

Happenings!

Real Saints/ Real People

Saturday, January 16, 2010 10:30 a.m.—12:30 p.m., Holy Angels Byzantine Catholic Church, 2235 Galahad Rd., San Diego, 92123.

Presenters:

Fr. Bratso Krsic, D.Min., Pastor, St. George Serbian Orthodox Church, San Diego & Fr. Cavana Wallace, Pastor, St. Margaret Roman Catholic Church, Ocean-side. The Divine Liturgy will be celebrated at 9 a.m. and a business meeting of the Society of St. John Chrysostom will follow the presentation. Bring your own lunch. A freewill offering will be taken.

A Common Date For Pascha

Saturday, March 13, 2010

10 a.m.—12 noon. At St. Paul Greek Orthodox Church, 4949 Alton Parkway, Irvine 92604. Presenters:

Rev. Steven Tsichlis, Pastor, St. Paul Greek Orthodox Church, Irvine & Rev. Al Baca, Pastor, St. Cecilia Roman Catholic Parish, Tustin. A business meeting of the Society of St. John Chrysostom follows at approx. 1 p.m. All are welcome; bring your own lunch. A freewill offering will be taken.

Women & Church, East & West, a Catholic/ Orthodox Conversation

March 5-6, 2010, A Huffington Ecumenical Symposium—Loyola—Marymount University. Presenters:

Professor Eve (Paraskevè) Tibbs PhD., Adjunct Assistant Professor of Systematic Theology at Fuller Theological Seminary. Wendy M. Wright PhD., Professor of Theology at Creighton University and Professor of Reine-Marie Mosely, S.N.D., Ph.D., Assistant Professor of Theology at Loyola University Chicago.

Orthodox/Catholic Study Fellowship

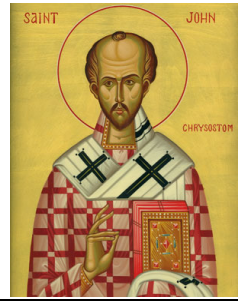
The Orthodox/Catholic Fellowship Book Study meets monthly at St. Paul Greek Orthodox Church, or at St. John Neumann Roman Catholic Church, in Irvine. Details: www.stpaulsirvine.org.

Light of the East

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

Volume 4, Number 2

Winter, 2010



Orthodox Patriarch Optimistic About Unity with Roman Church

Notes Progress Made by Joint Commission

ISTANBUL, Turkey, DEC. 1, 2009 (Zenit.org).- Ecumenical Patriarch Bartholomew I is affirming that progress is being made on the path to Catholic-Orthodox unity, and says uprooting the obstacle caused by the "thorny question" of papal primacy will be key for continued progress.

The patriarch of Constantinople made this affirmation when he welcomed a delegation from the Holy See for Monday's feast of St. Andrew, patron of the Orthodox Church.

The Vatican delegation was headed by Cardinal Walter Kasper and Bishop Brian Farrell, president and secretary of the Pontifical Council for Promoting Christian Unity.

Bartholomew said the presence of the delegation in Istanbul "confirms the desire to eliminate the impediments accumulated in the course of a millennium to attain the fullness of communion."

An Orthodox delegation makes a similar visit to the Vatican for the June 29 feast of Sts. Peter and Paul.

"We attribute great symbolic meaning to your presence here, as it also reveals the desire of the Most Holy Church of Rome to do everything possible to regain our unity in the same faith and in sacramental communion, according to the will of the One who has called us to unity so that the world will believe," Bartholomew I said in his message.

He said the path to communion, as lived by the two Churches for the first Christian millennium, "has been undertaken with the dialogue of love and truth."

And, the patriarch affirmed, this dialogue "progresses, by the grace of God, despite the occasional difficulties."

The current theme being tackled by the joint Orthodox-Catholic commission is the question of papal primacy in the first millennium, before the split between the two Churches.

The commission met in Cyprus in October.

"Everyone is aware that this thorny question has caused great contention in the relationship between our two Churches," Bartholomew I observed. "For this reason, to uproot this impediment between us would surely foster our path to unity."

The study of the history of the Church in the first millennium "will also be the cornerstone for the evaluation of other subsequent developments in the course of the second millennium," he affirmed, invoking the gifts of humility and dialogue to accept the truth.



