

## Happenings!

**Six Days of Creation  
Icon Painting Course**  
May 19-25, St. Mary Sem-  
inary, Santa Barbara.

With Iconographer: Ksenia  
Pokrovsky.  
www.hexaameron.org

**Prayer Service for  
Christian Unity —**  
Friday, May 31, 7 p.m. at  
St. Cecilia Catholic  
Church, Tustin. Reception  
to follow. Contact Mary  
Susa: msusa@rcbo.org.

**SSJC-WR Workshop**  
*Sacred Vessels and Vest-  
ments: Celebrating the  
Eucharist: East and West,*  
10 a.m.-12:30 p.m.,  
Saturday, June 8, at St.  
Margaret Roman Catholic  
Church, 4300 Oceanside  
Blvd., Oceanside, CA  
92056, (760) 941-5560  
Speakers: Fr. Robert Pipta,  
Pastor, Holy Angels Byzant-  
ine Church, San Diego,  
(East), and (West): Fr.  
Cavana Wallace, Pastor, St.  
Margaret Church. A brief  
SSJC meeting is held dur-  
ing lunch. (Bring your own  
lunch.). All welcome.

**7th Annual Roman &  
Eastern Catholic and  
Orthodox Christian  
Ecumenical Service of  
Prayer for Christian  
Unity Celebrating Pente-  
cost. Friday, June 14, 7  
p.m. at Our Lady, Queen  
of Angels Roman Catholic  
Church, 2046 Mar Vista  
Dr., Newport Beach  
92660. (949) 644-00200  
www.olqa.org**

**Summer Folk Fest—**  
June 28-30 at St. George  
Serbian Orthodox  
Church, 3025 Denver St.,  
San Diego, 92117  
www.stgeorgeinsd.com.

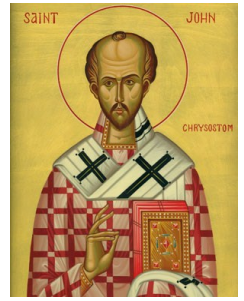
# Light of the East

*Newsletter of the Society of Saint John Chrysostom  
Western Region Edition*

Website: [www.lightoftheeast.org](http://www.lightoftheeast.org)

Volume 7, Number 3

Spring, 2013



His Holiness, Francis, Pope of Rome

## Church of Rome Chooses New Pope

VATICAN CITY, March 13, 2013 (Zenit.org) - The bells of St. Peter's started ringing and the crowds began cheering as white smoke from the Sistine Chapel indicated "Habemus Papam." We have a Pope!

Just over an hour later, the 267th Successor of St. Peter has been announced by the senior cardinal deacon: It is Cardinal Jorge Mario Bergoglio, 76, who had been serving as the archbishop of Buenos Aires, Argentina. He takes the name Francis.

The crowds in St. Peter's Square near immediately began chanting "Francesco" as they await his arrival on the central balcony for his first "urbi et orbi" blessing.

Pope Francis' First Words

"I leave you now. Thank you for your welcome. Pray for me. And we'll see one another again soon. Tomorrow I want to go and pray to Our Lady, asking her to watch over Rome. Good night and have a good rest."

## Russian Patriarch sends greetings to Pope Francis

MOSCOW, March 15,  
2013 (Zenit.org) - To His  
Holiness Francis, Pope of  
Rome

Your Holiness,

I congratulate you on your election to the eminent and responsible position of being the First Hierarch of the Roman Catholic Church.

Under your predecessor, Pope Benedict XVI, the relationships between our churches received a new momentum and were characterized by a positive dynamism. I sincerely hope that Your Holiness would promote co-operation between our two churches in the spirit of brotherly love and mutual understanding.

At your accession to the papacy you chose the name Francis, which recalls famous Catholic saints who have served as an example of sacrificial devotion to alleviating people's suffering and zealous preaching of the Gospel. In your choice one can see your desire to continue to care for the poor and the afflicted

*Continued on page 8*

## ***The Society of Saint John Chrysostom***

The Society of St. 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 *Oriente 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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The Very Rev. Fr. George Morelli, PhD.

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### ***Light of the East***

Official newsletter of the Society of Saint John Chrysostom, Western Region is published quarterly by the Western Region of the SSJC and is distributed free of charge to all SSJC members and through churches throughout the Western Region of the USA.

