

Happenings!

War and Peace: An Orthodox-Catholic Conversation

Thursday & Friday, March 25-26. Presented by the Huffington Ecumenical Institute at Loyola-Marymount University, 1 LMU Drive, Los Angeles, 90045.

Speakers: Michael Baxter, Joseph Capizzi, George Demacopoulos, John Fotopoulos, Perry Hamalis, John Langan, Laurie Johnston, Aristotle Papanikolaou, Andrew Walsh, Tobias Winright. There is no charge, however, advance registration required: http://bellarmine.lmu.edu/ecumenical/future_Event.htm or contact Katherine Lash, administrative assistant at 310 333 1917 or at hei@lmu.edu.

Beauty in Evangelization: East & West

Saturday, May 21, 10 a.m. to 1 p.m. A Society of St. John Chrysostom-Western Region workshop. San Rafael Roman Catholic Parish, 17252 Bernardo Center Drive, San Diego, 92128.

Presenters: East: Archpriest, George Morelli, PhD. West: TBA. A free will offering will be taken. A SSJC-WR meeting will follow. Lunch may be ordered upon arrival or bring your own. A question and answer program will follow the presentations. Contact, Msgr Dennis Mikulanis 858 674 1146.

Ecumenical Service celebrating Pentecost

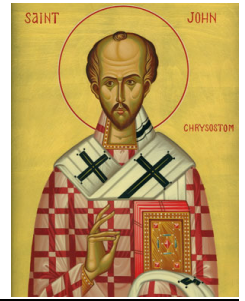
Thursday, June 30, 7 p.m. Roman Catholic Mission Basilica, San Juan Capistrano 92675. Fifth Annual Roman & Eastern Catholic & Orthodox Christian Ecumenical Service of Prayer celebrating Pentecost. Contact: Irma Contreras: icontreras@st-nicholaschurch.org

Light of the East

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

Volume 5, Number 2

Winter, 2011

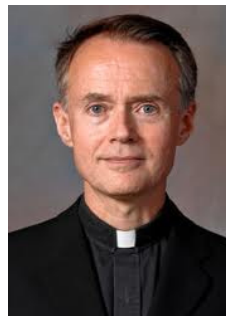


Steps to Unity, Steps to Common Witness

Light of the East Conference exemplifies potential unity

Even optimistic observers sometimes view official Orthodox and Roman Catholic efforts toward reunion as unpromisingly slow, discouragingly fitful, or limited to ceremonial gestures. But some 200 Orthodox and Catholic Southern Californians heard a more encouraging context for those efforts as well as some examples of practical grassroots ecumenism during the informative and inspiring Light of the East Conference: *Steps to Common Witness, Steps toward Unity* hosted by St. Paul's Greek Orthodox Church, Irvine, CA on Feb. 5.

Two expert members of the official North American Orthodox-Catholic Theological Consultation, Fr. Ron Roberson, (Washington, D.C.) Associate Director of Ecumenical Affairs for the United States Conference of



Fr. Ron Roberson



Fr. Thomas Fitzgerald

official International and North American theological dialogues.

Responding to their presentation, two bishops who have become good friends

through their ecumenical ventures, Metropolitan Gerasimos of San Francisco and Roman Catholic Bishop Tod Brown, Diocese of Orange encouraged attendees to keep up efforts to increase Catholic and Orthodox bonds of love and understanding through prayer and local action. Five local speakers then described their inspiring experiences with specific Catholic-Orthodox activities. The Conference closed with an ecumenical prayer service for church unity led by the two bishops.

The experts and the bishops all testified to the significant increase in understanding and cordiality between Catholics and Orthodox since Vatican II, particularly in comparison to the previous centuries of gradually hardened mutual mistrust and alienation. Many serious ecclesiastical differences remain to be resolved, however, most prominently the primacy and authority of the Bishop of Rome. Fr. Roberson explained that because of various damaging events during the centuries of alienation the need for "the purification of the memory of the church" and thus a "Dialogue of Charity" were seen as primary when formal talks were first envisioned. This "Dialogue of Charity" has included hierarchical visits, exchanges of feast day greetings, the return of relics, churches and icons, and joint appearances. Of vital importance historically was the meeting of Pope Paul VI and Patriarch Athenagoras in Jerusalem in 1964 and their mutual lifting of excommunications. This Dialogue of Charity, with its attendant background of informal contacts, prepares for, solidifies and is generally the context in which formal theological ecclesiastical

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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

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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.

