint action."

In his letter, Patriarch Sako suggested that the two Eastern churches should "begin dialogue for unity, which is the desire of Jesus." Full union with the (Catholic) Chaldean Church would also bring the Assyrian Church into union with the Holy See, he said.

"The beginning of this dialogue is urgent today, in the face of great challenges that threaten our survival," Patriarch Sako wrote, referring to the instability facing Iraq's Christian minority. "Without unity, there is no future for us," he said.

The Assyrian Church of the East, officially the "Holy Apostolic Catholic Assyrian Church of the East," is a Syriac Church historically centered in Mesopotamia. Unlike other churches that trace their origins to antiquity, the modern Assyrian Church of the East is not in full communion with any other Churches, either Eastern Orthodox, Oriental Orthodox, or Catholic. Its headquarters are currently in Illinois in the United States.

The Chaldean Catholic Church, headquartered in Baghdad, was established in the sixteenth century when some Assyrian bishops sought the restoration of full communion with the Roman Pontiff. It shares historical roots with the Assyrian Church, and the faithful of each body can share the sacraments in some circumstances. The two churches each share a common faith, language, liturgy and ecclesial tradition.

In his letter of reply, posted on the church's website Oct. 3, Mar Dinkha said he and his church offered their greetings "filled with truthful love, hoping that you are in good health and protected in peace with the sons and daughters of your church from the political waves and storms in the Middle East."

He ended by praying for the Patriarch and all the Iraqis specifically, and for all Christians in the Middle East in general. "The Good Shepherd, Jesus Christ, protect you in a Christian Flock for His Holy Apostolic Catholic Church," he wrote. "The Grace and Mercies of our Lord Jesus Christ be with you forever." – Terrasanta.net, Oct. 10.

Church of the East

The **Church of the East**, sometimes incorrectly identified as the Nestorian Church, is part of the Syriac tradition of Eastern Christianity. The church of the Persian Sassanid Empire, it quickly spread widely through Asia. Between the 9th and 14th centuries it was the world's largest Christian church in terms of geographical extent, with dioceses stretching from the Mediterranean to China and India. The Church of the East was headed by the Patriarch of the East, continuing a line that, according to tradition, stretched back to the Apostolic Age. Liturgically, the church adhered to the East Syrian Rite, and theologically, it is associated with the doctrine of Nestorianism, which emphasizes the distinctness of the divine and human natures of Jesus. This doctrine and its chief proponent, Nestorius (386–451), were condemned by the First Council of Ephesus in 431, leading to the Nestorian Schism and a subsequent exodus of Nestorius' supporters to Sassanid Persia. The existing Christians in Persia welcomed these refugees and gradually adopted Nestorian doctrine

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Orthodox-Catholic statement on the plight of Christians in the Middle East



Archbishop Bolous

Archbishop Youhana

The North American Orthodox Catholic Theological consultation issued a statement on the plight of Christians in the Middle East at their meeting in Mississauga, Ontario, Canada Oct. 24-26 calling for the release of a Greek Orthodox Metropolitan and a Syriac Orthodox Archbishop, both from Aleppo, Syria, and repudiating the kidnapping, torture and killing of not only Christians but all civilians.

The group meets every five years in Canada. Hosted by the Canadian Conference of Catholic Bishops, this year's meeting was at the Mary Queen of the Apostles Renewal Center in Mississauga.

In its statement on the Middle East, the group wrote, "We urge the leadership of our churches to continue to intervene vigorously on behalf of the Christians of the Middle East, who live in fear for their lives, their communities, and the very future of Christianity in the region.

The meeting was co-chaired by His Eminence Metropolitan Methodios of the Greek Orthodox Metropolis of Boston, and by Archbishop Joseph W. Tobin, Archdiocese of Indianapolis. Archbishop Tobin was recently appointed the Consultation's Catholic co-chairman by Bishop Denis Madden of the Archdiocese of Baltimore and chairman of the Committee for Ecumenical and Interreligious Affairs of the United States Conference of Catholic Bishops.