*Editorial contact:*

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

*Distribution:*

PO Box 189, Temecula, CA 92593

*Membership:*

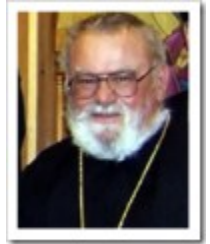
Robert Greenwell, 2700 Katherine Street, El Cajon, CA 92020 [rjgreenwell@sbcglobal.net](mailto:rjgreenwell@sbcglobal.net)

## **A message from the President of SSJC-Western Region**

# Renewed possibilities for the Apostolic Churches

*By the Very Reverend Archpriest George Morelli, PhD*

A number of historically momentous events among the Apostolic Churches have occurred since the last Light of the East President's message. First and foremost were the papal resignation of Pope Benedict XVI, the first pontiff to resign since Pope Gregory XII during the Middle Ages (1415 AD - to put an end the Great Western Schism), and the election of his successor Pope Francis. The words of Timothy Cardinal Dolan, the president of the United States Conference of Catholic Bishops, on the papal resignation echo the feelings of the many I have talked to about this event, that it is "another sign of his great care for the Church." The cardinal went on to say, "Pope Benedict often cited the significance of eternal truths and he warned of a dictatorship of relativism. Some values, such as human life, stand out above all others, he taught again and again. It is a message for eternity,"



This bespeaks the rampant de-Christianization of society. As I have previously pointed out (Morelli 2006), unfortunately, the moral and theological relativism, and thus false ecumenism, of some organizations purportedly having a 'Christian' focus, such as the National Council of Churches, adds to this modern crisis. Antiochian Orthodox priest and commentator Fr. Hans Jacobse writes: "Unity at the expense of truth is a collaboration of the confused where the only possible outcome is collapse."

Thus we look to the hierarchs of the Apostolic Churches to provide moral and theological direction, with eventual unity of our Churches.

It is with hope in this matter that the election of Pope Francis can be viewed. In his previous ministry as Archbishop of Buenos Aires, Argentina, his humble, simple, Christian lifestyle and extensive contact with the Orthodox and Oriental Orthodox were well-known. Even his choice of his pontifical name, Francis, after St. Francis of Assisi who renounced his inherited wealth to be among the poor, broadcasts the new pope's pastoral focus.

Quite notable was that His Holiness Patriarch Ecumenical Patriarch Bartholomew of Constantinople was the first Orthodox Patriarch in history to attend a papal enthronement, "this is a profoundly bold step in ecumenical relations between the Orthodox and the Roman Catholics, one that could have lasting significance."

Also of great significance was an historic audience involving the leaders of the Eastern Orthodox Churches the next day.

Among the Orthodox and Oriental Church leaders in attendance were Metropolitan Hilarion of the Patriarchate of Moscow, Archbishop Tikhon of Washington, Metropolitan of the Orthodox Church in America, and Karekin II, Supreme Patriarch and Catholicos of all Armenians.

Recently it was announced that in the near future Pope Tawadros II of Alexandria, Pope of the Coptic Orthodox Church, would soon visit Pope Francis in Rome. In all this let us be enlivened by the words of St. Paul: "Rejoicing in hope. Patient in tribulation. Instant in prayer." (Rm 12: 12).

*Fr. George Morelli is a priest of the Antiochian Orthodox Archdiocese of North America and a Licensed Clinical Psychologist & MFT. Many of his articles can be found at Orthodoxy Today: [www.orthodoxytoday.org](http://www.orthodoxytoday.org).*

## ***Oriente Lumen XVII Conference***

### **“Vision of a Reunited Church”**

June 17-20, 2013

Washington Retreat House, Washington DC

## **Plenary Speakers**

Metropolitan Tikhon of Washington (invited)  
Orthodox Church in America,  
Washington, DC

Archimandrite Robert Taft, SJ  
Pontifical Oriental Institute (Retired), Boston,  
MA

Msgr. Paul McPartlan  
The Catholic University of America  
Washington DC

Father Sidney Griffith  
The Catholic University of America,  
Washington, DC

Father Thomas FitzGerald  
Hellenic College Holy Cross,  
Boston, MA

Father Nicholas Apostola  
Romanian Orthodox Church,  
Boston, MA

Sr. Susan Wood, SCL  
Marquette University,  
Milwaukee, WI

Sr. Vassa Larin  
University of Vienna, Austria (ROCOR)

Father Ron Roberson, CSP (Moderator)  
US Conference of Catholic Bishops,  
Washington, DC

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.

