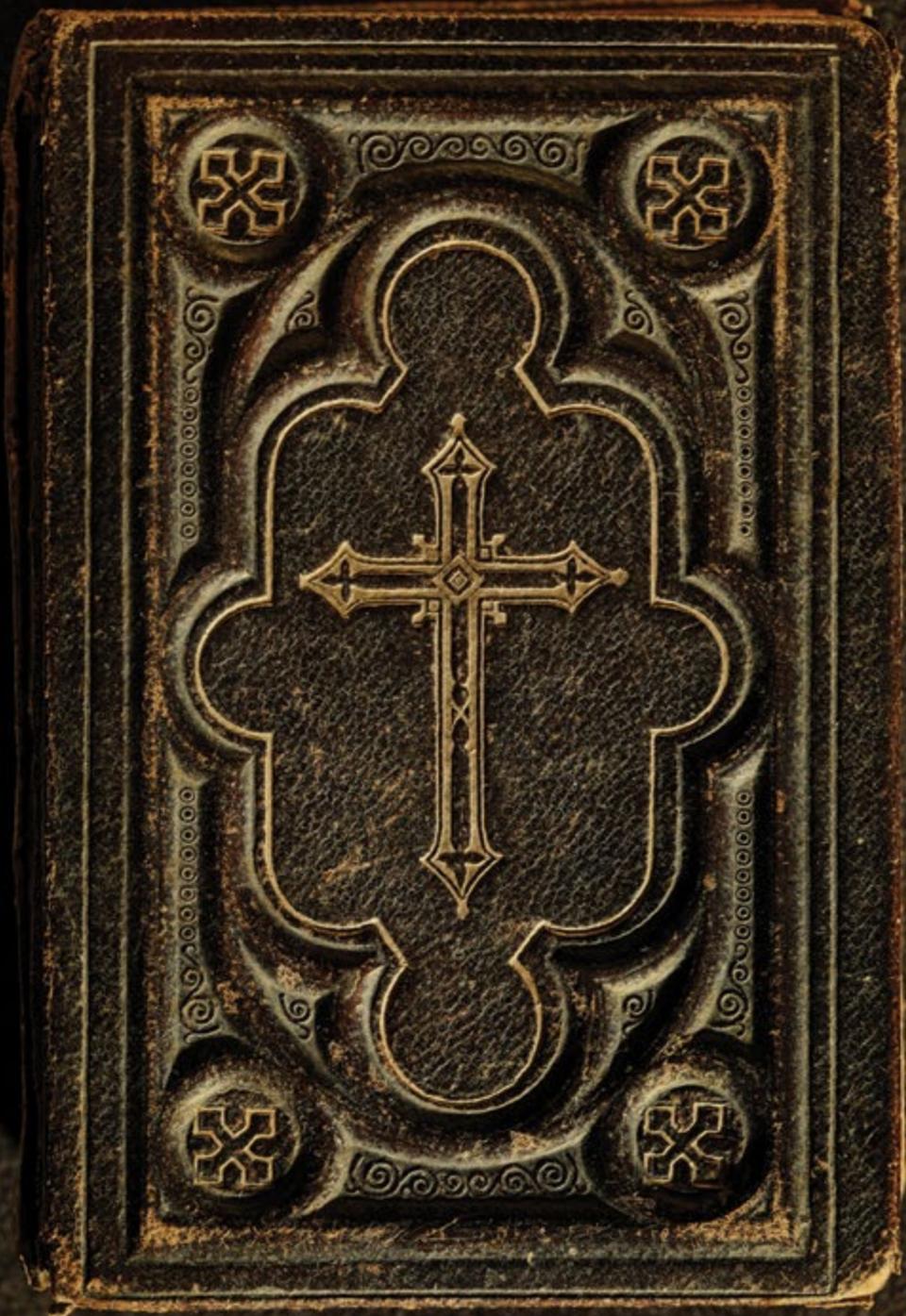


MOSCOW, ISTANBUL, VIENNA, AND ROME



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URBI ET ORBI FOUNDATION
PRIVATE PILGRIMAGE 2014

MOSCOW,
ISTANBUL, VIENNA,
AND ROME

PILGRIMAGE BOOK



URBI ET ORBI FOUNDATION

A project of Urbi et Orbi Communications

“IN THE ORTHODOX CHURCHES THEY have kept that pristine liturgy, so beautiful. We have lost a bit the sense of adoration. They keep, they praise God, they adore God, they sing, time doesn't count. God is the center... When one reads Dostoyevsky—I believe that for us all he must be an author to read and reread, because he has wisdom—one perceives what the Russian spirit is, the Eastern spirit. It's something that will do us so much good. We are in need of this renewal, of this fresh air of the East, of this light of the East.”

—Pope Francis, on the papal airplane coming back from World Youth Day, July 28, 2013



July 3, 2014

Dear Fellow Pilgrims,

Greetings!

I wish to give a very warm welcome to all of you who are setting out with us on our First *Urbi et Orbi Foundation* Pilgrimage to Moscow, Istanbul, Vienna and Rome—to the “Three Romes” (Rome, Constantinople and Moscow) and a fourth city (Vienna) which, in some ways, is also a successor of Rome (because for many centuries it was the seat of the Holy Roman Emperor).

So, it is a pilgrimage to our origins, and to the political and administrative centers of our Christian faith.

We wished to stand and walk where Peter stood and walked, and where Constantine stood and walked, and where the Russian patriarchs and Tsars stood and walked, and where the Holy Roman emperors stood and walked.

We wanted to see these places for ourselves, and then, to be in the presence of some of the leading representatives of the faith today: Russian Orthodox and Catholic leaders in Moscow, the Ecumenical Patriarch Bartholomew in Istanbul, the leader of the Catholic bishops of Europe in Vienna, and the Successor of Peter, Pope Francis, in Rome.

Our goal is to travel with our hearts and minds open to hear the voices of those whom we will meet, and to come to understand more clearly what it is that we may be able to do, in our small way, to help the recovery of Church unity after 1,000 years of division between the Orthodox and Catholic Churches.

We will be together for 13 days—five days in Moscow, two days in Istanbul, two days in Vienna, and four days in Rome. One of my chief concerns is that we do not become over-tired, so we are intentionally trying to limit where we go and what we do to what is humanly bearable. We will not attempt to see everything. But I will ask that any of you who feel you are growing tired, please tell me, and we will take action to ensure that you can rest.

Our journey will begin in Moscow, the “Third Rome.” We will meet several leaders of the Russian Orthodox Church, and try to discern what projects we can engage in, together with our Russian Orthodox brothers, so that we can build trust and unity between our Churches, despite the weight of the past, and present, troubles. Archbishop Vsevolod Chaplin has been a prominent spokesman for the Russian Orthodox Church, and is believed to be perhaps the closest man to Patriarch Kirill. He has agreed to spend time with us on July 14. He will receive us at his Moscow parish at 3 p.m. We will also meet leading laymen in the Orthodox Church, visit a parish, and visit with members of the Catholic community in Moscow. July 16—the anniversary of the murder of Tsar Nicholas II and his family in 1918—is also the Feast of the great Russian saint, St. Sergius of Radonezh. We plan to visit the Sergiev Posad monastery outside of Moscow—the most important in Russia—and participate in what is arguably the most important religious procession in the country. So in Moscow we will listen to the sounds of the modern city, and try to listen also to the deep sounds of Russian tradition and experience—the Russian soul.

We will then travel to Istanbul. We have been invited to the Phanar, the center of Greek Orthodoxy, and the residence of

the Ecumenical Patriarch, Bartholomew. We will be received by Bartholomew on July 18 at 3 p.m. The Greek Orthodox community in Istanbul has been greatly reduced over the centuries, and we will be seeing the heart of that community. We will also visit the great Basilica of Hagia Sophia (Holy Wisdom) and the seminary on the island of Halki which has been closed for almost 50 years. Again, our chief aim will be to listen to discern if there are projects we may engage in to help build trust and unity between our Churches.

We will then travel to Vienna, capital of Austria, and former capital of the Austro-Hungarian Empire, which traced its origins, through various twists and turns, back through 1,000 years of Holy Roman Emperors to Charlemagne in the year 800 (who went to Rome to seek the imperial Roman crown from the Pope of that time). In Vienna, we will meet with the leading cardinal of Europe, Peter Erdo, the archbishop of Budapest and Esztergom in Hungary, and the President of the bishops' conferences of Europe. He is a canon lawyer and has a profound knowledge of Church history, and the history of the 20th century, including the history of the Second World War and the Soviet Union. He is also one of the leaders in the process of dialogue between the Orthodox and Catholic Churches, and the initiator of the Orthodox-Catholic Forum, which has now met four times, and which our Foundation supports financially.

And from Vienna, we will travel to Rome, and to Vatican City, where we will stay as guests of Pope Francis in his home, the Domus Santa Marta. In Rome, we will meet with Father Hyacinthe Desteville, a French Dominican who lived for several years in St. Petersburg, and is now in charge of the Vatican office which pursues the dialogue with the Russian Orthodox. He is on vacation in late July, but has agreed to meet with our pilgrims. Again, our hope is to listen and discern what projects and actions we should undertake to move this work of dialogue and patient trust-building forward in the years to come.

This is not a “tour.” It is a spiritual journey. So please know how grateful I am that you are traveling with me, and may Our Lady, Mary, watch over us on our journey.

Sincerely,

A handwritten signature in black ink that reads "Robert Moynihan". The script is fluid and cursive, with the first letter of each word being capitalized and prominent.

Robert Moynihan

President, Urbi et Orbi Foundation



Welcome to the first Annual *Urbi et Orbi Foundation* pilgrimage.

As many of you know, Robert and I have been hosting pilgrimages for over 6 years to Italy—this will be our 16th pilgrimage, and first outside of Italy. This pilgrimage is different, not solely because it is for the *Urbi et Orbi Foundation*, but mainly, in spite of our intentions, it has taken on a life of it's own.

The original itinerary was created without Istanbul and included Kiev. However, with the situation in Ukraine, we paused to reflect then decided on Krakow, Budapest and Rome. This changed when we met with Cardinal Erdo and then Cardianal Tomko who both said we must go to Moscow. I share these details to show how this has been a “living” itinerary where the whispers of others have shaped it. Then, after all was set, the Ecumenical Patriarch Bartholomew, head of the Greek Orthodox Church, invited us to visit him for a private meeting in his residence. This addition, in a sense, “completed” this living itinerary, as we will visit the three cities which are sometimes referred to as the “three Romes.”

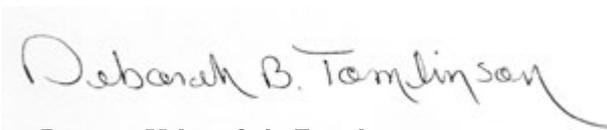
The *Urbi et Orbi Foundation's* mission is to build bridges with other Christians, mainly the rapprochement of the East and the West. With our latest addition, we will visit the precise location in Istanbul where the physical act took place,

which began the Schism, as some claim, in the Santa Sophia.

So, onward we pilgrimage together, to Moscow, to Istanbul, to Vienna and finally to the Eternal City, Rome, to the house of Pope Francis. We are pilgrims on a journey seeking a better understanding of the Churches and people of these lands—the living stones.

The schedule is still evolving and we expect this “living” itinerary to continue to breath new life into our schedule each day.

I pray our own interior journeys become ever more awakened as we travel together for these 12 days and that we are open to the unexpected gifts awaiting us during these days together.

A handwritten signature in black ink that reads "Deborah B. Tomlinson". The signature is written in a cursive style with a long, sweeping tail on the final letter.

Director, Urbi et Orbi Foundation

Contact & Hotel Information

Hotel Metropol

2 Teatralny Proezd Moscow, 109012

Russian Federation

Phone: 011 7 499 501 7800 (*Configured for calling from the US*)

Sura Hotel

Divan Yolu Caddesi Ticarethane Sk. No: 45

34122 Istanbul

Phone: 011 90 (212) 522 52 00 (*Configured for calling from the US*)

DO & CO Hotel

ViennaStephansplatz 12

Haas Haus, 1010 Wien

Phone: 011 43 1 24188 (*Configured for calling from the US*)

Deborah Tomlinson's USA cell phone:

1 (904) 699 0690

Robert Moynihan's USA cell phone:

1 (443) 454-3895

Domus Santa Marta

If you should need something at any time during your stay at the Domus Santa Marta, please contact Deborah or Robert first. The front desk is closed from 10:00 pm to 7:00 am. Your only contacts during these hours are Deborah and Robert. Upon check in, you will be given their room numbers: (please record these numbers below)

Robert's Room Number: _____

Deborah's Room Number: _____

*Simply dial the 3 digits of the room number directly
from within the Domus*

You may also call their Italian cell phones from the Domus:

Robert: 0 + 333 783 8474

Deborah: 0 + 345 040 4690

If you have an emergency, dial 0+85347 from the Domus for medical services.

Deborah Tomlinson's Italian cell phone:

From America: 011 39 345 040 4690

From Italy: 345 040 4690

Robert Moynihan's Italian cell phone:

From America: 011 39 333 783 8474

From Italy: 333 783 8474

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THE *Urbi et Orbi Foundation*

LAUNCHED DECEMBER 2012

Out of a conviction that the “signs of the times” call for greater unity among Christians, and greater collaboration among all men and women of good will to build a more free and just society than the one that seems to be emerging in the “post-Christian” West, we launched a new Foundation, *The Urbi et Orbi Foundation*. *The Urbi et Orbi Foundation* is dedicated to working to create a “strategic alliance” between Catholics and other Christians around the world, especially with the Orthodox, in an effort to “defend the West” by defending traditional Christian faith and values.

This *Foundation* is the result of years of work and reflection. Our western culture, sadly, has turned from the “path of life” indicated to us by the Hebrew prophets, and by all the saints down through the ages, and, above all, by Christ himself. Our Church seems hesitant, and sadly divided. And the greatest, oldest division is that between Catholics and Orthodox, West and East, Latin and Greek.

In the East, in the “heartland” of the Orthodox, in 1917, an atheist movement overthrew Orthodox Christian Russia, then spread until it conquered half of once-Christian Europe. For many of us, the images of Lenin gesticulating, Czar Nicholas and his five lovely children executed in a basement in Ekaterinburg, gaunt political prisoners freezing in the gulags of Siberia, are in our minds and memories... in our hearts. And the ideas of that regime have spread everywhere. The suffering of so many in Russia, Eastern Europe and in the West over the past century, has moved us to act...



The vision of Pope John Paul II, Pope Benedict XVI and Pope Francis

In Rome, the successor of St. Peter, Pope Francis, is daily speaking beautiful, eloquent, powerful words of faith, of self-sacrifice, and of holiness at a time when many do not want to hear those words.