Patriarch of Constantinople
Bartholomew I

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 sponsors 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

President,
The Very Rev. Fr. George Morelli, PhD.
Vice President, The Rt. Rev. James Babcock
Secretary, Anne Petach
Treasurer, Robert Greenwell
Sgt. at Arms/Parliamentarian,
Major Frank Scialdone USMC Ret.

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.

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A message from the President of SSJC-Western Region

God's mercy: the focus of Eastern and Western Church understanding

by the Very Reverend Father George Morelli, Ph.D.

A little noticed but quite important event took place in 2008 which both reflects the fruit of the Eastern and Western Churches to understand each other, and also serves as an incentive and model for further engagement. Christoph Cardinal Schönborn, the Chairman of the World Mercy Congress international executive team, invited Russian Orthodox Archbishop Hilarion Alfeyev to present the Orthodox theological perspective on hell and God's mercy. Archbishop Hilarion, based on the writings of the holy spiritual Church Father St. Isaac the Syrian pointed out: "God does nothing out of retribution. Even to think that way about God would be blasphemous. Even worse is the opinion that God allows people to lead a sinful life on earth in order to punish them eternally after death. This is a blasphemous and perverted understanding of God, a calumny of God."

Thus, "the image of God as Judge is completely overshadowed in [St] Isaac by the image of God as Love (*hubba*) and Mercy (*rahme*).” Archbishop Hilarion points out that Hell (*Gehenna*) is a mystery, but created by God to perfect those who had not reached it during their lifetime. Actually, St. Isaac's view of hell is closer to the Western Church's view of purgatory. The separation of the "sheep and the goats" (Mt 25: 32-46), need not be final. Archbishop Hilarion comments on this understanding of St. Isaac: "Thus, the Parable should not be understood as a dogmatic statement concerning the final destiny of the righteous and sinners, but as a prophetic warning against not having and manifesting love for one's fellow humans during one's earthly life." This is not a promise of universal salvation, because those in *Gehenna* will still have to turn toward God. It does indicate, however, God's disposition to always await those, angels and men, who have fallen away: God is even in hell awaiting those there to turn to Him. I pray that understanding God's mercy is another step in the efforts of the Eastern and Western Apostolic Churches to heal their separation. I pray this enlivens the members of the Society of St. John Chrysostom to see the divine value of their calling by God to be part of this ministry of 'working toward unity.' "But Jesus looked at them and said to them, "With men this is impossible, but with God all things are possible."" (Mt 19:26).

Memory Eternal

Serbian Orthodox Patriarch Pavle

The Head of the Serbian Orthodox Church, His Holiness Patriarch Pavle fell asleep in the Lord on Sunday, November 15, 2009. He was 95 years old. His Holiness was chosen to head the Serbian Orthodox Church in 1990 and was the 44th patriarch. He was said to be a humble person, who lived a simple lifestyle of an Orthodox monk. On occasion of his death, Serbia's government declared a three-day mourning. globalvoicesonline.org.



SSJC-WR workshop report

Theology and Liturgy of Funerals East and West

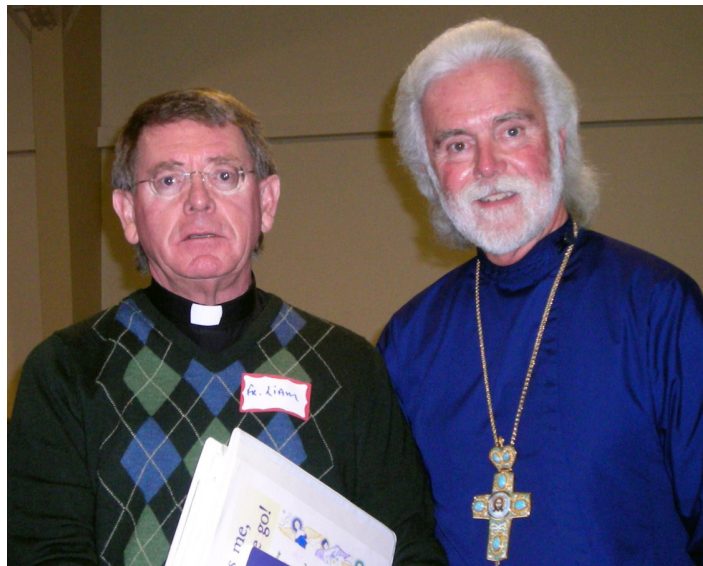
Nov. 14, 2009. *Speakers: Rt. Rev. Archimandrite Fr. Alexei Smith, pastor of St. Andrew Russian Greek-Catholic Church, El Segundo, CA and Msgr. Liam Kidney, pastor of Corpus Christi Roman Catholic parish, Pacific Palisades, CA*