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

*Conference Fees are payable in advance and include all meals, materials, space usage, travel expenses for speakers, receptions and other related costs. Limited accommodations at the Washington Retreat Center are available through the conference office. All rooms are air conditioned and include basic linens. Transportation is not provided.*

*Early Registration Fee  
Conference Fee \$325.00  
(per person for registrations paid on or before May 1, 2013)  
Regular Registration Fee  
Conference Fee \$375.00  
(per person for registrations paid after May 1, 2013)*

*Additional Options  
Accommodations \$80.00/night  
(per person, per night)  
Single Daily Rate \$125.00  
(includes lunch and dinner)  
Evening Only Rate \$30.00  
(no meals, but includes reception)*

*Register On-line  
[www.olconference.com](http://www.olconference.com)  
or  
Download the printable form*

## Symposium

# Icon and Images, 2013 Huffington Ecumenical Institute at Loyola Marymount University

By Anne Petach

The February 23-24, 2013 Huffington Ecumenical Symposium paired Catholic and Orthodox presenters - art historians, liturgists, practicing liturgical artists, theologians, and experts in liturgy, icons and ecclesiastical history, in various combinations - to discuss *Icons and Images* from theoretical and practical perspectives in five sessions titled: Tradition, Beauty, and Movement in Image (Dr. Johan van Parys and Dr. Bissera Pentcheva); Icons: Liturgy and Devotion (Fr. Andriy Chirovsky and Sr. Vassa Larin); Voices of the Faithful: Art, Cult, and Inspiration (Fr. Dorian Llywelyn, S.J. and Fr. Michael Courey); Contemporary Perspectives on Iconography (Fr. Tom Lucas and Dr. Richard Schneider); Icons and Sacred Art in Rome and Armenia (Dr. Kirstin Noreen and Dr. Christina Maranci).

Keynote speaker Archimandrite Robert Taft, S.J. (first speaker on the second day), using a specifically Eastern perspective, not only clarified and corrected generally-held mistaken notions, but also provided a unifying theological framework of Taxis (order), Historia (rite) and Theoria (contemplation) based on the will of God and our 'anamnesis' privilege of praising Him, that is common to East and West despite differing iconographic styles of expression. We share "the 'same soup,'" he said, it's only that "the pots differ."

Fr. Tom Lucas S.J., as both artist and art historian, briefly outlined the sometimes dramatic changes in Western iconography in response/reaction to varying challenges through the centuries. The post Vatican II era, 1965-1975, saw what he called a "necessary iconoclasm," an eschewing of ornament for ornament's sake, in some ways an "emptying of symbols," that gradually progressed to a more recent, but dawning, understanding of art as serving the "domus ecclesiae" rather than the "domus Dei." In practical terms, he noted, this led to experimentation in church art and architecture, sometimes successful, sometimes less so (among the latter, what he called the 'white box' style churches). His personal approach to this experimen-

-tation? To rejoice at the beautiful and patiently "forgive the ugly." He recommended Ratzinger's *The Spirit of the Liturgy*. Dr. Johan van Parys, founding director of [www.EnVisonChurch.org](http://www.EnVisonChurch.org) and author of *Symbols that Surround us* (2012) recommended studying Pope John Paul II's *Letter to Artists*.

Accessibility of the faithful to icons (of all types, not just panel icons) emerged as an unprogrammed theme of the Symposium. Accessibility as it is facilitated and promoted culturally and historically by popular devotions and venerations, such as the processions, pilgrimages, and rituals described by Llywelyn and Noreen and the historical research of Pentcheva ([www.iconsounds.stanford.edu](http://www.iconsounds.stanford.edu)); or by varied, and gradually innovated, pictorial styles, as noted by Lucas, Chirovsky, and Schneider. But, in contrast, accessibility as being often hindered: by keeping icons in inaccessible shrines (Noreen) or their sad isolation by war, e.g., the ancient Armenian stone reliefs in Mren on the border with Turkey (Maranaci); or by the misunderstanding or loss of historical origins or cultural variants of icons (Lucas, Taft); or, in the case of the "Liturgy as icon," by the use of archaic translations of texts or, under cultural/artistic pressures, of elegant and overly intricate liturgical choral music (Larin).

Orthodox pastor and working artist Fr. Michal Courey shared his experiences decorating church interiors and outlined the combined spiritual and artistic disciplines required of iconographers: to be grounded in Scripture and Tradition, to work constantly to improve artistic skill, to pray, fast and go on pilgrimage (even to near-by sites). He added his mentor's advice to "Forgive everyone everything" before beginning an icon.