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A message from the President of SSJC-Western Region

Moral Courage: Something the Apostolic Churches can do now



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

In several previous President's messages in the *Light of the East* I have picked up on the theme suggested by Archbishop Hilarion Alfeyev, Chairman of the Department of External Affairs of the Moscow Patriarchate, that even before the complex historical and theological issues which divide the Apostolic Churches can, by God's grace, be resolved by the hierarchs of our Apostolic Churches, an alliance on moral issues can be formed. This alliance can be made now because the Apostolic Churches have in common: Sacred Tradition; Sacred Scripture in this Tradition; apostolic succession, and recognition of the Holy Mysteries Christ gave His Church. (Morelli, 2010).

Beyond just working to make known the history, worship, spirituality and theology of the Eastern Churches, the goal and aim of the Society of St. John Chrysostom is also to *work and pray* that our Orthodox and Catholic Churches, in conformity to Christ's prayer to His Father at the Last Supper: "... may be one, even as we are one." (Jn 17:11), can be in full communion with each other.

In this spirit, courageous moral decisions by our bishops, priests and laity in the face of secularism, moral relativism and political and religious correctness should be encouraged and supported by our society members. Recently the Arizona Republic newspaper reported on some of the moral determinations made by the Roman Catholic Bishop of Phoenix since his consecration in December 2003. In fact, the newspaper labeled him "one tough Prelate."

I want to make it clear that I am not commenting on the "communication or discipline style" of the bishop, I am simply lauding his brave moral stand. Among his decisions were: that politicians who support abortion rights were not welcome to speak at Catholic facilities; disenfranchisement of Catholic institutions supporting abortion; refusal to allow use of a church for a speech by a controversial Swiss theologian who had lost theological teaching faculties; strong support for traditional heterosexual marriage while opposing same sex marriage; taking firm action against clergy accused of sexual abuse. Likewise worthy of moral note is the joint declaration by the canonical Orthodox Bishops of the West two years ago condemning same-sex marriage during the contentious Proposition 8 California election issue. These instances, and many others, could make up chapters in a book that could be titled: *Profiles in Moral Courage in the 21st Century Secular World*.

This year the presentations at our Society's General Meetings are geared to the understanding of Eastern and Western Church approaches to architecture, art, music and beauty in evangelization. Our major Light of the East Conference (05 February 2011 at St. Paul's Greek Orthodox Church, Irvine, CA) is entitled *Steps to Common Witness, Steps towards Unity*. What better way to witness our unity than to proclaim our common morality, given to us by Our Lord, God and Savior, Jesus Christ, Himself?

Light of the East Conference

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discussions continue. In reviewing the sequence of meetings and their Agreed Statements, Fr. Roberson noted that when talks have broken off due to doctrinal or jurisdictional disputes (e.g., over Uniatism), the "Dialogue of Charity" has sustained the reconciliation process. Media attention to ceremonial gestures often obscures their broader context.

Fr. Fitzgerald noted that the alienation, or schism, which the historian Gibbon dated at 1054, though exacerbated by specific historical events, happened gradually over centuries and the resulting isolation and misunderstanding can only be reversed gradually. Healing and reconciliation, he said, will require that all the faithful realize their responsibility to pray for unity, to take the pastoral needs of "the other" into account, to work together in parishes and dioceses, to value and support theological work toward reconciliation, and most importantly to remember that all efforts must be rooted in the Risen Christ, "must be centered on relationship with Christ. . . rooted in the Gospel and in prayer, love and mutual forgiveness."