Program report: Anne C. Petach

Program speakers Fr. Alexei Smith and Msgr. Liam Kidney agreed that the influence on Christians of the emerging trend in secular culture to replace funerals with “memorials” presents pastoral challenges for both Eastern and Western Churches. Such “memorials” are celebrations of the deceased’s life with multiple personal eulogies, photos, videos, memorabilia, their favorite songs, often held in a totally secular place rather than even a mortuary chapel, and from which the body of the deceased, usually already cremated, is absent. Also absent are any references to eternal life. Fr. Alexei, whose pre-ordination career was in the funeral business, noted that they are “designed to move mourners from sorrow to stability” rather than facing them with eternal realities or the inevitability of death. Challenges arise when Christians, or the non-Christian relatives of the deceased, ask or even expect that aspects of these memorials, which they may not realize run counter to Christian theology, be inserted into, or substitute for, the traditional funerals rituals of the apostolic churches.

These funeral rituals, attested to since the 3rd century, express the theological themes of the completion of baptism, the common lifelong journey of Christians to union with God in eternal life and the shared hope of Christians in the Resurrection. Essential to the celebration of these themes is the gathering of the faith community around the body of their deceased brother or sister in Christ to mark their passing into eternity with a mixture of sorrow and grieving, hope and joy. Fr. Alexei, quoting from an article by Thomas Long in *Christian Century* (Oct. 14, 2009), reminded that the ancient Christian funeral ritual which both East and West inherit has “three movements: preparation, processional and burial.... During each movement, the church prayed, chanted psalms and sang hymns of joy.... The preparation of the body by washing and anointing, as in baptism, was carried out tenderly as the deceased was viewed as a saint, a child of God and a sister or brother of Christ, worthy to be honored and embraced with tender affection.” The procession to the grave echoed the deceased’s journey to God. Sometimes the procession stopped at a church for prayers, sometimes for the Eucharist. At times the Eucharist was celebrated at the grave. And always, at burial, the deceased was commended to God in the hope of the Resurrection.

These theological themes and the underlying three-part movement, inherited from the time of the undivided Church, persist in rituals of both East and West, but with some differences in emphasis. The Roman ritual recalls baptism by the sprinkling of the casket with holy water and the procession with the lighted



SSJC-WR workshop presenters from left, Fr. Liam Kidney and Archimandrite Alexei Smith.

Paschal candle. Prayers of the Eastern funeral service, both Orthodox and Catholic, not only intercede for the forgiveness of the sins of the deceased both “voluntary and involuntary,” but also emphasize the lifelong journey to God, the entry into paradise, and, said Fr. Alexei, provide a “map of our destiny” for mourners. This is especially heard in the prayers composed by St. John Damascene which are sung as mourners pay their last respects to the body of the deceased – most frequently in an open casket. In the East the dead are said to be “reposed”- “fallen asleep” - to awaken at the Resurrection.

In both Eastern and Western Churches the preparation of the body is left to local cultural custom. Fr. Kidney noted that where he grew up in Ireland the neighbors traditionally would do this. Fr. Alexei reminded that a family may ask to do this and that embalming is not a requirement, especially if the casket will be closed. He described how in the Eastern Church the body of a reposed priest is washed, anointed and vested as for Liturgy by his fellow priests praying the full sequence of vesting prayers. Fr. Kidney noted that autopsies represent a problem area as there is no Western religious standard regarding them.