But Pope Francis is really a lonely voice in our world right now. The vast cultural transformation which has occurred in the West since the 1960s has seen a dramatic decline in the public expression of the Christian faith throughout the West. Many of the traditions, values, beliefs, which once seem sacred and invulnerable to attack or change are now under direct challenge.



In May 2014, just weeks ago, Pope Francis and the Ecumenical Patriarch, Bartholomew I, held private talks in Jerusalem and signed a Common Declaration in which they pledged to continue on the path towards unity between the Catholic and Orthodox Churches. In their joint declaration, Pope Francis and Patriarch Bartholomew said it is their duty to work together to protect human dignity and the family and build a just and humane society in which nobody feels excluded. They also stressed the need to safeguard God's creation and the right of religious freedom.

One of the great themes of Pope Benedict's pontificate was the theme of Christian unity, especially unity between Catholics and Orthodox—an end to the greatest schism in Christianity, dating from 1054 A.D. In his first homily as Pope, on April 20, 2005, he said his “primary” task would be to work tirelessly to unify all followers of Christ. He repeated that pledge May 29, 2005, on his first journey as Pope, to Italy's Adriatic seaport of Bari—a pilgrimage site for many Russian Orthodox because it was the see of their beloved St. Nicholas—and called on ordinary Catholics to also take up the ecumenical cause. We wish to be among those “ordinary Catholics” who take up that cause.



Our Vision

The vision of our new *Foundation* may be summarized as: “Let us work together to defend our common beliefs.”

THE HISTORY OF
Urbi et Orbi Foundation

1999: Following Pope John Paul II's vision that Europe should "breathe with two lungs," East and West, Orthodox and Catholic, we began to work to improve Catholic-Orthodox relations through common cultural and social projects. We visited with Archbishop Tadeusz Kondrusiewicz in Moscow, met Archimandrite Hilarion Alefeyev, and consulted with the Pope's secretary, Don Stanislaw Dsiwiz, in Rome.

2000: In 2000, we found support for translating the 5-volume history of Christian doctrine by the late Prof. Jaroslav Pelikan from English into Russian in collaboration with the Russian Orthodox Patriarchate of Moscow. The project was led by Father Igor Vyzhanov.

2001–2004: In 2001, we hosted a group of Russians in Rome in October. The group met with Pope John Paul II. At the end of 2001, we negotiated and found support for a special concert by a Russian Orthodox children's choir, which flew from Moscow to Rome to sing in St. Peter's Basilica for the Pope on New Year's Day, January 1, 2002.



Pope Benedict XVI, Archbishop Hilarion Alefeyev, and Dr. Robert Moynihan

During several trips to Russia, we came to know the remarkable story of the disappearance and rediscovery of the holy icon of Our Lady of Kazan, known as “the protection of Russia.” Meeting with the Pope’s secretary and with officials of the Russian Orthodox Church, we worked to bring about the icon’s return to Russia. The icon did return to Russia on August 28, 2004.

2005: We published long interviews with leading Orthodox thinkers, including Bishop Hilarion Alfeyev and Metropolitan Kirill. In these interviews, the Russian Church leaders expressed interest in working together with Catholics against the growing secularization of Europe and the world (this was just after the death of Pope John Paul II on April 2, 2005)

2006: We helped support, and attended, a watershed Catholic-Orthodox conference in a castle in Vienna, Austria. There, for five days in early May, Church leaders were able to get to know one another and discuss issues freely. The conference, organized by the “*Pro Oriente*” Foundation in Vienna, was entitled “To Give a Soul to Europe,” and is now regarded as having marked a “breakthrough” in Catholic-Orthodox relations.

2007: We supported and organized a concert in Rome on March 29th, in which a Russian Orthodox orchestra and choir performed “The Passion of St. Matthew,” a work composed by Russian Orthodox Bishop Hilarion Alfeyev.

Also in 2007, *Urbi et Orbi Communications* supported the delivery to Kazan, Tatarstan, of several sacred relics from Italy on May 13, and the discussion of future common work to fight alcoholism in Russia.

Urbi et Orbi Communications, later in 2007, supported and organized an exhibit on the “Spiritual Renewal of Russia” in the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C. At the same time, we supported and organized the performance of a “Christmas Oratorio” by a Russian orchestra and choirs in Washington, New York, and Boston on December 17, 18, and 20.

2008: We supported a commemorative “Requiem for the Romanovs” in Moscow, a concert and exhibition recalling the lives and deaths of the last Russian czar, Nicholas II, and his family on

July 16th, 2008. We supported a concert of Christmas music held in Vienna, Austria, on December 22, 2008

In December 2012, we formalized our work by creating the *Urbi et Orbi Foundation*

2012: The *Urbi et Orbi Foundation* formed to focus on uniting Christians to defend our traditions and common beliefs.

2013: The *Urbi et Orbi Foundation* supported with a grant to the following:

- ❖ To Dr. Constantine Sigov who is the head of the St. Clement's Center in Kiev, Ukraine for general support
- ❖ A summer project in Kharkiv, Ukraine, helping dozens of Orthodox children with physical handicaps to participate more easily in the life of their schools and communities.
- ❖ Supported the respected Russian Orthodox Metropolitan in Minsk, Belarus, Filaret, who hosted an important Catholic-Orthodox theology conference in November 2013.
- ❖ Organized and supported a "Concert for Peace" in November in Rome. We partnered with the Russian Orthodox "St. Gregory the Theologian Foundation" of Moscow, founded by Russian Orthodox Patriarch Kirill and Metropolitan Hilarion. We worked closely with several offices in the Vatican, especially the Pontifical Council for Cultural and the Pontifical Council for Christian Unity. Cardinal Kurt Koch and Cardinal Gianfranco Ravasi, the two cardinals who lead those Councils, attended both the event and a reception preceding the concert. After the concert, both cardinals thanked the *Urbi et Orbi Foundation* for making this important event a reality.

2014: *The Urbi et Orbi Foundation* supported with a significant and timely grant the 4th Orthodox-Catholic Forum in Minsk, Belarus in June 2014, which brought together Orthodox and Catholic bishops from around Europe to discuss religious freedom in the increasingly secularized society of Europe.



“Christmas Oratorio” by Bishop Hilarion Alfeyev performed with Vienna Boys Choir, a major Russian Orchestra & the Choir of Moscow’s Tretyakov Gallery.

2014: In July, the *Urbi et Orbi Foundation* is holding its first pilgrimage, to Moscow, Istanbul, Vienna, and Rome to seek counsel on the next steps that could be most fruitful in our effort to build Church unity.

Daily Schedule Overview

Please be advised that the schedule below is just a sketch of our program. The schedule is subject to change as new opportunities arise. We will have many very interesting meetings that are not mentioned below as our schedule is still evolving. Visits are sometimes changed abruptly due to events beyond our control. Thank you for your flexibility and understanding.

Sunday – July 13, 2014

10:30 am – 5 pm - Pilgrims arrive at Moscow's airports. They are greeted by drivers with signs with their names on them. Pilgrims will be brought directly to the Hotel Metropol.

9:30 am – Mass at Saint Louis Roman Catholic Church.
Mass in English.
Saint Louis Roman Catholic Church
12, Malaya Lubyanka Street
101000 Moscow, Russia

7:00 pm – Meet in lobby of Hotel Metropol with Deborah and Robert.

7:30 pm – Welcome dinner near the Hotel Metropol

Monday – July 14, 2014

7:00 – 8:30 am - Breakfast at Hotel Metropol

9:00 am - Depart for meetings

3:00 pm - Private meeting with Father Vsevolod Chaplin, at his parish; visit the parish. Father Chaplin is believed to be the priest closest to, and most trusted by, Patriarch Kirill

5:00 pm – Return to hotel for rest or free time

7:30 pm - Dinner at the famous “Pushkin Café”

Tuesday – July 15, 2014

7:00 – 8:30 am - Breakfast at Hotel Metropol

9:00 am – Visit Kremlin and Red Square

1:00 pm – Lunch

3:00 – 5:00 pm – Visit Danilovsky Monastery, where the offices of the Russian Orthodox Church are located

7:00 pm - Dinner at the famous “American Bar and Grill”

(Daily Schedule Overview continued)

Wednesday – July 16, 2014

7:00 – 8:30 am - Breakfast at Hotel Metropol

8:30 am - travel to the famous Sergiev Posad monastery, outside the city, for a 10-mile procession dedicated to the 700th anniversary of St. Sergius of Radonezh (Sergei in Russian)

The Holy Trinity Lavra or Troitse-Sergiyeva Lavra (Trinity-Sergius Monastery) is the most important monastery in Russia and the spiritual center of Russian Orthodox Christianity. Founded in 1345 by St. Sergius of Radonezh and containing his relics, Holy Trinity is located in the city of Sergiev Posad (formerly known by the Soviet name Zagorsk) about 45 miles northeast of Moscow. The main church of the Lavra, the Cathedral of the Assumption (echoing the Kremlin Cathedral of the same name), contains the tomb of Boris Godunov. Among the treasures of the Lavra is the famous icon, The Trinity, by Andrei Rublev.

1:30 pm - Lunch

3:00 pm – Return to Moscow for rest or free time

7:00 pm - Dinner

Thursday – July 17, 2014

7:00 – 8:00 am - Breakfast at Hotel Metropol

(please have luggage ready by 8:00 am for the porter to deliver to the lobby)

8:00 am – Departure for airport in private vans

11:35 am – 1:40 pm – Non-Stop flight to Istanbul: Russian National Airline Aeroflot, Flight Number #SU 2136. Flight duration: 3:05 hours. Lunch provided on the flight.

1:40 pm – Arrive in Istanbul. Obtain visas at airport. Private van to transfer us to Sura Hotel in the city center. A guide will greet us at the airport for a short city tour in the van before we arrive at our hotel.

4:30 pm - Arrive at the Sura Hotel. Rest for 1 hour.

5:30 pm – Depart for Catholic Church in Istanbul

7:00 pm - Dinner

(Daily Schedule Overview continued)

Friday – July 18, 2014

7:00 - 8:30 am – Breakfast at Sura Hotel

9:00 am – Private visit to Hagia Sofia (very near hotel)

11:00 am – Rest or free time

1:00 pm – Travel to Phanar in private van, stop for light lunch in local restaurant

3:00 pm – Private meeting with Patriarch Bartholomew

5:00 pm – Tour the Phanar

After the fall of Constantinople on May 29, 1453, the Phanar district became the home to most of the Greeks who remained in the city. The Greek inhabitants of the Phanar were called Phanariotes. In 1599, the Ecumenical Patriarchate moved to the area as well, and it is still located in the Phanar. As a result, the Phanar is often used as shorthand for the Ecumenical Patriarchate, just as Vatican is used for the leadership of the Roman Catholic Church.

6:30 pm - Dinner in the Phanar with members of the Patriarchate

Saturday – July 19, 2014

7:30 – 8:00 am - Breakfast at Sura Hotel
(please have luggage ready by 8:00 am for the porter to deliver to the lobby)

8:30 am – Depart for the island of Halki to visit the Halki Seminary via a private van and boat.
Meet with officials at the seminary.

The Halki seminary, founded in 1844, was the training center for many Orthodox leaders, including current Patriarch Bartholomew I, the spiritual leader of more than 250 million Orthodox Christians worldwide.

The Theological School of Halki, perched atop a hill on Heybeli Island off Istanbul's coast, closed its doors in 1971 under a Turkish law that required private higher education to be controlled by the state. Since then, classrooms with desks dating back to the 19th century are ready to be used again at a moment's notice while dormitory-style bedrooms await the next class of theological students. It remains one of the Orthodox Church's most pre-eminent seminaries and is kept in pristine condition in the hope that it may reopen one day to educate the future patriarchs and clergy.

12:00 pm – Lunch on Halki Island

1:00 pm – Depart for airport

5:15 pm - 6:30 pm – Non-stop flight to Vienna. Turkish Airlines TK# 1887. Flight duration 2hr15m

6:30 pm – Arrive to Vienna. Private van to transfer us to DO & CO Hotel, next to St. Stephen's Cathedral in the city center

7:00 pm – Mass at St Stephen's Cathedral in English. (However, we may not be in time to attend this Mass)

8:00 – Dinner

(Daily Schedule Overview continued)

Sunday – July 20, 2014

Sunday Mass Schedule for St Stephen's Cathedral, within steps of our hotel:

7:30 am Holy Mass

9:00 am Parish Mass

9:00 am Children's Mass in Lower Church

*10:15 am Main Service (with music arranged by
the cathedral's music section)*

7:00 – 8:45 am - Breakfast at hotel

11:00 am – Depart for Pazmaneum for visit with
Cardinal Peter Erdo

1:00 pm – Lunch with Cardinal Erdo and others at Pazmaneum

*The Pázmáneum is a university in Vienna, founded in
1623 by the Hungarian scholar Péter Pázmány as a seminary for
theological candidates.*

4:00 pm – Return to hotel

7:30 pm – Dinner

Monday – July 21, 2014

8:00 am - Breakfast at Hotel with guest(s)

Daily Mass for St Stephen's Cathedral:

6:30 am Holy Mass (on the Maria Pócs Altar)

7:15 am Chapter Mass with laudes

8:00 am Holy Mass (on the Maria Pócs Altar)

10:30 am – Depart for airport

12:45 - 2:20 pm – Non-stop flight to Rome. Austrain Airlines # OS 50. Flight Duration 1hr35min

3:00 pm – Lunch either on outskirts of Rome or on the Gianicolo Hill

4:00 pm – Arrive in Vatican City and check into the Domus Santa Marta

5:00 - 6:00 pm – Rest

6:00 pm – Familiarization tour of the Domus Santa Marta and Vatican City

7:30 pm – Dinner in Domus Santa Marta.
Dinner starts promptly at 7:30 pm

(Daily Schedule Overview continued)

Tuesday – July 22, 2014

7:00 am – Mass in either the Domus Santa Marta or St Peter’s Basilica

7:30 - 8:45 am – Breakfast at the Domus Santa Marta

9:00 am – Visits to Vatican offices

1:00 pm – Lunch in the Domus Santa Marta

3:00 - 5:00 pm – Rest

5:00 - 7:00 pm – Visit to the Sant’ Egidio Community in Trastevere

7:30 pm – Dinner in Domus Santa Marta

Wednesday – July 23, 2014

7:00 am – Mass in either the Domus Santa Marta or St Peter’s Basilica

7:30 - 8:45 am – Breakfast at the Domus Santa Marta

9:00 am – Visits to Vatican offices

1:00 pm – Lunch in the Domus Santa Marta

3:00 - 5:00 pm – Rest

5:00 - 7:00 pm – Visit to the Russicum, the college where for decades dozens of Catholic missionaries to Russia studied Russian language and culture, near the Basilica of St. Mary Major

7:30 pm – Dinner in Domus Santa Marta

Thursday – July 24, 2014

7:00 am – Mass in either the Domus Santa Marta or St Peter’s Basilica

7:30 - 8:45 am – Breakfast at the Domus Santa Marta

9:00 am – Visits to Vatican offices

1:00 pm – Lunch in the Domus Santa Marta

3:00 - 5:00 pm – Rest

5:00 - 7:00 pm – Visit to the Russian Orthodox Church in Rome, located not far from St. Peter’s Basilica

7:30 pm – Dinner in Domus Santa Marta

Friday – July 25, 2014

6:30 am - Breakfast

Individual transfers to the airport are based on each pilgrim’s flight schedule.