Hierarchical Comments

Metropolitan Gerasimos and Bishop Tod Brown took as both example and metaphor their November 2010 joint pilgrimage to Rome and Constantinople with Archbishop George Niederauer of San Francisco and a group of Orthodox and Catholic laypeople. As those former strangers joined in pilgrimage they got to know each other over meals, at each other's shrines and built up bonds of unity and friendship "one person at a time," and, said Metropolitan Gerasimos, it became clear to all that "what we share overshadows our differences." He urged attendees to find ways to bring about "practical awareness of our common faith." Bishop Brown also emphasized that to complement the official theological efforts, "there has to be a strong desire on the part of our local communities. . . the desire of the ordinary faithful."

Ecumenical Witnesses

Lively and inspiring descriptions of personal participation in Orthodox-Catholic activities were presented by: Irma Contreas – the annual 'Celebration of Pentecost' Orange County Ecumenical Prayer Service for Church Unity, with the Copts, Armenians, Eastern Orthodox and Roman Catholics; Fr. Al Baca – the spiritual support and witness of deep ecumenical friendships in a group of Catholic and Orthodox priests who meet monthly; Dorothea Love – Orthodox women of a Greek Philoptochos chapter serving regularly at a Catholic Worker homeless shelter; Eugene O'Toole - the Orthodox-Catholic Book Study of eleven years standing in which lay people of St. John Neumann Roman Catholic Church and St. Paul's Greek Orthodox study each others' spiritual writings, assist each others' charity events, and have learned, not always easily at times, to appreciate each others' traditions; Fr. George Morelli – the programs of the Society of St. John Chrysostom-Western Region featuring a Catholic and an Orthodox speaker on the same topic.



From left: Fr. Al Baca, Director of Ecumenical Affairs for the Roman Catholic Diocese of Orange; His Excellency, Roman Catholic Bishop Tod Brown, Diocese of Orange; His Eminence Metropolitan Gerasimos, Greek Orthodox Diocese of San Francisco; Fr. Steve Tsihchlis, Pastor of St. Paul Greek Orthodox Church, Irvine.

Ancient Syrian Church discovered

(AFP) Archaeologists have discovered what they believe to be the largest ancient Christian church in Syria. The remains of the building, thought to date back some 1,500 years, were found in Palmyra in central Syria. A small amphitheatre and two rooms for Christian rituals were also found on the site of the church. Palmyra, 220km (135 miles) north-east of Damascus, was an important Roman-era desert stop for caravans travelling to Mesopotamia and Persia.

The site remains a treasure trove for archaeologists. The director of Palmyra



museum, Walid Assad, said the latest find by Syrian and Polish archaeologists was the fourth church to be discovered in the city - and the largest in Syria. Its base measures 12m by 24m (39ft by 79ft) with 6m-high (20ft) columns.

"Christianity came to Palmyra in the year 312, at a time when Christians had begun to build churches," Mr Assad told AFP. "And this one is huge - the biggest ever found in Syria. It dates back to the fourth or fifth centuries after Jesus Christ." He said archaeologists found two rooms on one side of the building and an amphitheatre in the courtyard that may have been used for baptisms, prayers and other religious ceremonies.

The North American Orthodox-Catholic Theological Consultation

Steps toward a reunited church:

A sketch of an Orthodox-Catholic vision for the future

Editor's Note: On October 10, 2010 at Georgetown University, Washington D.C. The North American Orthodox-Catholic Theological Consultation issued a statement of the progress of their work. Due to the length of the statement *Light of the East* will print this document in parts over several consecutive issues. The entire document can be found at: www.usccb.org/seia/steps-towards-reunited-church.shtml

1. *Prologue.* For almost forty-five years, the North American Orthodox-Catholic Theological Consultation has been meeting regularly to discuss some of the major pastoral and doctrinal issues that prevent our Churches from sharing a single life of faith, sacraments, and witness before the world. Our goal has been to pave the way towards sharing fully in Eucharistic communion through recognizing and accepting each other as integral parts of the Church founded by Jesus Christ.