Many amateur iconographers attended this first of a three-year series exploring the liturgical arts. Next year: liturgical music, the year after: religious architecture. See: <http://bellarmine.lmu.edu/ecumenical/pastevents/2013symposiumiconsandimages/iconsandimagesphotosandvideo/>

## New Antiochian Orthodox Patriarch John X elected in Damascus

His Grace, Youhanna al-Yaziji has been elected the new Greek Orthodox Patriarch of Antioch and all the East. He will succeed late Patriarch Ignatius IV Hazim who passed away on December 5, 2012. He will be known as Patriarch Youhanna (John) X. The election was made after a meeting of 20 archbishops at Our Lady of Balamand Monastery on Monday, December 17, 2012. "We have a lot of work ahead concerning youth affairs and universities," the new patriarch said in a speech at the monastery later on Monday. The new Patriarch stressed, "Christians will remain in Syria."



Light of the East Conference 2013

## Following Jesus: the Power of Forgiveness

By Anne Petach

Relevant and practical, inspiring and challenging, Catholic and Orthodox as well as holy and catholic, Christ-centered and unifying, the Power of Forgiveness Conference had it all. Our SSJC-WR mission fully realized! Strong statements indeed, and open to challenge, but I contend that those who attended would agree, as will those who didn't when they read Dr. Elizabeth Gassin's paper (coming soon), hear Dr. Robert Enright's talk (<http://www.stpaulsirvine.org/retreats-seminars.html>), and view Fr. George Morelli's PowerPoint presentation at: (<http://www.orthodoxytoday.org/view/christ-our-model-for-forgiveness>).

Dr. Gassin, assistant professor of Psychology at Olivet Nazarene College, IL, a convert to Orthodoxy (OCA), highlighted specific instances of forgiveness as a strong liturgical theme for both Byzantines (Orthodox and Eastern Catholic) and Roman Catholics. In preparing for this Conference, she noted that she had consulted the (new to her) *Catechism of the Catholic Church*, and quoted several relevant sections from it. She reminded that the Eucharist was first instituted in a context of personal betrayal; that reception of the Eucharist gives us the strength, through Christ's love, to 'break disordered attachments,' such as wishing we could cut certain offending people out of our lives; that the word 'love' in the context of the Liturgy signals not some pleasantly religious emotional state, but really means love that forgives. In the Kiss of Peace, it is not our imperfect love but the love of Christ - a love that unites rather than divides - that must flow through us to our neighbors. Among other riches in her paper are details of her research on the effects of the pre-Lenten Orthodox "Forgiveness Vespers" on samples of participants.

*Christ, the Model for Forgiveness*, by 'our own' Fr. George Morelli, previously presented at the Orthodox Peace Fellowship Conference, provided Christ-centered motivation for the practicalities of the process of forgiveness that had been outlined by keynote speaker by Dr. Enright.

Repentance, Fr. Morelli noted is one of the conditions for forgiveness, and is equivalent to one of the steps in the psychological process used by Dr. Enright. Unforgiveness and resentment are as poisons for the soul. To be meaningful, one's "sacrifice" to God must be done out of forgiving, merciful love. In forgiving, we pray that the one who offended us be reconciled to God; to be in Heaven with us. He explained that one psychological barrier to forgiveness is "irrational cognitive structures" or skewed thought patterns - the basis for the challenge-questions Enright listed as part of the process of arriving at forgiveness. Humility, Morelli noted, is both a condition for, and consequence of forgiveness.

It is important to focus on a person's offensive *behavior* rather than labeling the *person* as offensive. "What you do is not what you are." Those who have offended most egregiously are most in need of our love, even if they have not asked for forgiveness, and they are entitled to our care. Preliminary ways of asking forgiveness may be indirect and we need to respond positively to even small gestures.

As followers of Christ, we are required to be ready always to reconcile, not looking for revenge or requital. He quoted St. Isaac of Syria: "If it is a case of love, then it is not one of requital, and if it is a case of requital it is not one of love." He concluded by reminding that forgiveness is part of the path to Theosis, the "Ultimate spiritual healing." Pastor Fr. Steve Tsihchlis, St. Paul's Greek Orthodox Church, Irvine, Conference host, provided printed copies of this presentation that proved helpful for participants, particularly during the lively question and answer session.