The Causes of the Great Schism

There have been continual schisms among Christians, from the very beginning.

The Great Schism of 1054 A.D. between Catholics and Orthodox was not the result of only one quarrel. It is not true that after centuries of perfect peace, suddenly on account of one dispute, nearly half of Christendom fell away. The Great Schism is rather the result of a very gradual process. Its remote causes must be sought centuries before there was any suspicion of their final effect.

The first cause of all was the gradual estrangement of East and West. To a great extent this estrangement was inevitable. The East and West grouped themselves around different centers, used different rites, and spoke different languages.

We must distinguish the position of the Pope as visible head of all Christendom from his place as Patriarch of the West. The position, sometimes now advanced by anti-papal controversialists, that all bishops are equal in jurisdiction, was utterly unknown in the early Church. From the very beginning we find a graduated hierarchy of metropolitans, exarchs, and primates. We find, too, from the beginning the idea that a bishop inherits the dignity of the founder of his see, that, therefore, the successor of an Apostle has special rights and privileges.

This graduated hierarchy is important as explaining the Pope's position. He was not the one immediate superior of each bishop; he was the chief of an elaborate organization, as it were, the apex of a carefully graduated pyramid. The consciousness of the early Christian probably would have been that the heads of Christendom were the patriarchs; then further he knew quite well that the chief patriarch sat at Rome.

However, the immediate head of each part of the Church was its patriarch. After Chalcedon (451 A.D.) we must count five patriarchates:

- (1) Rome
- (2) Constantinople
- (3) Alexandria
- (4) Antioch
- (5) Jerusalem.

The difference between the East and West then was, in the first place, that the Pope in the West was not only supreme pontiff, but also the local patriarch. He represented to Eastern Christians a remote and foreign authority, the last court of appeal, for very serious questions, after their own patriarchs had been found incapable of settling them; but to his own Latins in the West he was the immediate head, the authority immediately over their metropolitans, the first court of appeal to their bishops. So all loyalty in the West went direct to Rome.

Rome was the Mother Church in many senses. It was by missionaries sent out from Rome that the local Western Churches had been founded.

The loyalty of the Eastern Christians on the other hand went first to his own patriarch, so there was here always a danger of divided allegiance—if the patriarch had a quarrel with the pope—such as would have been inconceivable in the West.

Further points that should be noticed are the differences of rite and language.

The question of rite follows that of patriarchate; it made the distinction obvious to the simplest Christian. A Syrian, Greek or Egyptian layman would, perhaps, not understand much about canon law as affecting patriarchs; he could not fail to notice that a traveling Latin bishop or priest celebrated the Holy Mysteries in a way that was very strange, and that stamped him as a (perhaps suspicious) foreigner. In the West, the Roman Rite was first affecting, then supplanting, all others, and in the East the Byzantine Rite was gradually obtaining the same position.

So we have the germ of two unities, Eastern and Western—a

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Greek East and a Latin West.

It is difficult to conceive this detail as a cause of estrangement, but it is undoubtedly true that many misunderstandings arose and grew, simply because people could not understand one another. For during the time when these disputes arose, hardly anyone knew a foreign language. It was not till the Renaissance that the age of convenient grammars and dictionaries arose.

St. Gregory I (d. 604) had been at Constantinople, but he does not seem to have learned Greek; Pope Vigilius (540-55) spent eight unhappy years there and yet never knew the language. Photius was the profoundest scholar of his age, yet he knew no Latin. When Leo IX (1048-54) wrote in Latin to Peter III of Antioch, Peter had to send the letter to Constantinople to find out what it was about. Such cases occur continually and confuse all the relations between East and West.

At Councils, the papal legates addressed the assembled fathers in Latin and no one understood them; the council deliberated in Greek and the legates wondered what was going on. So there arose suspicion on both sides. Interpreters had to be called in; could their versions be trusted?

The Latins especially were profoundly suspicious of Greek craft in this matter. Legates were asked to sign documents they did not understand on the strength of assurances that there was nothing really compromising in them.

These causes then combined to produce two halves of Christendom, an Eastern and a Western half, each distinguished in various ways from the other. They are certainly not sufficient to account for a separation of those halves; only we notice that already there was a consciousness of two entities, the first marking of a line of division, through which rivalry, jealousy, hatred might easily cut a separation.

There were fifty-five years of schism (343-98) during the Arian troubles, eleven because of St. John Chrysostom's deposition (404-15), thirty-five years of the Acacian schism (484-519), forty-one years of Monothelite schism (640-81), sixty-one years because of



Iconoclasm. So of these 544 years (323-867) no less than 203 were spent by Constantinople in a state of schism.

The Great Schism: The Estrangement of Eastern and Western Christendom

One summer afternoon in the year 1054, as a service was about to begin in the Church of the Holy Wisdom (Hagia Sophia) at Constantinople, Cardinal Humbert and two other legates of the Pope entered the building and made their way up to the sanctuary.

They had not come to pray. They placed a Bull of Excommunication upon the altar and marched out once more. As he passed through the western door, the Cardinal shook the dust from his feet with the words: "Let God look and judge." A deacon ran out after him in great distress and begged him to take back the Bull. Humbert refused; and it was dropped in the street.

It is this incident which has conventionally been taken to mark the beginning of the Great Schism between the Orthodox east and the Latin west. In the last resort it was over matters of doctrine that east and west quarreled—two matters in particular: *the Papal claims* and *the Filioque*.

When Paul and the other Apostles traveled around the Mediterranean world, they moved within a closely knit political and cultural unity: the Roman Empire. This Empire embraced many different national groups, often with languages and dialects of their own. But all these groups were governed by the same Emperor; there was a broad Greco-Roman civilization in which educated people throughout the Empire shared; either Greek or Latin was understood almost everywhere in the Empire, and many could speak both languages. These facts greatly assisted the early Church in its missionary work.

But in the centuries that followed, the unity of the Mediterranean world gradually disappeared. The political unity was the first to go. From the end of the third century the Empire, while still theoretically one, was usually divided into two parts, an eastern and a western, each under its own Emperor. Constantine furthered this process of separation by founding a second imperial capital in the east, alongside Old Rome in Italy. Then came the barbarian invasions at the start of the fifth century: apart from Italy, much of

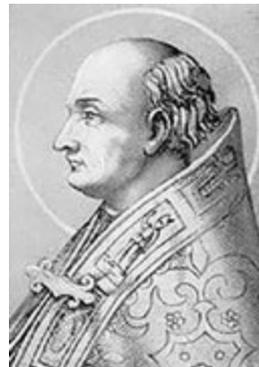
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which remained within the Empire for some time longer, the west was carved up among barbarian chiefs. The Byzantines never forgot the ideals of Rome under Augustus and Trajan, and still regarded their Empire as in theory universal; but Justinian was the last Emperor who seriously attempted to bridge the gulf between theory and fact, and his conquests in the west were soon abandoned. The political unity of the Greek east and the Latin west was destroyed by the barbarian invasions, and never permanently restored.

During the late sixth and the seventh centuries, east and west were further isolated from each other by the Avar and Slav invasions of the Balkan peninsula; Illyricum, which used to serve as a bridge, became in this way a barrier between Byzantium and the Latin world. The severance was carried a stage further by the rise of Islam: the Mediterranean, which the Romans once called *mare nostrum*, "our sea," now passed largely into Arab control. Cultural and economic contacts between the eastern and western Mediterranean never entirely ceased, but they became far more difficult.

The Iconoclast controversy contributed still further to the division between Byzantium and the west. The Popes were firm supporters of the Iconodule standpoint, and so for many decades they found themselves out of communion with the Iconoclast Emperor and Patriarch at Constantinople. Cut off from Byzantium and in need of help, in 754 Pope Stephen turned northwards and visited the Frankish ruler, Pepin. This marked the first step in a decisive change of orientation so far as the Papacy was concerned. Hitherto Rome had continued in many ways to be part of the Byzantine world, but now it passed increasingly under Frankish influence, although the effects of this reorientation did not become fully apparent until the middle of the eleventh century.

Pope Stephen's visit to Pepin was followed half a century later by a much more dramatic event. On Christmas Day in the year 800 Pope Leo III crowned Charles the Great, King of the Franks, as Emperor. Charlemagne sought recognition from the ruler at Byzantium, but without success; for the Byzantines, still adhering to the principle



Pope Leo III

of imperial unity, regarded Charlemagne as an intruder and the Papal coronation as an act of schism within the Empire. The creation of a Holy Roman Empire in the west, instead of drawing Europe closer together, only served to alienate east and west more than before.

The cultural unity lingered on, but in a greatly attenuated form. Both in east and west, people of learning still lived within the classical tradition which the Church had taken over and made its own; but as time went on they began to interpret this tradition in increasingly divergent ways. Matters were made more difficult by problems of language. The days when educated people were bilingual were over. By the year 450 there were very few in western Europe who could read Greek, and after 600, although Byzantium still called itself the Roman Empire, it was rare for a Byzantine to speak Latin, the language of the Romans. Photius, the greatest scholar in ninth-century Constantinople, could not read Latin; and in 864 a "Roman" Emperor at Byzantium, Michael III, even called the language in which Virgil once wrote "a barbarian and Scythic tongue." If Greeks wished to read Latin works or vice versa, they could do so only in translation, and usually they did not trouble to do even that: Psellus, an eminent Greek savant of the eleventh century, had so sketchy a knowledge of Latin literature that he confused Caesar with Cicero. Because they no longer drew upon the same sources nor read the same books, Greek east and Latin west drifted more and more apart.

It was an ominous but significant precedent that the cultural renaissance in Charlemagne's Court should have been marked at its outset by a strong anti-Greek prejudice. In fourth-century Europe there had been one Christian civilization, in thirteenth century Europe there were two. Perhaps it is in the reign of Charlemagne that the schism of civilizations first becomes clearly apparent. The Byzantines for their part remained enclosed in their own world of ideas, and did little to meet the west half way. Alike in the ninth and in later centuries they usually failed to take western learning as seriously as it deserved. They dismissed all Franks as barbarians and nothing more.

Relations between eastern and western Christendom were also made more difficult by the lack of a common language. Because the two sides could no longer communicate easily with one another, and each could no longer read what the other wrote, misunderstandings

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arose much more easily. The shared “universe of discourse” was progressively lost.

East and west were becoming strangers to one another, and this was something from which both were likely to suffer. In the early Church there had been unity in the faith, but a diversity of theological schools. From the start Greeks and Latins had each approached the Christian Mystery in their own way. At the risk of some oversimplification, it can be said that the Latin approach was more practical, the Greek more speculative; Latin thought was influenced by juridical ideas, by the concepts of Roman law, while the Greeks understood theology in the context of worship and in the light of the Holy Liturgy.

When thinking about the Trinity, Latins started with the unity of the Godhead, Greeks with the threeness of the persons; when reflecting on the Crucifixion, Latins thought primarily of Christ the Victim, Greeks of Christ the Victor; Latins talked more of redemption, Greeks of deification; and so on. Like the schools of Antioch and Alexandria within the east, these two distinctive approaches were not in themselves contradictory; each served to supplement the other, and each had its place in the fullness of Catholic tradition. But now that the two sides were becoming strangers to one another—with no political and little cultural unity, with no common language—there was a danger that each side would follow its own approach in isolation and push it to extremes, forgetting the value in the other point of view.

The Orthodox attitude to the Papacy is admirably expressed by a twelfth-century writer, Nicetas, Archbishop of Nicomedia: “My dearest brother, we do not deny to the Roman Church the primacy amongst the five sister Patriarchates; and we recognize her right to the most honourable seat at an Ecumenical Council. But she has separated herself from us by her own deeds, when through pride she assumed a monarchy which does not belong to her office ... How shall we accept decrees from her that have been issued without consulting us and even without our knowledge? If the Roman Pontiff, seated on the lofty throne of his glory wishes to thunder at us and, so to speak, hurl his mandates at us from on high, and if he wishes to judge us and even to rule us and our Churches, not by taking counsel with us but at his own arbitrary pleasure, what kind

of brotherhood, or even what kind of parenthood can this be? We should be the slaves, not the sons, of such a Church, and the Roman See would not be the pious mother of sons but a hard and imperious mistress of slaves.”

That was how an Orthodox felt in the twelfth century, when the whole question had come out into the open. In earlier centuries the Greek attitude to the Papacy was basically the same, although not yet sharpened by controversy. Up to 850, Rome and the east avoided an open conflict over the Papal claims, but the divergence of views was not the less serious for being partially concealed.

The second great difficulty was the *Filioque*.

The dispute involved the words about the Holy Spirit in the Nicene Constantinopolitan Creed. Originally the Creed ran: “I believe ... in the Holy Spirit, the Lord, the Giver of Life, who proceeds from the Father, who with the Father and the Son together is worshiped and together glorified.”

This, the original form, is recited unchanged by the east to this day. But the west inserted an extra phrase “and from the Son” (in Latin, *Filioque*), so that the Creed now reads “who proceeds from the Father and the Son.” It is not certain when and where this addition was first made, but it seems to have originated in Spain, as a safeguard against Arianism. At any rate the Spanish Church interpolated the *Filioque* at the third Council of Toledo (589), if not before.

From Spain the addition spread to France and thence to Germany, where it was welcomed by Charlemagne and adopted at the semi-Iconoclast Council of Frankfort (794). It was writers at Charlemagne’s court who first made the *Filioque* into an issue of controversy, accusing the Greeks of heresy because they recited the Creed in its original form. But Rome, with typical conservatism, continued to use the Creed without the *Filioque* until the start of the eleventh century.

In 808 Pope Leo III wrote in a letter to Charlemagne that, although he himself believed the *Filioque* to be doctrinally sound, yet he considered it a mistake to tamper with the wording of the Creed. Leo deliberately had the Creed, without the *Filioque*, inscribed on silver plaques and set up in St Peter’s. For the time being Rome acted

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as a mediator between the Franks and Byzantium.