2. *A Central Point of Disagreement.* In the course of our discussions, it has become increasingly clear to us that the most divisive element in our traditions has been a growing diversity, since the late patristic centuries, in the ways we understand the structure of the Church itself, particularly our understanding of the forms of headship that seem essential to the Church's being at the local, regional and worldwide levels. At the heart of our differences stands the way each of our traditions understands the proper exercise of primacy in the leadership of the Church, both within the various regions of the Christian world and within Christianity as a whole. In order to be the Body of Christ in its fullness -- to be both "Orthodox" and "Catholic" -- does a local community, gathered to celebrate the Eucharist, have to be united with the other Churches that share the Apostolic faith, not only through Scripture, doctrine, and tradition, but also through common worldwide structures of authority -- particularly through the practice of a universal synodality in union with the bishop of Rome?

It seems to be no exaggeration, in fact, to say that the root obstacle preventing the Orthodox and Catholic Churches from growing steadily towards sacramental and practical unity has been, and continues to be, the role that the bishop of Rome plays in the worldwide Catholic communion. While for Catholics, maintaining communion in faith and sacraments with the bishop of Rome is considered a necessary criterion for being considered Church in the full sense, for Orthodox, as well as for Protestants, it is precisely the pope's historic claims to authority in teaching and Church life that are most at variance with the image of the Church presented to us in the New Testament and in early Christian writings. In the carefully understated words of Pope John Paul II, "the Catholic Church's conviction that in the ministry of the bishop of Rome she has preserved, in fidelity to the Apostolic Tradition and the faith of the Fathers, the visible sign and guarantor of unity, constitutes a

difficulty for most other Christians, whose memory is marked by certain painful recollections" (*Ut Unum Sint* 88).

3. *Divergent Histories.* The historical roots of this difference in vision go back many centuries. Episcopal and regional structures of leadership have developed in different ways in the Churches of Christ, and are to some extent based on social and political expectations that reach back to early Christianity. In Christian antiquity, the primary reality of the local Church, centered in a city and bound by special concerns to the other Churches of the same province or region, served as the main model for Church unity. The bishop of a province's metropolitan or capital city came to be recognized early as the one who presided at that province's regular synods of bishops (see *Apostolic Canon* 34). Notwithstanding regional structural differences, a sense of shared faith and shared Apostolic origins, expressed in the shared Eucharist and in the mutual recognition of bishops, bound these local communities together in the consciousness of being one Church, while the community in each place saw itself as a full embodiment of the Church of the apostles.

In the Latin Church, a sense of the distinctive importance of the bishop of Rome, as the leading although not the sole spokesman for the apostolic tradition, goes back at least to the second century, and was expressed in a variety of ways. By the mid-fourth century, bishops of Rome began to intervene more explicitly in doctrinal and liturgical disputes in Italy and the Latin West, and through the seventh century took an increasingly influential, if geographically more distant, role in the Christological controversies that so sharply divided the Eastern Churches. It was only in the eleventh and twelfth centuries, during what is known as the Gregorian reforms, that the bishops of Rome, in response to centuries-old encroachments on the freedom and integrity of Church life by local secular rulers, began to assert the independence of a centrally-organized Catholic Church in a way that was to prove distinctive in Western society. Gradually, a vision of the Church of Christ as a universal, socially independent single body -- parallel to the civil structure of the Empire, consisting of local or "particular" Churches, and held together by unity of faith and sacraments with the bishop of Rome -- developed in Latin Christianity, and became, for the West, the normative scheme for imagining the Church as a whole.