The Consultation engaged in discussions pertinent to Orthodox - Catholic relations around such matters as synodality, papal primacy, priestly celibacy and the role of the laity. Susan Ashbrook Harvey, Ph.D., of Brown University and Sister of Charity of Leavenworth Susan K. Wood of Marquette University provided a summary of papers already presented on the role of the laity in the two churches; Father John Erickson, former dean and professor of canon law and church history at Saint Vladimir's Orthodox Theological Seminary in Crestwood, New York, presented his paper on "Conciliarity or Synodality? Historical Notes on a Modern Issue"; Father John Galvin, professor of systematic theology at The Catholic University of America, presented a paper by Msgr. Thomas J. Green, "Lay Ministries in the Church: Comparative Reflections on the Eastern and Latin Codes"; and Father Peter Galadza, Kule Professor of Liturgy at the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies in Ottawa, Ontario, summarized previously published papers on celibacy, marriage and the priesthood.

A highlight of the meeting was a panel discussion and meeting between seminarians from St. Augustine's Seminary (Catholic) and the Greek Orthodox Theological Academy of Toronto. To foster an ecumenical spirit with the seminarians and to share and discuss the gifts which have resulted from the North American Orthodox Catholic Theological Consultation, the students shared their reflections on the Consultation's 2010 agreed statement, "Steps Towards a Reunited Church: A Sketch of an Orthodox-Catholic Vision for the Future." They also touched on the pastoral challenges resulting from the divisions of the two churches. – USCCB Press Release, Oct. 31.

A message from the President of SSJC-WR

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America have strongly condemned the egregious parts of the ACA. Our SSJC members may want to act on the advice of the Orthodox Bishops to the faithful ". . .to contact their elected representatives today to voice their concern in the face of this threat to the sanctity of the Church's conscience."⁷

A caveat, we have to treat all persons with love and dignity. In the spirit of 'hate the sin but love the sinner,'⁸ we must pray with love for those compliant with the ACA. We know that only Christ is without sin (Heb 4: 15). As the Eastern Orthodox Trisagion prayer for the Dead reads, "there is no man who liveth and sinneth not." Thus, we do not make sin the standard for moral teaching, but rather invite all to heed Christ's injunction to "sin no more." (Jn 5: 14) Furthermore, we must always be ready to forgive - following Christ's admonition: "Take heed to yourselves. If thy brother sin against thee, reprove him: and if he do penance, forgive him. And if he sin against thee seven times in a day, and seven times in a day be converted unto thee, saying, I repent; forgive him." (Lk 17: 3-4)

¹ <http://www.lifesitenews.com/news/obamacare-and-abortion-the-big-three-lies-of-2013/>.

² Antiochian Orthodox Christian Archdiocese. (1956). *A pocket prayer book for Orthodox Christians*. NJ: Englewood. (popularly known as the Little Red Prayerbook)

³ <http://www.newyorker.com/online/blogs/closetread/2014/01/nuns-against-the-affordable-care-act.html>

⁴ Morelli, G. (2013). *Toward Healing Apostolic Church Disunity: Speaking with One Voice*. *Light of the East* 4, 2.

⁵ Evdokimov, P. (1998). *Ages of the spiritual life*. Crestwood, NY: St. Vladimir's Seminary Press

⁶ <http://www.patheos.com/blogs/kathyschiffer/2013/11/u-s-bishops-to-president-obama-no-we-will-not-comply/>

⁷ <http://www.theblogmocracy.com/2012/02/14/us-orthodox-christian-bishops-protest-obamacare-abortioncontraception-ruling/#sthash.cEDMcNza.dpuf>

⁸ The Holy Scriptural root of the aphorism: "But this thou hast, that thou hatest the deeds of the Nicolaites, which I also hate." (Rev 2: 6)

Orthodox Patriarch of Antioch Youhanna X & Pope Francis meet in Rome

The meeting between the Greek Orthodox Patriarch of Antioch, Youhanna X and Pope Francis in the Vatican - in the week between September 26 and October 1 - was warm and historic, announced a statement issued on October 2 by the Greek Orthodox Patriarchate and circulated in Beirut.