It was not until 860 that the Greeks paid much attention to the *Filioque*, but once they did so, their reaction was sharply critical. The Orthodox objected (and still object) to this addition to the Creed, for two reasons.

First, the Creed is the common possession of the whole Church, and if any change is to be made in it, this can only be done by an Ecumenical Council. The west, in altering the Creed without consulting the east, is guilty (as Khomiakov put it) of moral fratricide, of a sin against the unity of the Church. In the second place, most Orthodox believe the *Filioque* to be theologically untrue. They hold that the Spirit proceeds from the Father alone, and consider it a heresy to say that He proceeds from the Son as well. There are, however, some Orthodox who consider that the *Filioque* is not in itself heretical, and is indeed admissible as a theological opinion—not a dogma—provided that it is properly explained. But even those who take this more moderate view still regard it as an unauthorized addition.

Besides these two major issues, the Papacy and the *Filioque*, there were certain lesser matters of Church worship and discipline which caused trouble between east and west: the Greeks allowed married clergy, the Latins insisted on priestly celibacy; the two sides had different rules of fasting; the Greeks used leavened bread in the Eucharist, the Latins unleavened bread. Around 850 east and west were still in full communion with one another and still formed one Church.

Cultural and political divisions had combined to bring about an increasing estrangement, but there was no open schism. The two sides had different conceptions of Papal authority and recited the Creed in different forms, but these questions had not yet been brought fully into the open.

But in 1190, Theodore Balsamon, Patriarch of Antioch and a great authority on Canon Law, looked at matters very differently: “For many years [he does not say how many] the western Church has been divided in spiritual communion from the other four Patriarchates and has become alien to the Orthodox ... So no Latin should be given communion unless he first declares that he will abstain from the doctrines and customs that separate him from us,

and that he will be subject to the Canons of the Church, in union with the Orthodox.”

In Balsamon’s eyes, communion had been broken; there was a definite schism between east and west. The two no longer formed one visible Church. In this transition from estrangement to schism, four incidents are of particular importance: the quarrel between Photius and Pope Nicolas I (usually known as the “Photian schism”: the east would prefer to call it the “schism of Nicolas”); the incident of the Diptychs in 1009; the attempt at reconciliation in 1053-4 and its disastrous sequel; and the Crusades.

From Estrangement to Schism (858-1204)

In 858, fifteen years after the triumph of icons under Theodora, a new Patriarch of Constantinople was appointed -- Photius, known to the Orthodox Church as St Photius the Great. He has been termed “the most distinguished thinker, the most outstanding politician, and the most skillful diplomat ever to hold office as Patriarch of Constantinople.” Soon after his accession he became involved in a dispute with Pope Nicolas I (858-67).

The previous Patriarch, St Ignatius, had been exiled by the Emperor and while in exile had resigned under pressure. The supporters of Ignatius, declining to regard this resignation as valid, considered Photius a usurper. When Photius sent a letter to the Pope announcing his accession, Nicolas decided that before recognizing Photius he would look further into the quarrel between the new Patriarch and the Ignatian party. Accordingly in 861 he sent legates to Constantinople.

Photius had no desire to start a dispute with the Papacy. He treated the legates with great deference, inviting them to preside at a council in Constantinople, which was to settle the issue between Ignatius and himself. The legates agreed, and together with the rest of the council they decided that Photius was the legitimate Patriarch. But when his legates returned to Rome, Nicolas declared that they had exceeded their powers, and he disowned their decision. He then proceeded to retry the case himself at Rome: a council held under his presidency in 863 recognized Ignatius as Patriarch, and proclaimed Photius to be deposed from all priestly dignity. The Byzantines took no notice of this condemnation, and sent no answer to the Pope’s

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letters. Thus an open breach existed between the Churches of Rome and Constantinople.

The dispute clearly involved the Papal claims. Nicolas was a great reforming Pope, with an exalted idea of the prerogatives of his See, and he had already done much to establish an absolute power over all bishops in the west. But he believed this absolute power to extend to the east also: as he put it in a letter of 865, the Pope is endowed with authority “over all the earth, that is, over every Church.”

This was precisely what the Byzantines were not prepared to grant. Confronted with the dispute between Photius and Ignatius, Nicolas thought that he saw a golden opportunity to enforce his claim to universal jurisdiction: he would make both parties submit to his arbitration. But he realized that Photius had submitted voluntarily to the inquiry by the Papal legates, and that his action could not be taken as a recognition of Papal supremacy. This (among other reasons) was why Nicolas had cancelled his legates' decisions. The Byzantines for their part were willing to allow appeals to Rome, but only under the specific conditions laid down on of the Council of Sardica (343).

This Canon states that a bishop, if under sentence of condemnation, can appeal to Rome, and the Pope, if he sees cause, can order a retrial; this retrial, however, is not to be conducted by the Pope himself at Rome, but by the bishops of the provinces adjacent to that of the condemned bishop.

Nicolas, so the Byzantines felt, in reversing the decisions of his legates and demanding a retrial at Rome itself, was going far beyond the terms of this Canon. They regarded his behaviour as an unwarrantable and uncanonical interference in the affairs of another Patriarchate.

Soon not only the Papal claims but the *Filioque* became involved in the dispute. Byzantium and the west (chiefly the Germans) were both launching great missionary ventures among the Slavs.

The two lines of missionary advance, from the east and from the west, soon converged; and when Greek and German missionaries found themselves at work in the same land, it was difficult to avoid a conflict, since the two missions were run on widely different principles.

The clash naturally brought to the fore the question of the *Filioque*, used by the Germans in the Creed, but not used by the



“The Nicene Creed is a ‘Statement of faith’ expressing the fundamental beliefs of the Christian Church. In English, the word ‘creed’ comes from Latin (‘credo’) and means ‘I believe’ (in Greek ‘Pistevo’). The ‘Nicene Creed’ takes its name from the first ‘Ecumenical’ Council that was held in the ancient city of Nicaea’ in 325 AD. The council was called by the Roman Emperor of the time, Constantine. The clergy gathered for the Council, addressed themselves to a great controversy of the time—Arianism; it was the priest Arius and his followers whose heresy denied the eternal divinity of the Son of God—incarnate in the flesh and born of a woman’.

Greeks. The chief point of trouble was Bulgaria, a country which Rome and Constantinople alike were anxious to add to their sphere of jurisdiction. The Khan Boris was at first inclined to ask the German missionaries for baptism: threatened, however, with a Byzantine invasion, he changed his policy and around 865 accepted baptism from Greek clergy. But Boris wanted the Church in Bulgaria to be independent, and when Constantinople refused to grant autonomy, he turned to the west in hope of better terms. Given a free hand in Bulgaria, the Latin missionaries promptly launched a violent attack on the Greeks, singling out the points where Byzantine practice differed from their own: married clergy, rules of fasting, and above all the *Filioque*.

At Rome itself the *Filioque* was still not in use, but Nicolas

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gave full support to the Germans when they insisted upon its insertion in Bulgaria. The Papacy, which in 808 had mediated between the Franks and the Greeks, was now neutral no longer.

Photius was naturally alarmed by the extension of German influence in the Balkans, on the very borders of the Byzantine Empire; but he was much more alarmed by the question of the *Filioque*, now brought forcibly to his attention. In 867 he took action. He wrote an Encyclical Letter to the other Patriarchs of the east, denouncing the *Filioque* at length and charging those who used it with heresy. Photius has often been blamed for writing this letter: even the great Roman Catholic historian Francis Dvornik who is in general highly sympathetic to Photius, calls his action on this occasion a futile attack, and says “the lapse was inconsiderate, hasty, and big with fatal consequences.” But if Photius really considered the *Filioque* heretical, what else could he do except speak his mind? It must also be remembered that it was not Photius who first made the *Filioque* a matter of controversy, but Charlemagne and his scholars seventy years before: the west was the original aggressor, not the east. Photius followed up his letter by summoning a council to Constantinople, which declared Pope Nicolas excommunicate, terming him “a heretic who ravages the vineyard of the Lord.”

At this critical point in the dispute, the whole situation suddenly changed. In this same year (867) Photius was deposed from the Patriarchate by the Emperor. Ignatius became Patriarch once more, and communion with Rome was restored. In 869-70 another council was held at Constantinople, known as the “Anti-Photian Council,” which condemned and anathematized Photius, reversing the decisions of 867. This council, later reckoned in the west as the eighth Ecumenical Council, opened with the unimpressive total of 12 bishops, although numbers at subsequent sessions rose to 103.

But there were further changes to come. The 869-70 council requested the Emperor to resolve the status of the Bulgarian Church, and not surprisingly he decided that it should be assigned to the Patriarchate of Constantinople. Realizing that Rome would allow him less independence than Byzantium, Boris accepted this decision. From 870, then, the German missionaries were expelled and the *Filioque* was heard no more in the confines of Bulgaria. Nor was this all. At Constantinople, Ignatius and Photius were reconciled

to one another, and when Ignatius died in 877, Photius once more succeeded him as Patriarch. In 879 yet another council was held in Constantinople, attended by 383 bishops—a notable contrast with the meagre total at the anti-Photian gathering ten years previously. The council of 869 was anathematized and all condemnations of Photius were withdrawn; these decisions were accepted without protest at Rome. So Photius ended victorious, recognized by Rome and ecclesiastically master of Bulgaria. Until recently it was thought that there was a second “Photian schism,” but Dr Dvornik has proved with devastating conclusiveness that this second schism is a myth: in Photius’ later period of office (877-86) communion between Constantinople and the Papacy remained unbroken.

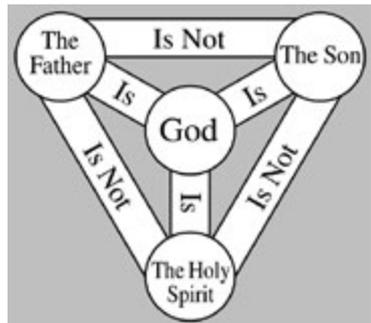
The Pope at this time, John VIII (872-82), was no friend to the Franks and did not press the question of the *Filioque*, nor did he attempt to enforce the Papal claims in the east. Perhaps he recognized how seriously the policy of Nicolas had endangered the unity of Christendom.

Thus the schism was outwardly healed, but no real solution had been reached concerning the two great points of difference which the dispute between Nicolas and Photius had forced into the open. Matters had been patched up, and that was all.

Photius, always honoured in the east as a saint, a leader of the Church, and a theologian, has in the past been regarded by the west with less enthusiasm, as the author of a schism and little else. His good qualities are now more widely appreciated. “If I am right in my conclusions,” so Dr Dvornik ends his monumental study, “we shall be free once more to recognize in Photius a great Churchman, a learned humanist, and a genuine Christian, generous enough to forgive his enemies, and to take the first step towards reconciliation.”

At the beginning of the eleventh century there was fresh trouble over the *Filioque*. The Papacy at last adopted the addition: at the coronation of Emperor Henry II at Rome in 1014, the Creed was sung in its interpolated form.

Five years earlier, in 1009, the



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newly-elected Pope Sergius IV sent a letter to Constantinople which may have contained the *Filioque*, although this is not certain.

Whatever the reason, the Patriarch of Constantinople, also called Sergius, did not include the new Pope's name in the Diptychs: these are lists, kept by each Patriarch, which contain the names of the other Patriarchs, living and departed, whom he recognizes as orthodox. The Diptychs are a visible sign of the unity of the Church, and deliberately to omit a person's name from them is tantamount to a declaration that one is not in communion with him. After 1009 the Pope's name did not appear again in the Diptychs of Constantinople; technically, therefore, the Churches of Rome and Constantinople were out of communion from that date. But it would be unwise to press this technicality too far. Diptychs were frequently incomplete, and so do not form an infallible guide to Church relations. The Constantinopolitan lists before 1009 often lacked the Pope's name, simply because new Popes at their accession failed to notify the east. The omission in 1009 aroused no comment at Rome, and even at Constantinople people quickly forgot why and when the Pope's name had first been dropped from the Diptychs.

As the eleventh century proceeded, new factors brought relations between the Papacy and the eastern Patriarchates to a further crisis. The previous century had been a period of grave instability and confusion for the see of Rome, a century which Cardinal Baronius justly termed an age of iron and lead in the history of the Papacy. But under German influence Rome now reformed itself, and through the rule of men such as Hildebrand (Pope Gregory VII) it gained a position of power in the west such as it had never before achieved. The reformed Papacy naturally revived the claims to universal jurisdiction which Nicolas had made. The Byzantines on their side had grown accustomed to dealing with a Papacy that was for the most part weak and disorganized, and so they found it difficult to adapt themselves to the new situation. Matters were made worse by political factors, such as the military aggression of the Normans in Byzantine Italy, and the commercial encroachments of the Italian maritime cities in the eastern Mediterranean during the eleventh and twelfth centuries.

In 1054 there was a severe quarrel. The Normans had been forcing the Greeks in Byzantine Italy to conform to Latin usages; the



Hagia Sophia was beautifully decorated with mosaics within the centuries during Byzantine period. These mosaics depicted Virgin Mary, Jesus, saints and emperors or empresses. The history of the earliest mosaics is unknown as many of them were destroyed or covered during Iconoclasm. The known ones start from the reestablishment of orthodoxy and reach its height during the reigns of Basil I and Constantine VII.

Patriarch of Constantinople, Michael Cerularius, in return demanded that the Latin churches at Constantinople should adopt Greek practices, and in 1052, when they refused, he closed them. This was perhaps harsh, but as Patriarch he was fully entitled to act in this manner. Among the practices to which Michael and his supporters particularly objected was the Latin use of “azymes” or unleavened bread in the Eucharist, an issue which had not figured in the dispute of the ninth century.

In 1053, however, Cerularius took up a more conciliatory attitude and wrote to Pope Leo IX, offering to restore the Pope’s name to the Diptychs. In response to this offer, and to settle the disputed questions of Greek and Latin usages, Leo in 1054 sent three legates to Constantinople, the chief of them being Humbert, Bishop of Silva Candida. The choice of Cardinal Humbert was unfortunate, for both he and Cerularius were men of stiff and intransigent temper, whose mutual encounter was not likely to promote good will among Christians. The legates, when they called on Cerularius, did not create a favourable impression. Thrusting a letter from the Pope at him, they retired without giving the usual salutations; the letter itself,

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although signed by Leo, had in fact been drafted by Humbert, and was distinctly unfriendly in tone.