Even in the Middle Ages, however, this centralized vision of the universal Church was not shared by the Orthodox Churches. In April, 1136, for instance, a Roman legate -- the German bishop Anselm of Havelberg -- visited Constantinople and engaged in a series of learned and irenic dialogues on issues dividing the Churches with the Byzantine Emperor's representative,

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Orthodox-Catholic statement

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Archbishop Nicetas of Nicomedia. In the course of their conversations, Nicetas frequently expresses his love and respect for the Roman see, as having traditionally the “first place” among the three patriarchal sees – Rome, Alexandria and Antioch – that had been regarded, he says, since ancient times as “sisters.” Nicetas argues that the main scope of Rome’s authority among the other Churches was its right to receive appeals from other sees “in disputed cases,” in which “matters which were not covered by sure rules should be submitted to its judgment for decision” (*Dialogues* 3.7: PL 1217 D). Decisions of Western synods, however, which were then being held under papal sponsorship, were not, in Nicetas’s view, binding on the Eastern Churches. As Nicetas puts it, “Although we do not differ from the Roman Church in professing the same Catholic faith, still, because we do not attend councils with her in these times, how should we receive her decisions that have in fact been composed without our consent -- indeed, without our awareness?” (*ibid.* 1219 B). For the Orthodox consciousness, even in the twelfth century, the particular authority traditionally attached to the see of Rome has to be contextualized in regular synodal practice that includes representatives of all the Churches.

By the mid-nineteenth century, the Western emphasis on the Church’s political and social autonomy had become a central feature of a distinctively Catholic ecclesiology. Reformation disputes about the nature of the Church’s institutions and the importance of ecclesial traditions had led Catholic theology to emphasize the Church’s institutional self-sufficiency in a way unprecedented in patristic thinking, and unparalleled in the Christian East. The challenges of the Western Enlightenment to religious faith, and the threats of the new secular, absolutist forms of civil government that developed in nineteenth-century Europe, challenged the competence and even the right of Catholic institutions to teach and care for their own people. In this context, the emphasis of the First Vatican Council’s document *Pastor Aeternus* (1870) on the Catholic Church’s ability to speak the truth about God’s self-revelation in a free and unapologetic way, and to find the criteria for judging and formulating that truth within its own tradition, can be understood as a reaffirmation of the apostolic vision of a Church called by Christ to teach and judge through its own structures (see, e.g., Matt 16:18; 18.15-20; Lk 10.16). Yet Vatican I’s way of formulating the authority of Catholic Church officials -- particularly its definition of the Pope’s “true and proper primacy of jurisdiction” over each local Church and every Christian bishop (DS 3055, 3063), and its insistence that the Pope, “when acting in the office of shepherd and teacher of all Christians... possesses... that infallibility with which the divine Redeemer willed his Church to be endowed in defining doctrine” -- shocked critics of the Catholic Church, and has remained since then a focus of debate and further interpretation within the Catholic world. Despite the attempt of the Second Vatican Council (*Lumen Gentium* 23-

25 [1964]) to contextualize and refine this portrait of papal authority and Church structure, the Catholic Church’s vision of a teaching authority and a practical decision-making power vested in the Pope, who faces few wider institutional checks, has been a principal cause of division between it and the Churches outside its communion.

In the Eastern world, structures of authority and community in the Church developed in a somewhat different pattern from the fourth century onwards. The bishop of Constantinople was recognized in 381 as “patriarch,” and second in order of precedence after the bishop of “the old Rome”; after the Council of Chalcedon (451), he exercised supra-metropolitan authority in the northern part of the Eastern Empire, and was responsible for Christian missionary efforts outside the imperial borders. His see, along with the patriarchates of Rome, Antioch, Alexandria and Jerusalem, was recognized in the legislation of the Emperor Justinian, in the sixth century, as forming a “pentarchy” of primate leadership among all the Churches. But while the Western Church went on to develop its own institutional independence in late antiquity and the early Middle Ages under the leadership of the bishop of Rome, the Eastern Churches remained fully integrated into the religious and political fabric of the late Roman Empire, even as the Empire’s territory dwindled under the domination of Arab and Turkish peoples. The Church’s main doctrinal definitions remained imperial law; maintaining Christian unity was an important imperial priority. And when the Eastern Roman Empire finally fell before the Turkish invaders in 1453, the Churches of the eastern patriarchates shared the political and social role of unifying and protecting the Christian minorities in lands dominated by a variety of Muslim rulers. In the Slavic territories to the north and east, new metropolitan sees and new patriarchates continued to develop after the fall of Constantinople, carrying out the mission of unifying newly converted Christian peoples, who largely shared the same geographical, linguistic and ethnic characteristics. Primacy had a less supra-national character than it had acquired in the Latin Church; what we presently call autocephaly -- ecclesiastical independence correlative to the emerging nation-state -- had become the underlying pattern for ecclesiastical organization.