Dr. Robert Enright, a Roman Catholic layman, has used his long experience and research on the process of forgiveness to establish the International Forgiveness Institute, Madison, WI, to publish many books on the topic and to set up education programs in Ireland, among other places, to teach the process of forgiveness to school children from kindergarten on up. He described using this process with rape and incest victims, for whom forgiveness, understandably, can be extremely hard and require months of work.

The main steps of the process are: Awareness (uncovering the hurt - and there are often as many as eight sub-wounds consequent on the original offense); Deciding to Forgive; The Working Through (sometimes a months-long wrestling through a structured series of thought-challenging questions); Making a Choice to Forgive (bearing the pain, and, for Christians, completing the process in and through Christ, at and through the Cross); Discovering the Consequences of Forgiving. And, ideally, ever after, Living a Life of Forgiveness. Support, retreats, and other help are available, he noted, via the *Healing Through Forgiveness Society*: <http://www.isthmuscatholic.org/parish/service/forgiveness-society>.

Enright stressed that forgiveness takes practice, but those who practice, he said, find that their love becomes "stronger than any injustice that can ever be thrown against you." In answer to an audience question about the necessity of forgiving oneself first, Enright's surprising answer was that since self-forgiveness is definitely the most difficult, it is best to practice by forgiving many others first.

Enright's new book: *The Forgiving Life: A Pathway to Overcoming Resentment and Creating a Legacy of Love* (APA Lifetools, 2012) fully describes the process.

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Commentary

# Orthodox & Catholic Breakthrough? Pope embraces “My Brother Andrew”

- By Deacon Keith Fournier
- 3/22/2013
- **Catholic Online** ([www.catholic.org](http://www.catholic.org))

*Pope Francis, has made it clear. He will continue the work toward the day when the two lungs of the Church, East and West, breathe together again.*

*On March 20, 2013 Pope Francis addressed the ecumenical guests who had attended his installation. He began with warm words to the Orthodox brethren, specifically addressing Patriarch Bartholomew, First of all, heartfelt thanks for what my Brother Andrew told us. Thank you so much! Thank you so much!"The two had met in a private meeting. The Patriarch of Constantinople expressed his hope that the two could meet in Jerusalem later this year and issued an invitation of historic significance.*

CHESAPEAKE, VA (Catholic Online) - First, I want to share my heart with my readers. I long for the full communion of the Orthodox and Catholic Church. I pray daily for the full communion of the Orthodox and Catholic Churches. I do so because I believe it is the will of God that "All May be One" (John 17: 21).

I am also persuaded that the healing of the division between the two sister churches would unleash a profound renewal of the entire Church at the dawn of this new missionary age. I believe that the gifts found in the whole Church will enrich both East and West and assist us in the One mission which we must face together in our One Lord.

I believe that as the West implodes under the fierce ravages of what His Holiness Benedict XVI called a Dictatorship of Relativism it is only the fullness of truth revealed in Jesus Christ which can save the West from its own demise. The West needs the Church, in the strength of its full witness, East and West, to become its soul in an age which is lost because it has lost its moral compass.

As a revert, one who returned to my Catholic faith as a young man, I walked the way home by way of the early Church Fathers. Had I not had been baptized a Catholic of the Latin Rite; I might have become an Eastern Christian. As the decades of my life have unfolded, including my theological studies and ordination to the Order of Deacon, my vision and theological viewpoint have become profoundly Eastern. So too is my worship. I have long prayed with icons and love the Divine Liturgy. However, I cherish the unity that comes with the Chair of Peter.



His All Holiness Patriarch Bartholomew, Patriarch of Constantinople and newly elected Pope of Rome, Francis.

Let me be clear, I am deeply and happily ensconced in the Roman Catholic Church. I am glad that I have authorization to serve the Divine Liturgy of the Eastern Church. For a number of years I had the privilege of regularly serving the Divine Liturgy and I miss it. I love the Liturgy, East and West, however I find the depth of the Mystery is beautiful captured in the Liturgy of the East.

There is a Latin maxim that addresses the centrality of worship in the life, identity and mission of the whole Church;

*Continued on page 7*

## Breakthrough?

*Continued from page 6*

"Lex Orandi, Lex Credendi, Lex Vivendi". It means that the law of prayer or worship is the law of belief and the law of life. Or, even more popularly rendered, as we worship, so will we believe and live!

Worship is not an add on for a Catholic or an Orthodox Christian. It is the foundation of Catholic and Orthodox identity; expressing our highest purpose. Worship reveals how we view ourselves in relationship to God, one another and the world into which we are sent to carry forward the redemptive mission of Jesus Christ. How the Church worships is a prophetic witness to the truth of what she professes.