The text reads: "The Patriarch of Antioch, of the Greek Orthodox and all the East, Youhanna X Yazigi, joins and prays with the sister Church of Rome, for peace in Syria, in Lebanon, in the Mashreq and worldwide."

"The visit," the statement specified, "was not of an official nature; rather its goal was to make known to the world the position of the Greek Orthodox Church on the war in Syria, and to join its voice to that of the Holy See, in the appeal to dialogue as a solution to the crises afflicting the Mashreq countries."

During the meeting, Youhanna X Yazigi thanked the Pope for his call to prayer and fasting for the sake of peace in Syria and around the world.

The Patriarch, likewise, shared with the Holy Father the "pain" that afflicts his people following the abduction of two bishops: Youhanna Ibrahim (Syrian Orthodox) and Boulos Yazigi (brother of the Patriarch and Bishop of Aleppo), of whom there has been no information for five months. Youhanna X Yazigi demanded their release and that "of all the hostages," and he called on "the divine mercy for priests who have given their blood and their consolation for all the broken-hearted."

In front of the Patriarch, the Pope reaffirmed "his opposition to all forms of extremism, violence and terror, in addition to his appeal for a peaceful political solution [...] as the sole guarantor of the survival of the Christians and their compatriots in the motherland [...] and a dignified life, founded on citizenship, mutual acceptance and sharing."

To consolidate the fraternal bonds between the Patriarchate of Antioch of the Greek-Orthodox and the Holy See, the Patriarch Youhanna X Yazigi met many senior leaders of the Catholic Church, to whom he expressed "the need to move towards unity."

For this reason he met the Vatican Secretary of State, Cardinal Bertone, especially thanking him "for the wise decision to have kept as Apostolic Nuncio in Damascus Mario Zenari, direct witness of the problems facing Muslims and Christians." – Asia News, Oct. 3.



2013 Ecumenical Prayer Service commemorating the Edict of Milan (AD 312)

By Anne Petach

"Unity is a gift from above, stemming from and growing toward loving communion with the Father, Son and Holy Spirit. . . . Since unity is a gift, it is fitting that Christians pray for it together." With this quote from "Spiritual Ecumenism" by Cardinal Walter Kasper, Fr. Alexei Smith, Director of the Los Angeles Archdiocese Office of Ecumenical and Inter-religious Affairs, welcomed participants to the December 2, 2013 Ecumenical Prayer Service at St. Leon Armenian Cathedral, Burbank, CA. The Service commemorated the Edict of Milan of AD 312 granting Christians freedom of worship in the Byzantine Empire after decades of persecution Archbishop Hovnan Derderian, head of the Western Armenian Diocese, presided. Homilist was Archbishop Jose Gomez of the Roman Catholic Archdiocese of Los Angeles.

The large congregation prayed several psalms antiphonally interspersed with choral selections in Armenian (the Khachaturyan choir, the Armenian Catholic Choir and the Dikranian School choir), and in Latin (the Jubilate Deo Roman Catholic singers). The Gospel read was John 14: 27-31. Brief individual prayers led by an Evangelical Lutheran bishop, a Greek Orthodox priest, a minister of the Disciples of Christ and of the Evangelical Armenians concluded the service.

In his homily Archbishop Gomez noted that the Edict of Milan honors the basic human freedom to believe and to live according to one's beliefs. However, the "space" for religious freedom is shrinking in our country as we are "pressured to keep our faith to ourselves. This impacts the way we carry out our duties as citizens, in effect asking us to render to Caesar what is not Caesar's. Yet, he reminded, as we find the gift of Christ's peace in seeking His Kingdom, a peace 'not of this world' we live in the "glorious freedom" of the sons of God." This entails more than freedom to worship. It also means freedom to shape our lives according to His promise, spreading God's mercy, love, justice and peace. Echoing John 14: 31, he concluded, "Let us arise and go from here" to follow Jesus to "live in the freedom of the Resurrection" committing ourselves in prayer and in "common witness to Christ," remembering to pray for all who are persecuted in the name of Jesus and entrusting ourselves to the Blessed Virgin our Mother."