After this the Patriarch refused to have further dealings with the legates. Eventually Humbert lost patience, and laid a Bull of Excommunication against Cerularius on the altar of the Church of the Holy Wisdom: among other ill-founded charges in this document, Humbert accused the Greeks of omitting the *Filioque* from the Creed! Humbert promptly left Constantinople without offering any further explanation of his act, and on returning to Italy he represented the whole incident as a great victory for the see of Rome. Cerularius and his synod retaliated by anathematizing Humbert (but not the Roman Church as such). The attempt at reconciliation left matters worse than before.

But even after 1054 friendly relations between east and west continued. The two parts of Christendom were not yet conscious of a great gulf of separation between them, and people on both sides still hoped that the misunderstandings could be cleared up without too much difficulty. The dispute remained something of which ordinary Christians in east and west were largely unaware. It was the Crusades which made the schism definitive: they introduced a new spirit of hatred and bitterness, and they brought the whole issue down to the popular level.

From the military point of view, however, the Crusades began with great éclat. Antioch was captured from the Turks in 1098, Jerusalem in 1099: the first Crusade was a brilliant, if bloody, success. At both Antioch and Jerusalem the Crusaders proceeded to set up Latin Patriarchs. At Jerusalem this was reasonable, since the see was vacant at the time; and although in the years that followed there existed a succession of Greek Patriarchs of Jerusalem, living exiled in Cyprus, yet within Palestine itself the whole population, Greek as well as Latin, at first accepted the Latin Patriarch as their head. A Russian pilgrim at Jerusalem in 1106-7, Abbot Daniel of Tchernigov, found Greeks and Latins worshipping together in harmony at the Holy Places, though he noted with satisfaction that at the ceremony of the Holy Fire the Greek lamps were lit miraculously while the Latin had to be lit from the Greek.

But at Antioch the Crusaders found a Greek Patriarch actually in residence: shortly afterwards, it is true, he withdrew



The sack of Orthodox Constantinople by Catholic forces during the Fourth Crusade. Painting by Eugène Ferdinand Victor Delacroix.

to Constantinople, but the local Greek population was unwilling to recognize the Latin Patriarch whom the Crusaders set up in his place. Thus from 1100 there existed in effect a local schism at Antioch. After 1187, when Saladin captured Jerusalem, the situation in the Holy land deteriorated: two rivals, resident within Palestine itself, now divided the Christian population between them—a Latin Patriarch at Acre, a Greek at Jerusalem. These local schisms at Antioch and Jerusalem were a sinister development. Rome was very far away, and if Rome and Constantinople quarreled, what practical difference did it make to the average Christian in Syria or Palestine?

But when two rival bishops claimed the same throne and two hostile congregations existed in the same city, the division became an immediate reality in which simple believers were directly implicated. It was the Crusades that turned the dispute into something that involved whole Christian congregations, and not just church leaders; the Crusaders brought the schism down to the local level.

Causes of the Great Schism

But worse was to follow in 1204, with the taking of Constantinople during the Fourth Crusade. The Crusaders were originally bound for Egypt, but were persuaded by Alexius, son of Isaac Angelus, the dispossessed Emperor of Byzantium, to turn aside to Constantinople in order to restore him and his father to the throne. This western intervention in Byzantine politics did not go happily, and eventually the Crusaders, disgusted by what they regarded as Greek duplicity, lost patience and sacked the city. Eastern Christendom has never forgotten those three appalling days of pillage. "Even the Saracens are merciful and kind," protested Nicetas Choniates, "compared with these men who bear the Cross of Christ on their shoulders." In the words of Sir Steven Runciman, "The Crusaders brought not peace but a sword; and the sword was to sever Christendom." The long-standing doctrinal disagreements were now reinforced on the Greek side by an intense national hatred, by a feeling of resentment and indignation against western aggression and sacrilege. After 1204 there can be no doubt that Christian east and Christian west were divided into two.

Orthodoxy and Rome each believes itself to have been right and its opponent wrong upon the points of doctrine that arose between them; and so Rome and Orthodoxy since the schism have each claimed to be the true Church. Yet each, while believing in the rightness of its own cause, must look back at the past with sorrow and repentance. Both sides must in honesty acknowledge that they could and should have done more to prevent the schism. Both sides were guilty of mistakes on the human level. Orthodox, for example, must blame themselves for the pride and contempt with which during the Byzantine period they regarded the west; they must blame themselves for incidents such as the riot of 1182, when many Latin residents at Constantinople were massacred by the Byzantine populace. (None the less there is no action on the Byzantine side which can be compared to the sack of 1204.) And each side, while claiming to be the one true Church, must admit that on the human level it has been grievously impoverished by the separation.

The Greek east and the Latin west needed and still need one another. For both parties the great schism has proved a great tragedy.



Rites of the Catholic Churches

THE WESTERN RITES

Latin Rites

- * Roman Rite
- * Ambrosian Rite
- * Mozarabic Rite
- * Anglican Rite
- * Carthusian Rite

THE EASTERN RITES

Alexandrian Rite

- * Coptic Church (Patriarchal)
- * Ethiopic Church (Archiepiscopal)

Antiochian Rite

- * Maronite Church (Patriarchal)
- * Syro-Malankar (Major Archiepiscopal)
- * Syrian Church (Patriarchal)

Armenian Rite

- * Armenian Church

Chaldean or Syro-Oriental Rite

- * Chaldean Church (Patriarchal)
- * Syro-Malabar Church (Major Archiepiscopal)

Constantinian or Byzantine Rite

- * Albanese Church
- * Belarussian Church
- * Bulgarian Church
- * Croatian Church (Episcopal)
- * Greek Church
- * Greek-Melkite Church (Patriarchal)
- * Hungarian Church (Episcopal)
- * Italo-Albanese Church (Episcopal)
- * Macedonian Church
- * Romanian Church (Major Archiepiscopal)
- * Russian Church
- * Ruthenian Church (Archiepiscopal)
- * Slovak Church (Archiepiscopal)
- * Ukrainian Church (Major Archiepiscopal)

The Orthodox Churches

The Orthodox Church is a communion comprising the fifteen separate autocephalous hierarchical churches that recognize each other as “canonical” Orthodox Christian churches.

AUTOCEPHALOUS ORTHODOX CHURCHES

Ranked in order of seniority, with the year of independence (autocephaly) given in the parenthesis.

Four Ancient Patriarchates

- ❖ Ecumenical Patriarchate of Constantinople
- ❖ Greek Orthodox Church of Alexandria
- ❖ Greek Orthodox Church of Antioch
- ❖ Greek Orthodox Church of Jerusalem

Junior Patriarchates

- ❖ Russian Orthodox Church (1448, recognized in 1589)
- ❖ Georgian Orthodox and Apostolic Church (486)
- ❖ Bulgarian Orthodox Church (870)
- ❖ Serbian Orthodox Church (1219)
- ❖ Romanian Orthodox Church (1872, recognized in 1885)

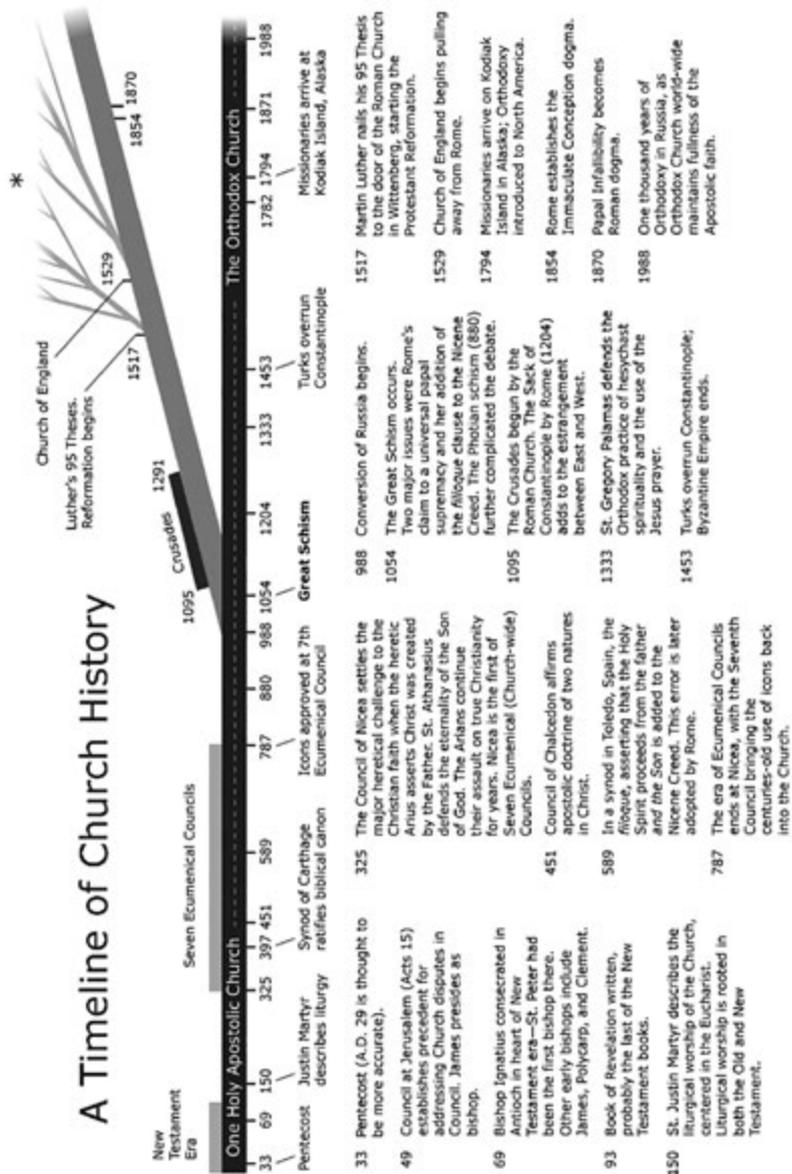
Autocephalous Archbishoprics

- ❖ Church of Cyprus (431, recognized in 478)
- ❖ Church of Greece (1833, recognized in 1850)
- ❖ Albanian Orthodox Church (1922, recognized in 1937)
- ❖ Polish Orthodox Church (1924)
- ❖ Czech and Slovak Orthodox Church (1951)

The Orthodox Church in America is the 15th Church (1970, autocephaly not universally recognized)

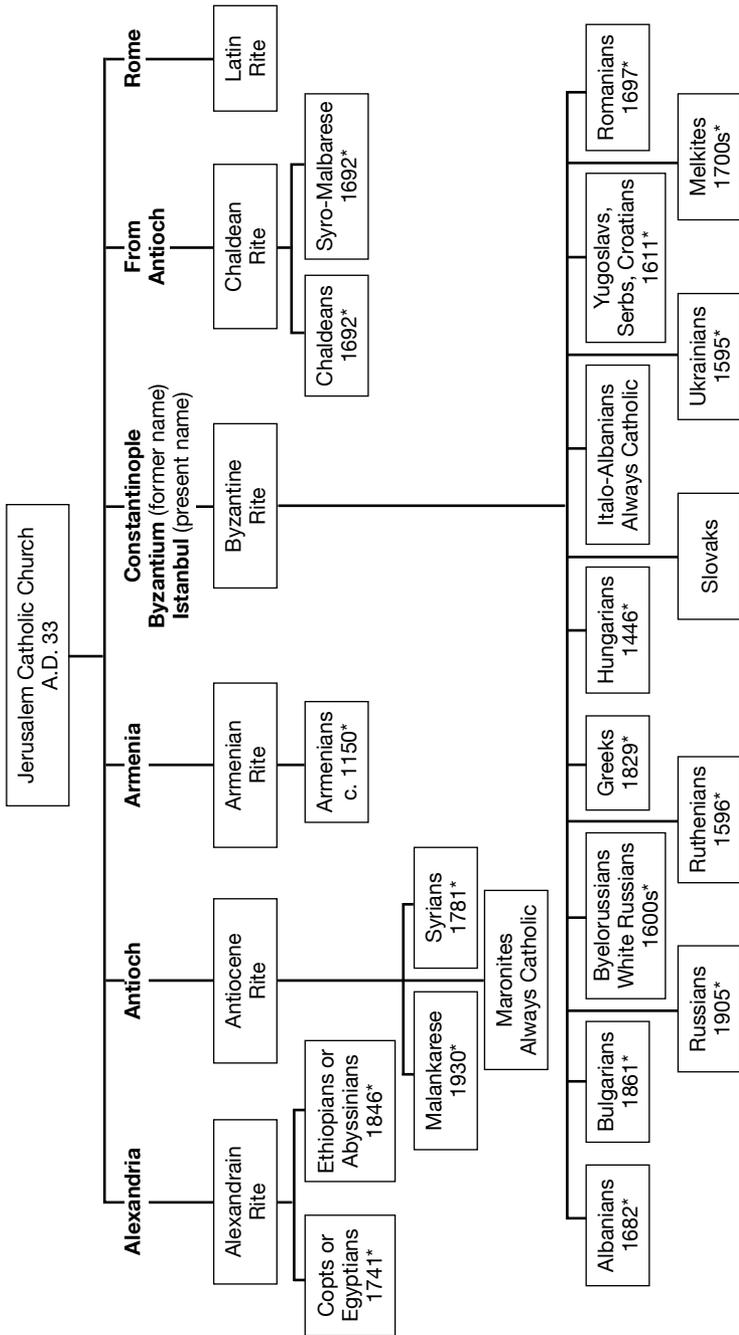
The four ancient patriarchates are most senior, followed by the five junior patriarchates. Autocephalous archbishoprics follow the patriarchates in seniority, with the Church of Cyprus being the only ancient one (AD 431).

A Timeline of Church History



* According to the Dictionary of Christianity in America [Downers Grove, IL: InterVarsity Press, 1990]: "As of 1980 David B. Barrett identified 20,800 Christian denominations worldwide . . ." ("Denominationalism", page 351).

The 21 Eastern Catholic Churches and Their Rites



*Resumed union with Rome

An Image of Our Lady

One of the last stones added to St. Peter's Square is found high above the piazza, in a mosaic of the Virgin Mary, entitled "*Mater Ecclesiae*" ("Mother of the Church"). It was placed there by John Paul II on December 8, 1981, at the end of the year he was nearly assassinated by a Turkish gunman named Ali Agca. The idea came from a young man who asked the Pope during an audience why there were no images of the Virgin Mary in the square.

Why did John Paul II select this image? The mosaic was inspired by and modeled on one of the oldest images of the Virgin Mary which is found in the back left-hand corner of St. Peter's Basilica at the Altar of Our Lady. A marble column in this altar has an image of the Blessed Virgin painted on it. This is the only painting inside St. Peter's Basilica. The column is of *porta santa* marble, and was part of the central nave of the Old Basilica of Constantine, but was replaced and moved to this altar in the early 1600s.