Good worship becomes a dynamic means of drawing the entire human community into the fullness of life in Jesus Christ, lived out in the communion of the Church. It attracts - through beauty to Beauty. Worship informs and transforms both the person and the community which participates in it. There is reciprocity between worship and life.

Finally, I long for the full communion of East and West because my oldest son is an Orthodox Christian. He, his wife and their children are all practicing Orthodox Christians. The more I visit them these days the more I appreciate the beauty of the interweaving of faith and life which comes with Eastern Christianity and its practices. Yet, the more painful our separation at the Altar, the Eucharistic Table, also becomes. I believe the pain gives me a glimpse into the very heart of the Lord who longs for our unity.

So, I watch for every sign that the two lungs of the One Church are beginning to fill with the one breath of Divine Life, the Holy Spirit. The Holy Spirit alone can animate the One New Man, Jesus Christ, to heal the division which has gone on for too long in His Body. I watch with the eyes of living faith. Some say I see these developments with "Rose Colored glasses". If I do see through the color of rose, it is because the color symbolizes the hope which comes from faith in the Resurrection of Christ Jesus. It is also because of my bedrock conviction concerning His one plan for His One Church.

The move toward full communion between the Orthodox and Catholic Churches is prompted by the Holy Spirit. I maintain it is the most important development of the Third Christian Millennium. It has extraordinary implications for the West, indeed for the whole world, at a critical time in history. I believe it will continue and result in the healing of the wounds which for too long have separated the Church. I believe that Pope Francis and Patriarch Bartholomew have begun to travel down the road together.

In his first papal message, His Holiness Benedict XVI proclaimed, "Nourished and sustained by the Eucharist, Catholics cannot but feel encouraged to strive for the full unity for which Christ expressed so ardent a hope in the Upper Room. The Successor of Peter knows that he must make himself especially responsible for his Divine Master's supreme aspiration.

Indeed, he is entrusted with the task of strengthening his brethren (cf. Lk 22: 32). With full awareness, therefore, at the

beginning of his ministry in the Church of Rome which Peter bathed in his blood, Peter's current Successor takes on as his primary task the duty to work tirelessly to rebuild the full and visible unity of all Christ's followers. This is his ambition, his impelling duty."

Pope Benedict placed the commitment to the full communion of the Church at the forefront of his Papacy. This was especially evident in his love, respect and repeated overtures toward our Orthodox brethren, whom we recognize as a full Church and whose priesthood and Sacraments we also recognize. Since his act of selflessness in handing the office on to another, what would happen to the ground gained with our sister Church, the Orthodox Church, has been the subject of some speculation.

Now, his successor, the humble, simple joyful pastor whom the world has embraced as a spiritual father, Pope Francis, has made it clear. He will continue the work toward the day when the two lungs of the Church, East and West, breathe together again. Interestingly, this Pope literally has only one lung due to an illness as a teenager.

On March 20, 2013 Pope Francis addressed the ecumenical guests who had attended his installation. He began with warm words to the Orthodox brethren, specifically addressing Patriarch Bartholomew, "First of all, heartfelt thanks for what my Brother Andrew told us. Thank you so much! Thank you so much!" The two had met in a private meeting. The Patriarch of Constantinople expressed his hope that the two could meet in Jerusalem later this year and issued an invitation of historic significance. □

Pope Francis' reference to the Patriarch as "my brother Andrew" showed the fraternal affection said to exist between them already. However, it did much more. It pointed back to the ancient bond in which the Church will find its path back to full communion, the brotherhood of Simon (Peter) and Andrew.

Will the Two Lungs of the Church, East and West Breathe Together Again? Join me in praying that it does indeed happen - for the sake of a world still waiting to be set free and reborn into the New World of the Church. May Pope Francis become the Pope of Christian unity. May what began between this Pope and the Patriarch, between Peter and his brother Andrew, be the seed of the coming communion between the two sister Churches.

## Three new Eastern Catholic Patriarchs elected

In addition to a new Roman Catholic Pope of Rome and a new Coptic Orthodox Pope of Alexandria and a new Orthodox Patriarch of Antioch and all the East, two new Eastern Catholic Patriarchs and one Orthodox Patriarch have also been elected:

- For the Chaldean Catholics: Patriarch Louis Raphael in Baghdad.