Custom and habit, in all human societies, tend to become law. Structures that had come into being gradually, under the pressures of changing cultural and political conditions, came to be seen in both Eastern and Western Christianity as normative for the life of the Church. Yet precisely in our times, when centralized power is increasingly felt to be oppressive, and national identities and traditions are increasingly overwhelmed by the complexities of migration, mass communication, and supranational forces, questions continue to be raised about the enduring value of these structures. In our discussions, and indeed in discussions within our two Churches, such basic questions about the normativity of our current structures are inescapable.

Continued in the next issue

SSJC-WR Workshop Report

Music and Chant of the Western Church

By Anne Petach

In the Chapel of St. Michael's Norbertine Abbey, Silverado (Orange County), Norbertine Fathers Jerome Molokie, Chrysostom Baer and Hugh Barbour explained and demonstrated, in turn and together, the history, development, and musical modes of Gregorian Chant, as well as teaching attendees enough of the traditional notation to enable them to chant a simple text in Latin along with Fr. Chrysostom, the Abbey's Head Cantor. This chant is monodic (having a single melody line), has no fixed key signature, and is "text-driven," designed to express the meaning of the Latin texts rather than having a fixed metrical beat; it has eight "modes," each having a "flavor" suited to different kinds of texts, and is sung in calm flowing phrases for which singers need the same relaxed attentiveness that is conducive to prayer.

Fr. Jerome spoke of the history and development of Gregorian chant, central to the tradition of the Roman Catholic Church, as a *living* tradition, neither static nor monolithic, which "comes alive as groups come together to pray." Its origin was monastic – for praying the psalms and other Scriptural texts of the Divine Office. It is named for Pope St. Gregory, (590-604) not as a composer, but because he collected, codified and in some instances simplified the great variety of chants which had accumulated since the 3rd century. Reformed and renewed through the centuries, its basic unity now has many "dialects," as Fr. Jerome called them, particularly in monastic Orders such as the Cistercians, Dominicans, Norbertines and Benedictines. Asked about Gregorian Chant in English, he referred to the International Commission on English in the Liturgy (ICEL) which has begun setting English texts for the Mass to Gregorian melodies using modified Western musical notation. See: <http://www.icelweb.org/ICELMusicIntroductionRev809.pdf>

The Eastern Church influenced Gregorian Chant in only a few ways. Charlemagne, not wishing to fall under the proffered influence of Constantinople, made himself protector of the



Canons of St. Michael Norbertine Abbey chant the 6th hour

Photo from St. Michael Abbey

Church of the Holy Sepulcher in Jerusalem, from which some texts for Holy Week and the Veneration of the Cross were introduced into (and remain in) the Western liturgy. The Norbertines, founded in 1121 in Northern France, had a monastery in the Holy Land at the time of the Crusades and from that time have retained some liturgical texts from the Jerusalem usage which are more poetic than the basic Roman style. Poetry and rhetoric were freely used for liturgical texts in the East, but the Roman style remained very austere, generally averse to poetic phrasings, hymns or even dialogic texts.

Fr. Hugh, Prior of the Abbey, demonstrated how the chant has changed over time by playing a recording by the Capella Romana (a choral group specializing in ancient and Byzantine music) singing a text for which he had provided a handout for attendees to follow and had sung for them in present day Norbertine style (their "dialect"). The recorded rendition of the ancient style was, he said, the way it would have sounded in Pope St. Gregory's time. The melody was accompanied by a strong drone note (ison) in a bass voice, was much less ethereal in style than the modern chant renditions in the Norbertine "dialect, and, as some noted, "sounded more like Greek chant."

The workshop culminated with the chanting in choir of the Hour of Sext by thirty or so of the Norbertine community. Participants then joined the community in the Abbey refectory for a delicious lunch.