Gathering around the body in church has been traditional for Christian funerals. Msgr. Kidney explained that cremation was originally banned by the Church in early centuries to counter heretics who promoted it as a sign of their denial of the Resurrection. Acknowledgement (Vatican II) that this heresy is no longer rampant has led to the permitting (not promoting) of cremation for Roman Catholics. However, cremation should take place after rather than before the Funeral Liturgy. At the very least the ashes must be at the funeral Liturgy, must not be

Continued on page 8

ORIENTALE LUMEN XIV CONFERENCES

Theme: "Councils of the Church"

Seton Hall University, South Orange, NJ
June 7-10, 2010

Pope John Paul II Cultural Center, Washington, DC
June 21-24, 2010

Confirmed Speakers include:

Metropolitan Jonah

Primate of the Orthodox Church in America

Archbishop Donald Wuerl

Archbishop of Washington

Father Thomas FitzGerald

Holy Cross Orthodox Theological School, Boston, MA

Father Joseph Loya, OSA

Villanova University, Philadelphia, PA

Other Invited Speakers include:

Father Brian Daley, SJ

University of Notre Dame, South Bend, IN

Dr. Susan Wessel

The Catholic University of America, Washington, DC

Mr. Elias Damianakis

Iconographer and Lecturer, Tampa Bay, FL



Oriente Lumen Conference Office

PO Box 192

Fairfax, VA 22038-0192

Phone: 1-703-691-8862

Fax: 1-703-691-0513

www.olconference.com

Overview

The agenda for each conference will begin with registration on Monday afternoon and conclude with lunch on Thursday. There will be six plenary sessions by prominent speakers with a wide range of backgrounds and Church traditions, a variety of liturgical worship services with full congregational participation, and many opportunities for fellowship with other participants and the speakers. Photos and excerpts from sessions of past conferences, a registration form, and online registration can be found at www.olconference.com. Videos can be viewed at www.oltv.tv.

Conference Fees



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

Conference Fees:

Early Registration (before 5/1/2010) \$ 195.00

Regular Registration (5/1/2010 or after) \$ 225.00

Accommodations: \$ 75.00/night per person

Co-sponsored by the Society of St. Chrysostom, the Oriente Lumen Foundation and the Center for Catholic Studies, Seton Hall University.



ORIENTALE LUMEN EUROEAST III

“The Church Councils
of the East”

July 3-12, 2010
Constantinople (Istanbul), Turkey
(Conference dates: July 5-8, 2010)

Plenary Speakers:

Metropolitan Kallistos of Diokleia, Greek Orthodox Church, Oxford
Archbishop Cyril Vasil', Congregation for Eastern Churches, Rome
Archimandrite Robert Taft, SJ, Pontifical Orientale Institute, Rome
Archimandrite Job Gretcha, Catholic Institute of Paris, Paris
Sister Vassa Larin, University of Vienna, Vienna
Professor Richard Schneider, St. Vladimir's Seminary, New York

Other Events:

Orthodox and Catholic Divine Liturgies
Private Audience with His All Holiness Patriarch Bartholomew
Memorial Service at the tomb of Patriarch Athenagoras
Chartered boat visit to Halki School of Theology

Tour Features:

Arrival Weekend shopping around Istanbul
Day Tour of the Churches of Constantinople
Weekend Pilgrimage to Ephesus
Visit and Tour of Patmos with Metropolitan Kallistos

Prices:

Airfare: Each person is responsible for airfare to/from Turkey (est. \$1500)
Flights should be booked to arrive on July 3, 2010
Tour Package: \$ 2295.00 per person/double occupancy (July 3 through July 12)
Includes accommodations (7/3 to 7/12) in 5 star hotels,
most meals, ground transportation, tours, conference fee
Conference Only: \$ 1695.00 per person/double occupancy
Conference fee, meals & room for July 5 through 9 only
(Single room supplement – add \$700.00 to each price above)

Further information and registration is available on the website at: www.olconference.com

Or contact the conference office at 703-691-8862 or by email info@olconference.com.

THE SOCIETY OF ST. JOHN CHRYSOSTOM
-Western Region-
Presents two educational workshops

REAL SAINTS REAL PEOPLE

SATURDAY, JANUARY 16, 2010

Presentation: 10:30 a.m. – 12:30 p.m.

Divine Liturgy: 9:00 a.m.

A business meeting of the Society of St. John Chrysostom
follows at approx 1 p.m.

HOLY ANGELS BYZANTINE CATHOLIC CHURCH

2235 Galahad Rd., San Diego, CA

92123-3931

(858) 277-2511

holyanangelssandiego.com

Fr. Bratso Krsic, D. Min.