- For the Coptic Catholics: Patriarch Ibrahim Isaac Sidraki.

- For the Ethiopian Orthodox: Patriarch Matthias.

May God grant them many years. Axios!

## Light of the East Conference

*Continued from page 5*

All the speakers stressed the distinction between forgiveness and reconciliation. The latter may or may not follow, and an expectation of reconciliation, or even of an apology, cannot be a condition we set when deciding to embark on the inner work of forgiveness.

Participants were touched by the thoughtful hospitality offered by the many gracious volunteers of St. Paul's Church's. As at the previous Conference, all thoroughly enjoyed the delicious lunch St. Paul's provided.

## Encouragement from Patriarch John X in his 2012 Enthronement Address.

*The Word, (Antiochian Orthodox Christian Archdiocese of North America) March 2013*

"...The drifting of the people away from faith, their disinterest in God's love, their reliance on a world without God...is disturbing. These tendencies urge us to try and instill harmony between the Eastern and Western Churches and to strengthen cooperation in the fields of ministry and pastoral care...to encourage dialogue, to get to know each other better, and to take daring religious initiatives so that we may reach, in God's good time, the communion in the one chalice. We may then tell those who ask about our faith: "come and see" . . . . how our love for each other stems from our love for the One who loved us . . . .gave His life for all."

### SSJC Library

The SSJC-WR Member Library holdings (books, CDs, DVDs) are listed on our website. Paid-up members may request materials to be sent by USPS, paying only the return postage. Contact Anne Petach at: [apetach@sbcglobal.net](mailto: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***

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***Associate: \$40;***

***Parish Membership \$100.***

***For full information call:***

***714.600.3660 and ask for Fr. James,***

***or e-mail Anne Petach at:***

***secretary@lightoftheeast.org***

## Eastern Christian Publications

### New magazine: *Theosis: Spiritual Reflections from the Christian East*

Based on the success of our "Fortnight for Freedom" bulletin insert, in conjunction with the upcoming Year of Faith, and Pope Benedict's call for a "new evangelization," Eastern Christian Publications has developed a new popular level monthly magazine called *Theosis: Spiritual Reflections from the Christian East*. It will be distributed as a print and eZine version starting with the first issue for September 2012.

Each issue of *Theosis* will be over 100 pages of several short essays for spiritual reflection on topics such as Prayer, Eucharist, Sacraments, Scripture, Holy Icons, Sacramental Living, Spirituality, and a Feast of the Month. Contributors will be authors and theologians from a wide variety of Orthodox and Catholic Churches including Metropolitan Kallistos (Ware) and Archimandrite Robert Taft, SJ. A photo essay of an Eastern church somewhere in the world will also be featured. It will also include the Calendar of Saints for the month with daily prayers, and a short biography of each saint according to the Byzantine calendar.

Printed in full color with plenty of icons and photographs, *Theosis* will be printed in a pocket size edition so you can carry it with you everywhere, and read just a few pages each day. The eZine edition will be distributed by email both as an interactive PDF and as an ePub format.

The annual print subscription is only \$60.00 per year, or \$5.00 per month including postage. The eZine subscription is only \$29.95 per year, or about \$2.50 per month. Single issues and bulk quantity discounts are also available. More information and sample pages can be viewed at [www.ecpubs.com/theosis.html](http://www.ecpubs.com/theosis.html), and you can subscribe online and buy individual issues at the same webpage.

Just let me know whether you would like to receive the print or eZine version, or both.

Sincerely yours in Christ,  
Jack Figel, Publisher

## Russian Patriarch greets Pope Francis

*Continued from page 1*

which you showed in compassion and love over the many years of your service in Argentina, carrying the message of Christ crucified and risen to the modern world. This same mission is now a priority for the Russian Orthodox Church, opening the possibility for co-operation and interaction with the Roman Catholic Church.

Orthodox and Catholic should be determined to combine their efforts to protect harassed and persecuted Christians in various parts of the world, as these people need our support and aid. We need to labor together for the affirmation of traditional moral values in modern secular societies.

Please accept, Your Holiness, my best wishes for peace, spiritual strength and physical vigor, so that the generous support of God would come to you in the carrying out your responsible ministry.

With fraternal affection in the Lord,

+ KIRILL

Patriarch of Moscow and All Russia



# From time to time...

*Commentary from Archimandrite James Babcock, Editor of The Light of the East*

We often wonder just how much real progress are we making in ecumenical dialogue and the restoration of unity of the separated churches? It seems that from time to time we take two steps forward and then one backward.