After Vatican II (1962-65), Pope Paul VI honored this painting on the column with title of "*Mater Ecclesiae*." Then, in 1981, Pope John Paul II decided to take this image, one of his favorite images of Mary, as the model for the mosaic he had decided to set high up on the external wall of the Apostolic Palace, facing the square.

Description of the Altar of Our Lady of the Column

The Altar of Our Lady of the Column is named after the image of the Blessed Virgin painted on a column from the old basilica. The image, in a marble frame, is by Giacomo Della Porta and dates to 1581. Paul V moved it to this far corner altar in 1607 and it was crowned in 1645 by the Chapter of the Basilica. On November 21, 1964, at the end of the third session of the Second Vatican Council, Pope Paul VI proclaimed solemnly that Mary was the "*Mater Ecclesiae*," the Mother of Christ and of his mystical Body, the Church, giving the title to this image.



Your Residence in Vatican City:

The Place Where the Cardinals Stay During a Conclave, The Domus Santa Marta

The Domus Sanctæ Marthæ (Latin for “House of St. Marta”) is a rather new Vatican residence building, completed in 1996, during the pontificate of Pope John Paul II.

The Domus Santa Marta (“St. Martha House”) is named after St. Martha, who was the sister of Lazarus and Mary of Bethany (often identified in Catholic tradition as Mary Magdalene). She was known for her hospitality toward Jesus, and so this house of hospitality in the Vatican is named for her. It sits adjacent to St. Peter’s Basilica inside Vatican City and functions as a guest house for cardinals, archbishops and those having business with the Holy See. It is best known as the residence of the College of Cardinals taking part in the papal conclaves to elect new Popes. During your stay, you will reside in a cardinal’s suite with amenities that include a comfortable bedroom, a private bath, and a private study with desk.

You will be given a room key upon check in. Please keep this key on your person at all times. These keys are closely monitored, and there is a hefty fine if they are misplaced. When entering Vatican city, show this key and say to the Swiss Guard or to the Vatican police officer “*alla Domus*” (“going to the Domus”), or “guest (*ospite*) at the Domus Santa Marta.” This should gain you entrance. If there is any question, your name will be on a list the guard at each gate can check. As a resident guest of the Domus Santa Marta during your stay, you should normally be treated with respect by Vatican security.

We ask all pilgrims to be respectful of the privilege of staying in the Domus Santa Marta by adhering to all house rules.

- ✂ Only enter the dining room at meal times
- ✂ Keep quiet voices at all times
- ✂ Ladies cover shoulders and knees at all times
- ✂ Observe the following dress code: no jeans, no baseball caps, no tennis or running shoes, no large logos on your clothing, no shorts or sandals.

- ☞ Upon check-in, you will be given instructions about how to enter the Domus after 10:00 pm, when the desk staff leaves. If you plan to be out past 10 pm, please notify Robert or Deborah.
- ☞ We are restricted to certain areas inside Vatican City. When you exit the Domus Santa Marta you may go straight to the VIP entrance to St Peter's Basilica or to the right to walk outside the walls. There is a fountain in the Piazza of Santa Marta, just to your left as you exit. You may sit in the area surrounding the fountain. Vatican Police will notify you if you go beyond your boundaries.
- ☞ No smoking and no photographs in the house.
- ☞ Usage of social media is not permitted to send out pictures or text about staying in the Domus Santa Martha

Dress Code during your stay in Vatican City

In keeping with the religious character of Vatican City, we ask that pilgrims dress conservatively, with the dignity befitting such a place. This includes:

- ☞ No blue jeans
- ☞ No shorts or sandals
- ☞ No tennis or running shoes
- ☞ No large logos on clothing
- ☞ No baseball caps
- ☞ Women: Shoulders and knees covered

Dress Code for other events

Rome: Follow dress code above at all times. Jeans are not allowed. Comfortable leather shoes preferred and please no black tennis shoes. A travel umbrella is recommended.

The most important part of your wardrobe is your shoes. Comfortable shoes for all occasions is strongly recommended.

The Ecumenical Patriarch Bartholomew

HIS ALL HOLINESS, BARTHOLOMEW, ARCHBISHOP of Constantinople, New Rome and Ecumenical Patriarch is the 270th successor of the 2,000 year-old local Christian Church founded by St. Andrew the Apostle. As a citizen of Turkey, Ecumenical Patriarch Bartholomew's personal experience provides him a unique perspective on the continuing dialogue among the Christian, Islamic and Jewish worlds. He works to advance reconciliation among Catholic, Muslim and Orthodox communities, such as in former Yugoslavia, and is supportive of peace building measures to diffuse global conflict in the region.

As Archbishop of Constantinople and New Rome, Ecumenical Patriarch Bartholomew occupies the First Throne of the Orthodox Christian Church and presides in a fraternal spirit among all the Orthodox Primate. The Ecumenical Patriarch has the historical and theological responsibility to initiate and coordinate actions among the Churches of Alexandria, Antioch, Jerusalem, Russia, Serbia, Romania, Bulgaria, Georgia, Cyprus, Greece, Poland, Albania, The Czech Land and Slovakia, Finland, Estonia, and numerous archdioceses in the old and new worlds. This includes the convening of councils or meetings,



facilitating inter-church and inter-faith dialogues and serving as the primary expresser of Church unity as a whole. As Ecumenical Patriarch he transcends every national and ethnic group on a global level and today is the spiritual leader of approximately 250 million faithful world-wide.

In his person, Ecumenical Patriarch Bartholomew represents the memory of the life and sacrifice of the martyred Orthodox Church of the 20th Century. After ascending the Ecumenical Throne in 1991, he journeyed throughout the Orthodox and non-Orthodox



His All-Holiness Ecumenical Patriarch Bartholomew arrives at the Apostolic Delegation to meet with His Holiness Pope Francis and sign the Joint Declaration. The Apostolic Delegation is where His All-Holiness Ecumenical Patriarch Athenagoras met with His Holiness Pope Paul VI in 1964 (Photograph courtesy of Nicholas Manginas).

world bringing a message of restoration and renewed hope. He has presided over the restoration of the Autocephalous Church of Albania and Autonomous Church of Estonia, and as been a constant source of spiritual and moral support to those traditionally Orthodox countries emerging from decades of wide scale religious persecution behind the Iron Curtain. The Ecumenical Patriarch is a living witness to the world of Orthodoxy's painful and redemptive struggle for religious freedom and to the innate dignity of humankind.

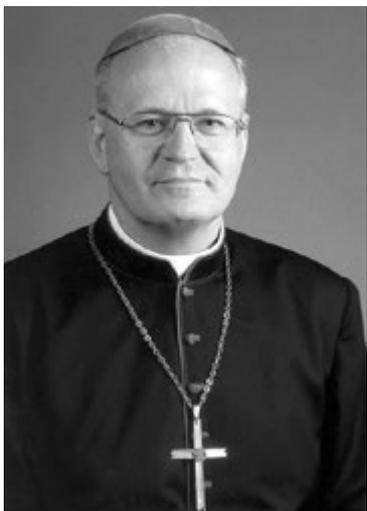
Ecumenical Patriarch Bartholomew strives earnestly to prepare the Orthodox Church for its continuing role as a mediator between East and West. In his capacity as Ecumenical Patriarch, he has three times convened the leaders of the self-governing Orthodox Churches around the globe, challenging them to vigorously pursue solutions to the challenges of the new millennium, for example, by categorically condemning nationalism and fanaticism. Together with His Holiness Pope Francis, Ecumenical Patriarch Bartholomew has supported progress toward the reconciliation of the Roman Catholic and Orthodox Christian Churches.

Cardinal Péter Erdő

Hungarian Cardinal Peter Erdo ministers from the heart of Europe, but with a concern and contacts that span the globe.

The 62-year-old archbishop of Esztergom-Budapest, Cardinal Erdo serves as the president of the Council of European Bishops' Conferences, coordinating common projects on the continent as well as European church support for Catholic communities in the developing world.

A canon lawyer and historian of church law, he also has carried out specific missions for the Vatican. For instance, in December 2011, he conducted an apostolic visitation of the Pontifical Catholic University of Peru in Lima, which had long been the object of dispute



between university and archdiocesan officials over the Catholic identity of the institution and its assets. Last July, the Vatican ordered the university to stop using the titles “pontifical” and “Catholic.”

At the Synod of Bishops on the new evangelization in October, Cardinal Erdo made headlines when he told his fellow bishops that ignorance about the faith is spreading across Europe, aided by the media.

“Many of the mass media broadcast a presentation of the Christian faith and history that is full of lies, misinforming the public as to the content of our faith as well as to what makes up the reality of the church,” he said.

In a separate speech to the synod, Cardinal Erdo spoke about the potential and hope of a renewed dialogue between faith and science. Christians today live “at a time of great opportunities to proclaim our faith through dialogue with the natural and historic sciences,” he said.

“The natural sciences—physics, astronomy—show us the elasticity and richness of basic concepts like matter or energy. They

prompt questions about the beginning and end of the universe,” he said.

The questions left open by available scientific evidence lead some scientists to accept the possibility of the existence of a transcendent God, Cardinal Erdo said, and it is the task of Catholics to help them get to know that God.

“When we Christians proclaim that God is personal, he loves us, has saved us and calls us to a happy and eternal life with him, we are not formulating conclusions from nature. We have another source, necessary for our faith: divine revelation, which reached its fulfillment in the person of Jesus Christ,” he said.

Addressing the Fifth General Conference of the Bishops from Latin America and the Caribbean in Brazil in 2007, Cardinal Erdo noted the problems that Central and Eastern Europe share with Latin America: secularization, environmental destruction and increasing poverty resulting from free-market economic policies.

Noting that Europe’s population is aging, Cardinal Erdo said that many Europeans look to Latin America, a young region, with hope and respect for its “strong ancestral religious values.”

Blessed John Paul II named him a cardinal in October 2003, and in the 2005 conclave that elected Pope Benedict, Cardinal Erdo, then 52, was the youngest voter.

Born June 25, 1952, in Budapest, Peter Erdo was ordained a priest in 1975 and studied canon law in Budapest and Rome. He became an associate professor at Rome’s Pontifical Gregorian University in 1986. In 1995 and in 1996, he won research grants to study at the University of California, Berkeley. From 1998 to 2003, he served as a rector of Hungary’s Catholic university. He was consecrated auxiliary bishop of Szekesfehervar in January 2000, before being appointed to Esztergom in December 2002.

At his January 2003 installation, Cardinal-designate Erdo said his priorities would be fostering Christian unity and “helping build true peace in the church and entire nation.”

“I wish to contribute to the strengthening of religious and spiritual life in the face of new challenges and problems that the church in Hungary now faces,” he said.

He has served as president of the Hungarian bishops’ conference since September 2005 and the president of the European bishops’ conferences for the past 7 years.

Archpriest Vsevolod Chaplin



The Very Reverend Archpriest Vsevolod Chaplin, 46, is the chairman of the Synodal Department for the Cooperation of Church and Society of the Moscow Patriarchate, in addition to being a member of the Public Chamber of the Russian Federation and rector of St. Nicholas on the Three Hills Church, Moscow.

Vsevolod Anatolyevich Chaplin was born on March 31,

1968, into the family of an agnostic professor. He went to school in Golyanovo, Moscow.

After he graduated in 1985, he joined the staff of the Publishing Department of the Moscow Patriarchate. He entered the Moscow Theological Seminary, graduating in 1990.

From October 1990 to March 2009, he was in the Department for External Church Relations (DECR) of the Moscow Patriarchate, beginning as an ordinary fellow (1990-1991) before moving into public affairs (1991-1997), then being secretary (1997-2001) and vice-president (2001-2009). At the same time as being in the DECR, he continued studies at the Moscow Theological Academy, defending his thesis and graduating in 1994.

Chaplin was ordained to the diaconate on April 21, 1991, and to the priesthood on January 7, 1992. He was elevated to archpriest in 1999.

Chaplin has often been in the international news. In recent months, he has praised Russian authorities for granting American whistleblower Edward Snowden asylum in Russia, and not yielding to US requests to hand him over to US authorities. He said the government's decision would help prevent the establishment of a "global electronic prison camp."

“It is encouraging news that Russia is demonstrating its independence in this case as it has in many others, despite the pressure,” he said as the head of the Holy Synod’s Department for Relations between the Church and Society. “First they get people addicted to convenient means of communication with the authorities, businesses and among each other. In a while people, become rigidly connected to these services and as a result the economic and political owners of these services get tremendous and terrifying power. They cannot help feeling the temptation to use this power to control the personality and such control might eventually be much stricter than all known totalitarian systems of the 20th century,”

Archpriest Chaplin recently commented on the wealth of the Church and of the priest.

“Of course, most emphatically, the clergy mustn’t succumb to the consumerist notion that we see today... affluence and access to material goods can cause stratification within the clergy, dividing them into rich and poor. This is very bad.

He went on to say that ordinary people “internally rebel when they see an affluent clergyman,” yet, equally, he doesn’t believe that “it’s beneficial to the Church if the clergy become marginalized outcasts.” He said that there’s a “diminution of the clergy’s status” amongst Catholics and Protestants in the West, which is due to the fact that “secular forces squeezed them out and made them social outcasts. The same thing could happen with us... it’ll drive priests crazy or force them into the labor market if we allow the notion that clergy should live in miserable poverty to settle amongst us. In Russia and Greece, indeed, in all Orthodox lands, the priests usually had a living standard a little bit better than the average working-class family.”

Clergy Etiquette

Orthodox Church

Bishops should be addressed as “Your Grace.”

Archbishops and **Metropolitans** should be addressed “Your Eminence.”

Ecumenical Patriarch Bartholomew -

Upon greeting the Patriarch, he is addressed as “Your All Holiness”.

Roman Church

Cardinals wear the color crimson red to represent the blood of the martyrs who died for Christ. They are also referred as the Princes of Blood.

Bishops wear the color purple to symbolize royalty, because of their position within the Church.

Cardinals and Bishops also wear the color black to symbolize poverty. In Vatican City, many Cardinals and Bishops wear a black suit and clerical shirt with their pectoral cross or pectorale (from the Latin pectoralis, “of the chest”). The pectoral cross is usually relatively large, suspended from the neck by a cord or chain that reaches well down the chest.

Upon greeting a Cardinal, he is addressed as “Your Eminence.” A Bishop is addressed as “Your Excellency.” When appropriate, one may ask for a blessings before departing, but not upon greeting.

Pope Francis - Upon greeting Pope Francis, he is address, “Your Holiness,” “Most Holy Father,” or “Holy Father.” Pope Francis prefers not to have his ring kissed. We ask that you respect his wishes and refrain from this custom.