Pastor, St. George's Serbian Orthodox Church,
San Diego

Fr. C ávana Wallace

Pastor, St. Margaret Roman Catholic Church,
Oceanside

A free will offering will be taken.

Directions: 805 Freeway (N. or S.) Exit: Murray Ridge
Road. From the South, turn right on Murray Ridge;
from the North, turn left on Murray Ridge and go
one short block to Encino;
right on Encino to Galahad; right on Galahad to end.
Turn left into parking lot.

A COMMON DATE FOR PASCHA

at

ST. PAUL'S GREEK ORTHODOX CHURCH

4949 Alton Parkway, Irvine, CA 92604

(949)733-2366; stpaulsirvine.org

Saturday, March 13, 2010

10 a.m. – Noon

Speakers:

Rev. Steven Tsichlis,

Pastor, St. Paul's Greek Orthodox Church, Irvine.

Rev. Al Baca,

Pastor, St. Cecilia Roman Catholic Parish, Tustin

A freewill offering will be taken

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Contact: Fr. James Babcock, (714) 985-1710

Directions to St. Paul's:

From 405 Fwy, (N. or S.) exit at Jeffrey. Go North on  
Jeffrey. Turn left on Alton Parkway.

A business meeting of the Society of St. John Chrysostom  
follows at approx 1 p.m.

All are welcome. Please bring your own lunch.

Contact: A. Petach: (818) 347- 0758

*The Society of St. John Chrysostom-Western Region, is an ecumenical organization of laity and clergy of the Eastern and Oriental Orthodox Churches and the Eastern Catholic and Roman Catholic Churches which was established to make known the history, worship, spirituality, discipline and theology of Eastern Christianity, and to work for the fullness of unity desired by Jesus Christ.*

# About Western Rite Orthodoxy

By the Very Reverend Father George Morelli, Ph.D.

The Western Rite is a ministry of the Antiochian Christian Archdiocese of North America, and is in full canonical communion and unity of purpose with the several Orthodox jurisdictions of the Standing Conference of Canonical Orthodox Bishops in America (SCOBA). There are over twenty-six Western Rite congregations (<http://www.antiochian.org/western-rite>) around the country who worship God in the forms which speak to their hearts, rejoicing to be part of the Universal Church.

A Western Rite parish is to be distinguished from the more usual Eastern or Byzantine Rite parishes. When the Eastern and Western Churches separated themselves from unity, the venerable and ancient Western liturgy was lost to the Eastern Orthodox Church. In the nineteenth century, when the Papal claims of supremacy culminated in the doctrine of personal "papal infallibility," the Orthodox Church was approached by Westerners seeking the apostolic purity of the ancient, unchanging Orthodox Faith wherein the Bishop of Rome would be considered to have primacy of honor. They would utilize their own familiar and theologically Orthodox liturgical forms, while coincidentally restoring the Western liturgy to the Orthodox Church. In 1870 the holy Synod of Moscow established a permanent commission to study the Western Liturgical practices.

Then Archbishop Tikhon of North America (the future Patriarch of Moscow and now saint, and proclaimed "the enlightener of North America") was asked by the Synodal commission in 1904 to further examine these issues.

The Holy Synod of Moscow responded by approving the restored form of the Western Liturgy, the ancient Liturgy of St. Tikhon (Anglican usage) and the Liturgy of St. Gregory (Roman Church-Tridentine usage). The balance was struck involving the Eastern and Western traditions of Orthodoxy. In the twentieth century the Patriarch of Antioch established the Western Rite Vicariate for North America. The Orthodox Church reclaimed the liturgies of the undivided Church.

According to the Western Rite Directory promulgated by Metropolitan Antony Bashir in 1962, the purpose of the Western Rite is to provide a home in the Orthodox Church for western people of non-Byzantine cultural and religious backgrounds and to witness the Catholicity of the Orthodox church to her Byzantine Rite people, priests and theologians.

Although still few in numbers, Western Rite Orthodoxy exists throughout the world, and in the United States the work is overseen and blessed by His Eminence, Metropolitan Philip Saliba. For many years the leadership of the Western Rite was provided by the Very Rev. Paul W. S. Schneirla who served as the Vicar-General of the Vicariate. Two years ago, V. Rev. Fr. Edward Hughes was appointed Vicar-General. Western Rite Orthodoxy has proven itself to be an excellent outreach to those who seek the assurance of the Orthodox Catholic Faith and who find themselves better rooted in their own western spiritual ethos than in the Byzantine character of the eastern rites.