The Consul of the Republic of Armenia was in attendance along with representatives of the governments of Burbank, Glendale, Los Angeles City and County, as well as forty or so clergy and representatives of ecumenical groups.



WEST COAST BYZANTINE CATECHETICAL CONFERENCE

— PRESENTS —

EDEN TO EDEN

A BYZANTINE BIBLICAL CONFERENCE ON SALVATION HISTORY

Most Reverend Nicholas James Samra
& Rev. Deacon Sabatino Carnazzo

SATURDAY, FEBRUARY 15

9:00 A.M. – 5:00 P.M. PST

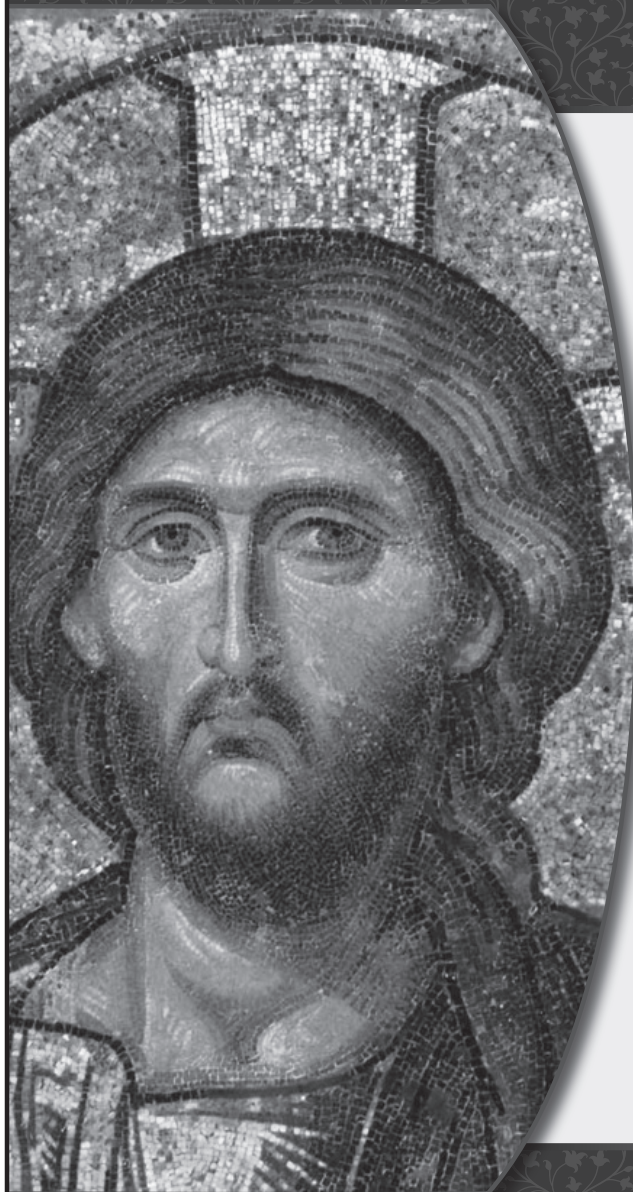
No registration required.

Holy Cross Melkite Catholic Church

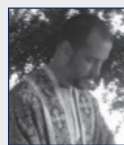
451 West Madison Avenue, Placentia, CA 21870

& via live broadcast at:

www.Melkite.org/Live-Broadcast



Bishop Nicholas Samra was born August 15, 1944 in Patterson, New Jersey. After completing a B.A. at St. Anselm's College, in Manchester, New Hampshire, and a B.D. from St. John's Seminary in Brighton, Massachusetts, he was ordained a priest for the Diocese of Newton, Massachusetts, on May 10, 1970. On April 21, 1989, Bishop Samra was appointed Auxiliary Bishop of the Diocese of Newton. In June 2011, the Synod of the Melkite Greek Catholic Church nominated him as Eparch of Newton to succeed Archbishop Cyril Salim Bustros. An active speaker and author, Bishop Samra has written extensively on the subjects of ecumenism, Christian leadership and stewardship.