Daily Readings for Mass

Sunday July 13, 2014

Reading 1 • IS 55:10-11

Thus says the LORD: Just as from the heavens the rain and snow come down and do not return there till they have watered the earth, making it fertile and fruitful, giving seed to the one who sows and bread to the one who eats, so shall my word be that goes forth from my mouth; my word shall not return to me void, but shall do my will, achieving the end for which I sent it.

Responsorial Psalm PS 65:10, 11, 12-13, 14

R: (Lk 8:8) The seed that falls on good ground will yield a fruitful harvest.

You have visited the land and watered it;
greatly have you enriched it.
God's watercourses are filled;
you have prepared the grain.

R: The seed that falls on good ground will yield a fruitful harvest.

Thus have you prepared the land: drenching its furrows,
breaking up its clods,
Softening it with showers,
blessing its yield.

R: The seed that falls on good ground will yield a fruitful harvest.

You have crowned the year with your bounty,
and your paths overflow with a rich harvest;
The untilled meadows overflow with it,
and rejoicing clothes the hills.

R: The seed that falls on good ground will yield a fruitful harvest.

The fields are garmented with flocks
and the valleys blanketed with grain.
They shout and sing for joy.

R: The seed that falls on good ground will yield a fruitful harvest.

Reading 2 • ROM 8:18-23

Brothers and sisters: I consider that the sufferings of this

present time are as nothing compared with the glory to be revealed for us. For creation awaits with eager expectation the revelation of the children of God; for creation was made subject to futility, not of its own accord but because of the one who subjected it, in hope that creation itself would be set free from slavery to corruption and share in the glorious freedom of the children of God. We know that all creation is groaning in labor pains even until now; and not only that, but we ourselves, who have the firstfruits of the Spirit, we also groan within ourselves as we wait for adoption, the redemption of our bodies.

Gospel • MT 13:1-23

On that day, Jesus went out of the house and sat down by the sea. Such large crowds gathered around him that he got into a boat and sat down, and the whole crowd stood along the shore. And he spoke to them at length in parables, saying: "A sower went out to sow. And as he sowed, some seed fell on the path, and birds came and ate it up. Some fell on rocky ground, where it had little soil. It sprang up at once because the soil was not deep, and when the sun rose it was scorched, and it withered for lack of roots. Some seed fell among thorns, and the thorns grew up and choked it. But some seed fell on rich soil, and produced fruit, a hundred or sixty or thirtyfold. Whoever has ears ought to hear."

The disciples approached him and said, "Why do you speak to them in parables?"

He said to them in reply, "Because knowledge of the mysteries of the kingdom of heaven has been granted to you, but to them it has not been granted. To anyone who has, more will be given and he will grow rich; from anyone who has not, even what he has will be taken away. This is why I speak to them in parables, because they look but do not see and hear but do not listen or understand. Isaiah's prophecy is fulfilled in them, which says: You shall indeed hear but not understand, you shall indeed look but never see. Gross is the heart of this people, they will hardly hear with their ears, they have closed their eyes, lest they see with their eyes and hear with their ears and

understand with their hearts and be converted, and I heal them.

“But blessed are your eyes, because they see, and your ears, because they hear. Amen, I say to you, many prophets and righteous people longed to see what you see but did not see it, and to hear what you hear but did not hear it.

“Hear then the parable of the sower. The seed sown on the path is the one who hears the word of the kingdom without understanding it, and the evil one comes and steals away what was sown in his heart. The seed sown on rocky ground is the one who hears the word and receives it at once with joy. But he has no root and lasts only for a time. When some tribulation or persecution comes because of the word, he immediately falls away. The seed sown among thorns is the one who hears the word, but then worldly anxiety and the lure of riches choke the word and it bears no fruit. But the seed sown on rich soil is the one who hears the word and understands it, who indeed bears fruit and yields a hundred or sixty or thirtyfold.”

Monday July 14, 2014

Memorial of Saint Kateri Tekakwitha

Reading • IS 1:10-17

Hear the word of the LORD, princes of Sodom! Listen to the instruction of our God, people of Gomorrah! What care I for the number of your sacrifices? says the LORD. I have had enough of whole-burnt rams and fat of fatlings; In the blood of calves, lambs and goats I find no pleasure.

When you come in to visit me, who asks these things of you? Trample my courts no more! Bring no more worthless offerings; your incense is loathsome to me. New moon and sabbath, calling of assemblies, octaves with wickedness: these I cannot bear. Your new moons and festivals I detest; they weigh me down, I tire of the load. When you spread out your hands, I close my eyes to you; Though you pray the more, I will not listen. Your hands are full of blood! Wash yourselves clean! Put away your misdeeds from before my eyes; cease doing evil; learn to do good. Make justice your aim: redress the

wronged, hear the orphan's plea, defend the widow.

Responsorial Psalm • PS 50:8-9, 16-17, 21, 23

R: To the upright I will show the saving power of God.

“Not for your sacrifices do I rebuke you,
for your burnt offerings are before me always.
I take from your house no bullock,
no goats out of your fold.”

R: To the upright I will show the saving power of God.

“Why do you recite my statutes,
and profess my covenant with your mouth,
Though you hate discipline
and cast my words behind you?”

R: To the upright I will show the saving power of God.

“When you do these things, shall I be deaf to it?
Or do you think you that I am like yourself?
I will correct you by drawing them up before your eyes.
He that offers praise as a sacrifice glorifies me;
and to him that goes the right way I will show the
salvation of God.”

R: To the upright I will show the saving power of God.

Gospel • MT 10:34-11:1

Jesus said to his Apostles: “Do not think that I have come to bring peace upon the earth. I have come to bring not peace but the sword. For I have come to set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law; and one's enemies will be those of his household.

“Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me; and whoever does not take up his cross and follow after me is not worthy of me. Whoever finds his life will lose it, and whoever loses his life for my sake will find it.

“Whoever receives you receives me, and whoever receives me receives the one who sent me. Whoever receives a prophet because

he is a prophet will receive a prophet's reward, and whoever receives a righteous man because he is righteous will receive a righteous man's reward. And whoever gives only a cup of cold water to one of these little ones to drink because he is a disciple—amen, I say to you, he will surely not lose his reward.”

When Jesus finished giving these commands to his Twelve disciples, he went away from that place to teach and to preach in their towns.

Tuesday July 15, 2014
Memorial of Saint Bonaventure

Reading 1 • IS 7:1-9

In the days of Ahaz, king of Judah, son of Jotham, son of Uzziah, Rezin, king of Aram, and Pekah, king of Israel, son of Remaliah, went up to attack Jerusalem, but they were not able to conquer it. When word came to the house of David that Aram was encamped in Ephraim, the heart of the king and the heart of the people trembled, as the trees of the forest tremble in the wind.

Then the LORD said to Isaiah: Go out to meet Ahaz, you and your son Shear-jashub, at the end of the conduit of the upper pool, on the highway of the fuller's field, and say to him: Take care you remain tranquil and do not fear; let not your courage fail before these two stumps of smoldering brands the blazing anger of Rezin and the Arameans, and of the son Remaliah, because of the mischief that Aram, Ephraim and the son of Remaliah, plots against you, saying, “Let us go up and tear Judah asunder, make it our own by force, and appoint the son of Tabeel king there.”

Thus says the LORD: This shall not stand, it shall not be! Damascus is the capital of Aram, and Rezin is the head of Damascus; Samaria is the capital of Ephraim, and Remaliah's son the head of Samaria.

But within sixty years and five, Ephraim shall be crushed, no longer a nation. Unless your faith is firm you shall not be firm!

Responsorial Psalm • PS 48:2-4, 5-6, 7-8

R: God upholds his city for ever.

Great is the LORD and wholly to be praised
in the city of our God.
His holy mountain, fairest of heights,
is the joy of all the earth.

R: God upholds his city for ever.

Mount Zion, “the recesses of the North,”
is the city of the great King.
God is with her castles;
renowned is he as a stronghold.

R: God upholds his city for ever.

For lo! the kings assemble,
they come on together;
They also see, and at once are stunned,
terrified, routed.

R. God upholds his city for ever.

Quaking seizes them there;
anguish, like a woman’s in labor,
As though a wind from the east
were shattering ships of Tarshish.

R: God upholds his city for ever.

Gospel • MT 11:20-24

Jesus began to reproach the towns where most of his mighty deeds had been done, since they had not repented. “Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty deeds done in your midst had been done in Tyre and Sidon, they would long ago have repented in sackcloth and ashes. But I tell you, it will be more tolerable for Tyre and Sidon on the day of judgment than for you. And as for you, Capernaum:

Will you be exalted to heaven? You will go down to the nether world.

For if the mighty deeds done in your midst had been done in

Sodom, it would have remained until this day. But I tell you, it will be more tolerable for the land of Sodom on the day of judgment than for you.

Wednesday July 16, 2014

Reading 1 • IS 10:5-7, 13-16

Thus says the LORD: Woe to Assyria! My rod in anger, my staff in wrath. Against an impious nation I send him, and against a people under my wrath I order him To seize plunder, carry off loot, and tread them down like the mud of the streets. But this is not what he intends, nor does he have this in mind; Rather, it is in his heart to destroy, to make an end of nations not a few.

For he says: "By my own power I have done it, and by my wisdom, for I am shrewd. I have moved the boundaries of peoples, their treasures I have pillaged, and, like a giant, I have put down the enthroned. My hand has seized like a nest the riches of nations; As one takes eggs left alone, so I took in all the earth; No one fluttered a wing, or opened a mouth, or chirped!"

Will the axe boast against him who hews with it? Will the saw exalt itself above him who wields it? As if a rod could sway him who lifts it, or a staff him who is not wood! Therefore the Lord, the LORD of hosts, will send among his fat ones leanness, And instead of his glory there will be kindling like the kindling of fire.

Responsorial Psalm • PS 94:5-6, 7-8, 9-10, 14-15

R: The Lord will not abandon his people.

Your people, O LORD, they trample down,
your inheritance they afflict.

Widow and stranger they slay,
the fatherless they murder.

R: The Lord will not abandon his people.

And they say, "The LORD sees not;
the God of Jacob perceives not."

Understand, you senseless ones among the people;

and, you fools, when will you be wise?

R: The Lord will not abandon his people.

Shall he who shaped the ear not hear?

or he who formed the eye not see?

Shall he who instructs nations not chastise,
he who teaches men knowledge?

R: The Lord will not abandon his people.

For the LORD will not cast off his people,
nor abandon his inheritance;

But judgment shall again be with justice,
and all the upright of heart shall follow it.

R: The Lord will not abandon his people.

Gospel • MT 11:25-27

At that time Jesus exclaimed: "I give praise to you, Father, Lord of heaven and earth, for although you have hidden these things from the wise and the learned you have revealed them to the childlike. Yes, Father, such has been your gracious will. All things have been handed over to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son wishes to reveal him."

Thursday July 17, 2014

Reading 1 • IS 26:7-9, 12, 16-19

The way of the just is smooth; the path of the just you make level. Yes, for your way and your judgments, O LORD, we look to you; Your name and your title are the desire of our souls. My soul yearns for you in the night, yes, my spirit within me keeps vigil for you; When your judgment dawns upon the earth, the world's inhabitants learn justice. O LORD, you mete out peace to us, for it is you who have accomplished all we have done.

O LORD, oppressed by your punishment, we cried out in anguish under your chastising. As a woman about to give birth writhes and cries out in her pains, so were we in your presence, O

LORD. We conceived and writhed in pain, giving birth to wind; Salvation we have not achieved for the earth, the inhabitants of the world cannot bring it forth. But your dead shall live, their corpses shall rise; awake and sing, you who lie in the dust. For your dew is a dew of light, and the land of shades gives birth.

Responsorial Psalm • PS 102:13-14, 15, 16-18, 19-21

R: From heaven the Lord looks down on the earth.

You, O LORD, abide forever,
and your name through all generations.
You will arise and have mercy on Zion,
for it is time to pity her.
For her stones are dear to your servants,
and her dust moves them to pity.

R: From heaven the Lord looks down on the earth.

The nations shall revere your name, O LORD,
and all the kings of the earth your glory,
When the LORD has rebuilt Zion
and appeared in his glory;
When he has regarded the prayer of the destitute,
and not despised their prayer.

R: From heaven the Lord looks down on the earth.

Let this be written for the generation to come,
and let his future creatures praise the LORD:
“The LORD looked down from his holy height,
from heaven he beheld the earth,
To hear the groaning of the prisoners,
to release those doomed to die.”

R: From heaven the Lord looks down on the earth.

Gospel • MT 11:28-30

Jesus said: “Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for yourselves. For my yoke is easy, and my burden light.”

Friday July 18, 2014

Reading 1 • IS 38:1-6, 21-22, 7-8

When Hezekiah was mortally ill, the prophet Isaiah, son of Amoz, came and said to him: “Thus says the LORD: Put your house in order, for you are about to die; you shall not recover.” Then Hezekiah turned his face to the wall and prayed to the LORD:

“O LORD, remember how faithfully and wholeheartedly I conducted myself in your presence, doing what was pleasing to you!” And Hezekiah wept bitterly.

Then the word of the LORD came to Isaiah: “Go, tell Hezekiah: Thus says the LORD, the God of your father David: I have heard your prayer and seen your tears. I will heal you: in three days you shall go up to the LORD’s temple; I will add fifteen years to your life. I will rescue you and this city from the hand of the king of Assyria; I will be a shield to this city.”

Isaiah then ordered a poultice of figs to be taken and applied to the boil, that he might recover. Then Hezekiah asked, “What is the sign that I shall go up to the temple of the LORD?”

Isaiah answered: “This will be the sign for you from the LORD that he will do what he has promised: See, I will make the shadow cast by the sun on the stairway to the terrace of Ahaz go back the ten steps it has advanced.” So the sun came back the ten steps it had advanced.

Responsorial Psalm • IS 38:10, 11, 12, 16

R: You saved my life, O Lord; I shall not die.

Once I said, “In the noontime of life I must depart!
To the gates of the nether world I shall be consigned
for the rest of my years.”

R: You saved my life, O Lord; I shall not die.

I said, “I shall see the LORD no more
in the land of the living.
No longer shall I behold my fellow men
among those who dwell in the world.”

R: You saved my life, O Lord; I shall not die.

My dwelling, like a shepherd's tent,
is struck down and borne away from me;
You have folded up my life, like a weaver
who severs the last thread.

R: You saved my life, O Lord; I shall not die.

Those live whom the LORD protects;
yours is the life of my spirit.
You have given me health and life.