Orthodox people of both Rites worship together. The clergy are interchangeable; they share the same hierarchy and the

spiritual unity of commitment to Christ.

## On the Liturgy

Not all Orthodox Christians use the Eastern or Byzantine liturgical forms. The Western Rite, when compared to the Byzantine liturgical forms, is simpler, less redundant, obviously shorter, and employs a hymnody that is familiar to a great many American Christians. More precisely, the Western Rite, as approved by the Antiochian Archdiocese, is a theologically corrected form of worship used by the Latin Church (Roman) or the Anglican Communion. In some Western Rite congregations the Liturgy may be a Latin or English form of pre-Vatican-II Roman Catholic worship. (In France, all native French Orthodox Christians, who number in the thousands, use this form of worship). Other Western Rite parishes use a liturgy based on the Anglican Book of Common Prayer. Modifications, while important, would not be terribly noticeable to even the most regular worshippers. Three important alterations include the deletion of the *filioque* ("and the Son") in the Nicene Creed, the addition of a stronger epiclesis in the eucharistic prayer said by the priest at the consecration of the bread and wine into the Body and Blood of Christ and removal of reference to the "merits" of the saints.

The third section of the Nicene Creed affirms the Church's belief that the Holy Spirit is one of the three Persons of the triune Godhead. History shows that the phrase "and the Son" (or, in Latin, *filioque*) in speaking of the procession of the Holy Spirit from the Father was initially an addition by a local council of Western Bishops that was originally even rejected by the Pope of Rome. The Eastern bishops argued that the *filioque* causes a blurring of the roles of each of the three Divine Persons, Father, Son and Holy Spirit, in the Godhead. It is from the Father that the Son is begotten and it is from the Father that the Holy Spirit proceeds, through the Son.

Besides the removal of the *filioque* in the Creed, the Western Rite Liturgy requires the priest to petition God the Holy Spirit to act in changing the gifts of bread and wine into the life giving Body and Blood of our Lord Jesus Christ. The Western Rite epiclesis text is verbatim the epiclesis text from the Liturgy of St. John Chrysostom: "And we beseech thee, O Lord, to send down thy Holy Spirit upon these offerings, that he would make this bread the precious Body of thy Christ, and that which is in this Cup the precious Blood of thy Son, Our Lord Jesus Christ, transmuting them by thy Holy Spirit. AMEN, AMEN, AMEN."

Based on the fundamental theology of the Eastern Church that salvation is a free gift, that is to say, a grace from God and only Our Lord, God and Savior overcame sin and death for us, the references in the Mass to the merits of the saints are changed to the "intercessions of the saints." For example, when reaching the altar right before the Kyrie eleison, the priest in the Roman Liturgy says, "We pray thee, O Lord by the **merits** [emphasis mine] of the saints, whose relics lie here, and all the Saints: that thou would vouchsafe to pardon all my sins. Amen." In the Orthodox Western Rite this prayer is modified to read: "We beseech thee, O Lord, by the **prayers** [emphasis mine] of thy Saints [whose relics lie here], that thou wouldst vouchsafe to forgive us all our sins. Amen."

## Funeral Liturgies, East/West

*Continued from page 3*

scattered afterwards and, ideally, are reverently kept in columbaria in Catholic cemeteries. Funeral liturgies and vigil services may be held in mortuary chapels. The Orthodox Church honors the body of a person as a holy creation of God and does not permit cremation. All funeral services are held in churches rather than mortuary chapels. Eastern Catholic Churches, while using the same service as their Orthodox brethren, permit cremation in limited circumstances, e.g. prepaid funerals, and when pastoral sensitivity deems it best may, though rarely, celebrate the funeral service in a mortuary chapel. Of the Eastern Catholics, only the Ruthenians and Maronites combine the funeral service with a Eucharistic Liturgy.