Healing of injustices is not easy. For some, the sacking of Constantinople by the Fourth Crusade is a recent event. What is a giant leap forward, however, is that we now speak with each other after so many centuries of silence. In fact, great strides forward are the result of current ecumenical dialogues taking place, such as the United States Catholic/Orthodox Ecumenical Dialogue and the Forum Dialogue between the Council of European Bishops Conferences of the Roman Catholic Church and the Orthodox Churches in Europe. This latter organization met in June 2012 in Lisbon with the theme: "The economic crises and poverty; challenges for Europe today." Although this theme may seem a bit obscure, it does show that there is a common Orthodox/Catholic understanding that we must work together to properly serve the needs of our people.

The United States Conference of Catholic Bishops, as a result of dialogue with the Orthodox, is now more sensitive to inter-church marriages between Orthodox and Catholics. Two pamphlets have been published and distributed: "When a Catholic marries an Orthodox," and "How to prepare couples for Catholic/Orthodox marriages." This kind of effort helps to alleviate misunderstandings between the two churches.

So, there is progress.

On the other hand, some issues remain to be resolved. There are still on-going tensions between Eastern Catholics and their Orthodox counterparts. For example, in a recent report from Eastern Churches News we read: "Stalin's regime used the Russian Orthodox Church for the forced liquidation of the Ukrainian-Greek Catholic Church. However, the Russian clergy still have not apologized to Greek Catholics for the appropriation of all their property after the war. The Ukrainian Catholic Patriarch stated in an interview in the newspaper Day: "In my opinion, the ability to apologize is an indicator of the living Christian conscience, a necessary condition for the so-called healing of the memory. Patriarch Sviatoslav said that no symbolic reconciliation took place between the UGCC and the ROC which, in his opinion, is "a very serious obstacle for the healing of memory and, therefore, for the development of church relations."

"Very often, they (the Russian Orthodox) talk about the obstacle for meeting with the Pope, which, according to Patriarch Kirill, is the Uniates in the west of Ukraine. And this has been repeated for nearly 20 years, almost each year, at various forums... But the real obstacle, to some extent, is the inability to admit one's mistakes, particularly of the fact that the Russian Orthodox Church was used by Stalin's regime for the forced liquidation of the UGCC. All the discussions about the Lviv

pseudo-synod are at a complete standstill," he stated. – (RISU, March 6.)

And yet, on the other hand, the Ukrainian Orthodox and Catholic Churches, as evidenced at a recent program hosted by the Huffington Ecumenical Institute and Loyola Marymount University, were able to join together to denounce the "Holodomor" catastrophic famine that took place in Ukraine during Soviet times, an event which brought together both Ukrainian Orthodox and Catholics to pray for the victims of this famine, evidencing that the two communities are strangers no longer and that today there is a common witness.

Much work still needs to be done. Some of the difficulties lie within our own churches, i.e., the disunity of the Orthodox Churches in the United States. The ongoing tensions between the Church of Rome and the Eastern Catholic Churches outside the traditional patriarchal territories, for example, and the issue of the ordination of married clergy. And the mentality of some of the Roman curia that the Church of Rome is some kind of super-church that can interfere in the internal organization of other churches. This latter issue is resolvable simply by using a more charitable approach, that of a ministry of service, which could be called upon to resolve disputes such as it was in the first one thousand years of Christianity.

Much work remains, however, the more we dialogue and become acquainted with one another, the better chance we have for success. The effort must come from both the top down and the bottom up. Given the complexity of life in the world today, the troubles of the Middle East, the economic crisis, our spiritual leaders are often overwhelmed and can easily push to the side the urgent ecumenical work. It's understandable. Therefore it remains our task to keep this effort on track. Organizations such as *Oriente Lumen's* annual program of dialogue and grass roots organizations like the Society of St. John Chrysostom help keep the struggle for unity alive. The dialogues provides avenues that lead to greater understanding and, God-willing, reconciliation between separated churches.

So let's keep working. We must not despair that we are making little or no progress. There will always be set-backs. We will continue to encounter both old and new difficulties. Yet, since the time of the Second Vatican Council we have made remarkable progress. There is a new spirit of dignity and respect even when there are differences. Wherever I have gone, despite the ecumenical and/or theological differences, I have always been warmly received in Christian charity by my brothers and sisters of all the various churches. Are there still some who may shout "heretic" at me? Sure, but they are in the minority.

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