Find a music clip from St. Michael's at:

http://www.stmichaelsabbey.com/abbey/index.php?option=com_content&view=article&id=59:liturgy&catid=41:article&Itemid=84

EOC-SD/SSJC-WR Workshop Report

Music and Chant of the Eastern Church

By Anne Petach

Music of the Eastern Church; "Participatory Musical Elements in Orthodox Liturgical Worship" was held at St. George Serbian Orthodox Church, San Diego. Sponsored by the Eastern Orthodox Clergy of San Diego and co-sponsored by Society of St. John Chrysostom-Western Region).



Dr. Vladimir Morosan

Well-known Orthodox author, composer and choir director Dr. Vladimir Morosan provided many opportunities to experience how singing in simple antiphonal style promotes deeper awareness and focus for congregational liturgical singing at this Jan. 29, 2011 workshop.

Orthodox worship should involve all "as participants not just as bystanders," However, over time Orthodox liturgical music has moved from simple to complex, to the extent, he said, that in most Orthodox jurisdictions, with the notable exception of the Carpatho-Rusyn Orthodox Church which has no choirs, congregations are now mostly silent while choirs sing what could often be called "choral concerts."

In contrast, he cited patristic sources and the conclusions of modern researchers to emphasize that congregational singing, using simple, repetitive melodies and interspersed refrains had historically always been integral to liturgical services, though not to the exclusion of cantors or small groups of expert singers. However, from about the 17th century, as more elaborate polyphonic compositions became common, particularly in Russia, misunderstanding of underlying liturgical structures led to elimination of congregational refrains, abbreviations of psalms and the abbreviations being set, inappropriately, to harmonized arrangements of these melodies of the eight Sunday tones.

He concurs with many liturgical experts in urging revival of simpler styles such as the Znamenny chant, or the forms being developed by Archimandrite Ephraim Lash in the UK, or even some of his own arrangements, confident that such a revival is in line with the Orthodox tradition of awe and reverence, in accord with the writings of the Father of the Church, can produce vibrant worship, and that there is a hunger for it among the laity.

Asked how such a revival can be initiated in a parish, he replied that it requires: a pastor committed to it; a musically competent leader; suitable materials; practice outside the actual Liturgy; and above all giving the people "permission to sing." To reinforce this he quoted St. John Chrysostom to the effect that one should not use the excuse of being too young or too old, not having a strong voice or not knowing music, but

remember that, as God has given us voices, we need to use them to praise Him.

Related article of interest by Dmitri Conomos; <http://www.monachos.net/content/liturgics/liturgical-studies/108-early-christian-and-byzantine-music-history-and-performance>

About Dr. Morosan From *www.myocn.net*: "...Masters and Doctoral degrees in Choral Music...University of Illinois...directed choirs in parishes of Russian, Serbian and Antiochian backgrounds...taught and lectured widely at church music workshops and conferences...Founder and Artistic Director of Archangel Voices, a professional-level choral ensemble...producing CD's of Orthodox liturgical music in English. His book "Choral Performance in Pre-Revolutionary Russia" (1986)... is considered definitive on the topic... President of Musica Russica,...composer and editor...for Orthodox liturgical use..."

Post-USSR Catholic-Orthodox Relations Studied

WURZBURG, Germany, JAN. 20, 2011 ([Zenit.org](http://www.zenit.org))- The relations between the Catholic and Orthodox Churches after the disintegration of the Soviet Union 20 years ago will be the topic of a March 19 congress in Wurzburg.

Cardinal Kurt Koch, president of the Pontifical Council for Promoting Christian Unity, and Metropolitan Hilarion Alfeyev, chairman of the Department of External Church Relations of the Moscow Patriarchate, will discuss this topic in a round table as part of the congress organized by Aid to the Church in Need.

Also taking part in the debate will be the aid agency's president in Germany, Antonia Willemsen, and the head of the Russian Section of Aid to the Church in Need International, Peter Humeniuk. The moderator will be the writer Stefan Baier of Die Tagespost, a Catholic newspaper of Wurzburg.