Non-homiletic eulogies are uncommon for the Eastern Churches, both Orthodox and Catholic, and no optional readings or secular music are permitted for the funeral service. Changes in the Roman ritual since Vatican II allow options for readings and music in the funeral service, but the general practice is to limit the number and type of personal eulogies or to shift these from the Eucharistic Funeral Liturgy to the evening Vigil service (formerly 'the Rosary'). Msgr. Kidney, noting the tension pastors can feel between "knowing the perfect liturgy, the ideal, and acknowledging the struggle of the human beings being served," stressed the need for pastoral/cultural sensitivity in welcoming grieving families and ensuring that the liturgical ceremonies convey to mourners that "we, as Church, recognize their grief." If requested, he will allow an appropriate secular song as recessional after the formal Liturgy. Fr. Alexei, sharing relevant anecdotes from his funeral director days, agreed on the need for pastoral sensitivity, noting the possibility to "make or break people at funerals."

## Common Pascha/Common Pentecost

In 2010 all churches - Eastern and Western - will celebrate Pascha/Easter on April 4th. This also means that we will all celebrate Pentecost on the same day: May 23rd. An Ecumenical Service of Prayer For the Unity of the Church in conjunction with the Feast of Pentecost will be celebrated on Friday, May 21st at 7 p.m. at St. Michael Archangel Coptic Orthodox Church in Santa Ana. Mark your calendars!

## Orthodox Western Rite...

*Continued from page 7*

In addition to these three essential changes, the Western Rite includes other less noticeable changes that Latin Roman Catholics (who recall the pre-Vatican II mass) and most Anglo-Catholics (High Church Episcopalians) would find to be either familiar or certainly acceptable. For example, the Liturgy of St. Gregory ends with the Last Gospel, not the Salve Regina (Hail Holy Queen). As some Protestant Churches continue their decline by denial of basic Orthodox-Catholic faith, doctrine and worship by turning to inclusive language liturgies, which refer to God as mother (to name but one example) and promulgate woman "priests," many traditional Christians are turning to the

## BOOK REVIEW

### The Churches of Egypt *From the Journey of the Holy Family to the Present Day*

By Gawdat Gabra and Gertrud J.M. van Loon

Edited by Carol Ludwig,

Photographs by Serif Sonbol

*Reviewed by Father James Babcock*

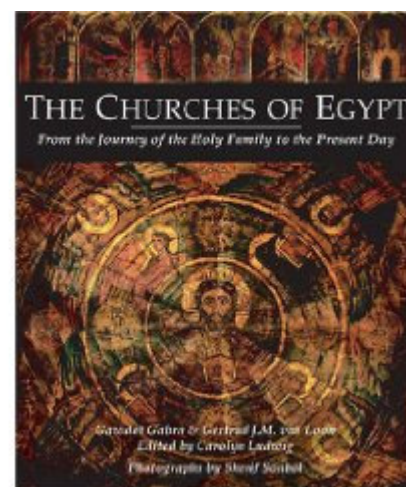
Although this appears at first to be just another coffee table book, anyone who opens this book will find so much more. The stunning photography alone is worth well more than the price of this book, however, the thrill doesn't end there.

In *The Churches of Egypt* one finds the richness of a vibrant living church that much of the world is completely unaware of.

Included in this volume are sections on the history of Christianity in Egypt and the art and architecture of Coptic Churches. Not only the Coptic Churches are included among the 300 photographs but also the monasteries in the land where monasticism began and the churches of the Greek Orthodox, Roman and Melkite Catholics, the Armenian and Protestants.

A reading of this beautiful work is like taking a journey through Christian Egypt.

*A Ludwig Publishing Edition by the American University in Cairo Press, Cairo + New York. Available from any major bookseller.*



Western Rite in the Orthodox Catholic Church (and the Roman Catholic Church as well.)

By doing so, these Christians have retained familiar forms of worship and at the same time insured themselves of remaining within an ecclesiastical communion, and under godly, Orthodox bishops who teach and practice the ancient Gospel of Jesus Christ. It could also be noted that some committed Western Rite Orthodox Christians have established what in the Latin Church would be called a Third or Secular Order. They follow the Rule of Saint Benedict, and are called the Oblates of St. Benedict (OSB).

*Archpriest George Morelli, although a Byzantine Rite priest, has faculties to serve the Western Rite Liturgy of St. Gregory. He serves on the Antiochian Orthodox Archdiocese Western Rite Commission.*