Deacon Sabatino Carnazzo is the director of the Office of Educational Services for the Melkite Eparchy of Newton. Deacon Sabatino graduated from Christendom College in 2004 and completed a Masters degree with an Advanced Apostolic Catechetical Diploma in 2008 at Notre Dame Graduate School. He was ordained to the diaconate in 2011. A frequent speaker for the Institute of Catholic Culture and numerous other dioceses, parishes, and other Catholic groups, Deacon Sabatino has appeared on EWTN and is a frequent guest on the Guadalupe Radio Network. Deacon Sabatino and his wife, Linda, have four children and live in Front Royal, Virginia.

— BRING YOUR BIBLE —

The WEST COAST BYZANTINE CATECHETICAL CONFERENCE is dedicated to welcoming adult Catholics of the Byzantine Tradition to a unique opportunity to renew our faith through an intensive study of the Sacred Scriptures. This one-day conference will offer participants the opportunity to study the Bible as one book, revealing the mystery of God's love for mankind. All are welcome to attend this free one-day conference sponsored by the Melkite Eparchy of Newton. No reservation is required. For more information, please contact Deacon Sabatino Carnazzo at (703) 504 - 8733.

EXHIBITS AT THE GETTY MUSEUM, LOS ANGELES

Canterbury & St. Albans: Treasures from Church and Cloister, until Feb. 24, 2014. This premier Getty Center exhibition celebrates two rare masterpieces of English medieval art: stained glass from Canterbury Cathedral and pages from the St. Albans Psalter, an illuminated book of Psalms. www.getty.edu/art/exhibitions/canterbury

Miracles and Martyrs: Saints in the Middle Ages, through March 2, 2014, Illuminated manuscripts from the permanent collection reveal the widespread appeal and influence of saints in art and society during the Middle Ages. Medieval artists pictured them in images of incredible horror and great beauty, designed to offer inspiration and comfort to the faithful. *The exhibition is presented in two parts. The pages of the manuscripts will be turned to reveal further treasures on December 3, 2013.* <http://www.getty.edu/art/exhibitions/saints/>



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



Huffington Institute

The 2014 Huffington Ecumenical Symposium From the Rising of the Sun to its Setting: Chant and Contemporary Liturgical Music, East/West February 21-22, 2014, 9:00 am - 5:00 pm, both days. Loyola Marymount University. Register now at: <http://bellarmine.lsu.edu/ecumenical/futureevents/spring2014symposium/>

Church of the East

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leading the Church of Persia to be known alternately as the Nestorian Church.

The church grew rapidly under the Sassanids, and following the Islamic conquest of Persia, it was designated as a protected *dhimmi* community under Muslim rule. From the 6th century, it expanded greatly, establishing ties with the Saint Thomas Christian community which existed in India, having evangelical success among the Mongol tribes in Central Asia, and China, which was home to a thriving Nestorian community under the Tang Dynasty from the 7th to the 9th century. In the 13th and 14th century the church experienced a final period of expansion under the Mongol Empire, which had influential Nestorian Christians in the Mongol court.

From its peak of geographical extent, the church experienced a rapid period of decline starting in the 14th century, due in large part to outside influences. The Mongol Empire dissolved into civil war, the Chinese Ming Dynasty overthrew the Mongols and ejected Christians and other foreign influences from China (also including Manichaeism), and many Mongols in Central Asia converted to Islam. The Muslim Mongol leader Timur (1336–1405) nearly eradicated the remaining Christians in Persia; thereafter, Nestorian Christianity was largely confined to Upper Mesopotamia and the Malabar Coast of India. In the 16th century, the Church of the East went into a schism from which two distinct churches eventually emerged; the modern Assyrian Church of the East and the Chaldean Catholic Church, an Eastern Catholic Church in communion with the Church of Rome. *Adapted from Wikipedia*

The SSJC-WR Library

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