In preparation for the meeting, Willemsen and Humeniuk traveled to Rome to inform Cardinal Koch on the works of their agency in Russia. The prelate applauded the initiative of the association to promote interreligious rapprochement between the Catholic and Russian Orthodox Churches.

He said that he is very interested in the meeting with Metropolitan Alfeyev, whom he has known and esteemed for years. He expressed confidence that the dialogue will continue to prosper.

At present, the Catholic and Orthodox Churches are debating the question of the primacy of the Bishop of Rome.

As Cardinal Koch explained last November in a plenary assembly of the dicastery he heads, "An ecclesiology linked to the national culture and a Catholic ecclesiology oriented to the concept of universality have been up to now in disagreement."

Ukrainian Catholic Patriarch retires



His Holiness, Pope Benedict XVI has accepted the resignation of Ukrainian Catholic Patriarch, Lubomyr. The synod of bishops of the Greek-Catholic Ukrainian Church will under the administration of Archbishop Igor of Lviv will elect his replacement. During the reign of Patriarch Lubomyr the Patriarchal see was relocated from Lviv to Kyiv the historic center of the Ukrainian Church.

"Today, when I do not have as much strength, I would like to hand over the office to my successor, who will continue to work in a very efficient way. For it is not

my work and I am not the key. The key is the Church, the goal of our work is service to the Church, and we try to do it as long as we can do it effectively," - declared His Beatitude Lubomyr, explaining his decision.

Memory Eternal

A Quiet and Personal Ecumenism

By Anne Petach

Many attendees at the West Coast Orientale Lumen Conferences will remember Joe Scaroni as a pleasant, rather quiet and unassuming devout Roman Catholic from Menlo Park, CA (south of San Francisco) who loved the Eastern Churches, both Catholic and Orthodox, and was well-informed about them. We have learned from his friends and associates that he fell asleep in the Lord Dec. 26, 2010 at the age of 57 after a sudden massive heart attack. They also described how he consistently and enthusiastically shared his love of the Eastern Churches in conversations with friends and fellow parishioners, and how, while being a steadfast member of his own parish, he would also take public transit to the Divine Liturgy at the Russian Greek-Catholic parish in San Francisco on occasional feast days, and to St. Albert's Dominican Priory in Oakland on the rarer occasions when there was a Divine Liturgy there. Readers familiar with the Bay Area will appreciate the planning such jaunts would require. When a Ruthenian Byzantine parish opened closer to Menlo Park, he bicycled there. His gentle, quietly persistent, everyday ecumenism can be a model for us all to emulate.

This issue of The Light of the East has been made possible by a generous gift from The Eastern Catholic Pastoral Association of Southern California

Pope of Rome receives members of Orthodox-Catholic Commission

VATICAN CITY, 28 JAN 2011 (VIS) - Today in the Vatican, the Holy Father received thirty members of the Joint International Commission for Theological Dialogue between the Catholic Church and the Oriental Orthodox Churches.

The commission was founded in 2003 as the result of an initiative by the ecclesial authorities of the family of Eastern Orthodox Churches and the Pontifical Council for Promoting Christian Unity.

The first phase of dialogue, between 2003 and 2009, "resulted in the common text entitled 'Nature, Constitution and Mission of the Church'", said the Holy Father. "The document outlined aspects of fundamental ecclesiological principles that we share and identified issues requiring deeper reflection in successive phases of the dialogue. We can only be grateful that after almost fifteen hundred years of separation we still find agreement about the sacramental nature of the Church, about apostolic succession in priestly service and about the impelling need to bear witness to the Gospel of our Lord and Saviour Jesus Christ in the world.

"In the second phase, the Commission has reflected from an historical perspective on the ways in which the Churches expressed their communion down the ages", the Pope added continuing his English-language remarks to the group. "During the meeting this week you are deepening your study of the communion and communication that existed between the Churches until the mid-fifth century of Christian history, as well as the role played by monasticism in the life of the early Church.

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