R. You saved my life, O Lord; I shall not die.

Gospel • MT 12:1-8

Jesus was going through a field of grain on the sabbath. His disciples were hungry and began to pick the heads of grain and eat them. When the Pharisees saw this, they said to him, "See, your disciples are doing what is unlawful to do on the sabbath."

He said to the them, "Have you not read what David did when he and his companions were hungry, how he went into the house of God and ate the bread of offering, which neither he nor his companions but only the priests could lawfully eat? Or have you not read in the law that on the sabbath the priests serving in the temple violate the sabbath and are innocent? I say to you, something greater than the temple is here. If you knew what this meant, I desire mercy, not sacrifice, you would not have condemned these innocent men. For the Son of Man is Lord of the sabbath."

Saturday July 19, 2014

Reading 1 • MI 2:1-5

Woe to those who plan iniquity, and work out evil on their couches; In the morning light they accomplish it when it lies within their power. They covet fields, and seize them; houses, and they take them; They cheat an owner of his house, a man of his inheritance. Therefore thus says the LORD: Behold, I am planning against this race an evil from which you shall not withdraw your necks; Nor shall

you walk with head high, for it will be a time of evil.

On that day a satire shall be sung over you, and there shall be a plaintive chant: "Our ruin is complete, our fields are portioned out among our captors, The fields of my people are measured out, and no one can get them back!"

Thus you shall have no one to mark out boundaries by lot in the assembly of the LORD.

Responsorial Psalm • PS 10:1-2, 3-4, 7-8, 14

R: Do not forget the poor, O Lord!

Why, O LORD, do you stand aloof?

Why hide in times of distress?

Proudly the wicked harass the afflicted,
who are caught in the devices the wicked have contrived.

R: Do not forget the poor, O Lord!

For the wicked man glories in his greed,
and the covetous blasphemes, sets the LORD at nought.
The wicked man boasts, "He will not avenge it";
"There is no God," sums up his thoughts.

R: Do not forget the poor, O Lord!

His mouth is full of cursing, guile and deceit;
under his tongue are mischief and iniquity.
He lurks in ambush near the villages;
in hiding he murders the innocent;
his eyes spy upon the unfortunate.

R: Do not forget the poor, O Lord!

You do see, for you behold misery and sorrow,
taking them in your hands.
On you the unfortunate man depends;
of the fatherless you are the helper.

R: Do not forget the poor, O Lord!

Gospel • MT 12:14-21

The Pharisees went out and took counsel against Jesus to put him to death.

When Jesus realized this, he withdrew from that place. Many people followed him, and he cured them all, but he warned them not to make him known. This was to fulfill what had been spoken through Isaiah the prophet:

Behold, my servant whom I have chosen, my beloved in whom I delight; I shall place my Spirit upon him, and he will proclaim justice to the Gentiles. He will not contend or cry out, nor will anyone hear his voice in the streets. A bruised reed he will not break, a smoldering wick he will not quench, until he brings justice to victory. And in his name the Gentiles will hope.

Sunday July 20, 2014

Reading 1 • WIS 12:13, 16-19

There is no god besides you who have the care of all, that you need show you have not unjustly condemned. For your might is the source of justice; your mastery over all things makes you lenient to all. For you show your might when the perfection of your power is disbelieved; and in those who know you, you rebuke temerity. But though you are master of might, you judge with clemency, and with much lenience you govern us; for power, whenever you will, attends you. And you taught your people, by these deeds, that those who are just must be kind; and you gave your children good ground for hope that you would permit repentance for their sins.

Responsorial Psalm • PS 86:5-6, 9-10, 15-16

R: Lord, you are good and forgiving.

You, O LORD, are good and forgiving,
abounding in kindness to all who call upon you.

Hearken, O LORD, to my prayer
and attend to the sound of my pleading.

R: Lord, you are good and forgiving.

All the nations you have made shall come
and worship you, O LORD,
and glorify your name.

For you are great, and you do wondrous deeds;
you alone are God.

R: Lord, you are good and forgiving.

You, O LORD, are a God merciful and gracious,
slow to anger, abounding in kindness and fidelity.
Turn toward me, and have pity on me;
give your strength to your servant.

R: Lord, you are good and forgiving.

Reading 2 • ROM 8:26-27

Brothers and sisters: The Spirit comes to the aid of our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes with inexpressible groanings. And the one who searches hearts knows what is the intention of the Spirit, because he intercedes for the holy ones according to God's will.

Gospel • MT 13:24-43

Jesus proposed another parable to the crowds, saying: "The kingdom of heaven may be likened to a man who sowed good seed in his field. While everyone was asleep his enemy came and sowed weeds all through the wheat, and then went off. When the crop grew and bore fruit, the weeds appeared as well. The slaves of the householder came to him and said, 'Master, did you not sow good seed in your field? Where have the weeds come from?' He answered, 'An enemy has done this.' His slaves said to him, 'Do you want us to go and pull them up?' He replied, 'No, if you pull up the weeds you might uproot the wheat along with them. Let them grow together until harvest; then at harvest time I will say to the harvesters, "First collect the weeds and tie them in bundles for burning; but gather the wheat into my barn."' "

He proposed another parable to them. "The kingdom of heaven is like a mustard seed that a person took and sowed in a field. It is the smallest of all the seeds, yet when full-grown it is the largest of plants. It becomes a large bush, and the 'birds of the sky come and dwell in its branches.' "

He spoke to them another parable. “The kingdom of heaven is like yeast that a woman took and mixed with three measures of wheat flour until the whole batch was leavened.”

All these things Jesus spoke to the crowds in parables. He spoke to them only in parables, to fulfill what had been said through the prophet: I will open my mouth in parables, I will announce what has lain hidden from the foundation of the world.

Then, dismissing the crowds, he went into the house. His disciples approached him and said, “Explain to us the parable of the weeds in the field.”

He said in reply, “He who sows good seed is the Son of Man, the field is the world, the good seed the children of the kingdom. The weeds are the children of the evil one, and the enemy who sows them is the devil. The harvest is the end of the age, and the harvesters are angels. Just as weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all who cause others to sin and all evildoers. They will throw them into the fiery furnace, where there will be wailing and grinding of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Whoever has ears ought to hear.”

Monday July 21, 2014

Reading 1 • MI 6:1-4, 6-8

Hear what the LORD says: Arise, present your plea before the mountains, and let the hills hear your voice! Hear, O mountains, the plea of the LORD, pay attention, O foundations of the earth! For the LORD has a plea against his people, and he enters into trial with Israel.

O my people, what have I done to you, or how have I wearied you? Answer me! For I brought you up from the land of Egypt, from the place of slavery I released you; and I sent before you Moses, Aaron, and Miriam.

With what shall I come before the LORD, and bow before God most high? Shall I come before him with burnt offerings, with

calves a year old? Will the LORD be pleased with thousands of rams, with myriad streams of oil? Shall I give my first-born for my crime, the fruit of my body for the sin of my soul? You have been told, O man, what is good, and what the LORD requires of you: Only to do the right and to love goodness, and to walk humbly with your God.

Responsorial Psalm • PS 50:5-6, 8-9, 16-17, 21, 23

R: To the upright I will show the saving power of God.

“Gather my faithful ones before me,
those who have made a covenant with me by sacrifice.”
And the heavens proclaim his justice;
for God himself is the judge.

R: To the upright I will show the saving power of God.

“Not for your sacrifices do I rebuke you,
for your burnt offerings are before me always.
I take from your house no bullock,
no goats out of your fold.”

R: To the upright I will show the saving power of God.

“Why do you recite my statutes,
and profess my covenant with your mouth,
Though you hate discipline
and cast my words behind you?”

R: To the upright I will show the saving power of God.

“When you do these things, shall I be deaf to it?
Or do you think that I am like yourself?
I will correct you by drawing them up before your eyes.
He that offers praise as a sacrifice glorifies me;
and to him that goes the right way I will show the
salvation of God.”

R: To the upright I will show the saving power of God.

Gospel • MT 12:38-42

Some of the scribes and Pharisees said to Jesus, “Teacher, we wish to see a sign from you.” He said to them in reply, “An evil and

unfaithful generation seeks a sign, but no sign will be given it except the sign of Jonah the prophet. Just as Jonah was in the belly of the whale three days and three nights, so will the Son of Man be in the heart of the earth three days and three nights. At the judgment, the men of Nineveh will arise with this generation and condemn it, because they repented at the preaching of Jonah; and there is something greater than Jonah here. At the judgment the queen of the south will arise with this generation and condemn it, because she came from the ends of the earth to hear the wisdom of Solomon; and there is something greater than Solomon here.”

Tuesday July 22, 2014

Reading 1 • MI 7:14-15, 18-20

Shepherd your people with your staff, the flock of your inheritance, That dwells apart in a woodland, in the midst of Carmel. Let them feed in Bashan and Gilead, as in the days of old; As in the days when you came from the land of Egypt, show us wonderful signs.

Who is there like you, the God who removes guilt and pardons sin for the remnant of his inheritance; Who does not persist in anger forever, but delights rather in clemency, And will again have compassion on us, treading underfoot our guilt? You will cast into the depths of the sea all our sins; You will show faithfulness to Jacob, and grace to Abraham, As you have sworn to our fathers from days of old.

Responsorial Psalm • PS 85:2-4, 5-6, 7-8

R: Lord, show us your mercy and love.

You have favored, O LORD, your land;
you have brought back the captives of Jacob.
You have forgiven the guilt of your people;
you have covered all their sins.
You have withdrawn all your wrath;
you have revoked your burning anger.

R: Lord, show us your mercy and love.

Restore us, O God our savior,
and abandon your displeasure against us.
Will you be ever angry with us,
prolonging your anger to all generations?

R: Lord, show us your mercy and love.

Will you not instead give us life;
and shall not your people rejoice in you?
Show us, O LORD, your kindness,
and grant us your salvation.

R: Lord, show us your mercy and love.

Gospel • JN 20:1-2, 11-18

On the first day of the week, Mary Magdalene came to the tomb early in the morning, while it was still dark, and saw the stone removed from the tomb. So she ran and went to Simon Peter and to the other disciple whom Jesus loved, and told them, “They have taken the Lord from the tomb, and we don’t know where they put him.”

Mary stayed outside the tomb weeping. And as she wept, she bent over into the tomb and saw two angels in white sitting there, one at the head and one at the feet where the Body of Jesus had been. And they said to her, “Woman, why are you weeping?”

She said to them, “They have taken my Lord, and I don’t know where they laid him.”

When she had said this, she turned around and saw Jesus there, but did not know it was Jesus. Jesus said to her, “Woman, why are you weeping? Whom are you looking for?”

She thought it was the gardener and said to him, “Sir, if you carried him away, tell me where you laid him, and I will take him.”

Jesus said to her, “Mary!”

She turned and said to him in Hebrew, “Rabbouni,” which means Teacher.

Jesus said to her, “Stop holding on to me, for I have not yet ascended to the Father. But go to my brothers and tell them, ‘I am going to my Father and your Father, to my God and your God.’”

Mary Magdalene went and announced to the disciples, “I have

seen the Lord,” and then reported what he told her.

Wednesday July 23, 2014

Reading 1 • JER 1:1, 4-10

The words of Jeremiah, son of Hilkiah, of a priestly family in Anathoth, in the land of Benjamin.

The word of the LORD came to me thus: Before I formed you in the womb I knew you, before you were born I dedicated you, a prophet to the nations I appointed you.

“Ah, Lord GOD!” I said, “I know not how to speak; I am too young.”

But the LORD answered me, Say not, “I am too young.” To whomever I send you, you shall go; whatever I command you, you shall speak. Have no fear before them, because I am with you to deliver you, says the LORD.

Then the LORD extended his hand and touched my mouth, saying, See, I place my words in your mouth! This day I set you over nations and over kingdoms, To root up and to tear down, to destroy and to demolish, to build and to plant.

Responsorial Psalm • PS 71:1-2, 3-4, 5-6, 15, 17

R: I will sing of your salvation.

In you, O LORD, I take refuge;
let me never be put to shame.
In your justice rescue me, and deliver me;
incline your ear to me, and save me.

R: I will sing of your salvation.

Be my rock of refuge,
a stronghold to give me safety,
for you are my rock and my fortress.
O my God, rescue me from the hand of the wicked.

R: I will sing of your salvation.

For you are my hope, O Lord;
my trust, O God, from my youth.

On you I depend from birth;
from my mother's womb you are my strength.

R: I will sing of your salvation.

My mouth shall declare your justice,
day by day your salvation.

O God, you have taught me from my youth,
and till the present I proclaim your wondrous deeds.

R: I will sing of your salvation.

Gospel • MT 13:1-9

On that day, Jesus went out of the house and sat down by the sea. Such large crowds gathered around him that he got into a boat and sat down, and the whole crowd stood along the shore. And he spoke to them at length in parables, saying: "A sower went out to sow. And as he sowed, some seed fell on the path, and birds came and ate it up. Some fell on rocky ground, where it had little soil. It sprang up at once because the soil was not deep, and when the sun rose it was scorched, and it withered for lack of roots. Some seed fell among thorns, and the thorns grew up and choked it. But some seed fell on rich soil, and produced fruit, a hundred or sixty or thirtyfold. Whoever has ears ought to hear."

Thursday July 24, 2014

Reading 1 • JER 2:1-3, 7-8, 12-13

This word of the LORD came to me: Go, cry out this message for Jerusalem to hear!

I remember the devotion of your youth, how you loved me as a bride, Following me in the desert, in a land unsown. Sacred to the LORD was Israel, the first fruits of his harvest; Should any presume to partake of them, evil would befall them, says the LORD.

When I brought you into the garden land to eat its goodly fruits, You entered and defiled my land, you made my heritage loathsome. The priests asked not, "Where is the LORD?" Those who dealt with the law knew me not: the shepherds rebelled against me. The prophets prophesied by Baal, and went after useless idols. Be

amazed at this, O heavens, and shudder with sheer horror, says the LORD. Two evils have my people done: they have forsaken me, the source of living waters; They have dug themselves cisterns, broken cisterns, that hold no water.

Responsorial Psalm • PS 36:6-7, 8-9, 10-11

R: With you is the fountain of life, O Lord.

O LORD, your mercy reaches to heaven;
your faithfulness, to the clouds.
Your justice is like the mountains of God;
your judgments, like the mighty deep.

R: With you is the fountain of life, O Lord.

How precious is your mercy, O God!
The children of men take refuge in the shadow of your wings.
They have their fill of the prime gifts of your house;
from your delightful stream you give them to drink.

R: With you is the fountain of life, O Lord.

For with you is the fountain of life,
and in your light we see light.
Keep up your mercy toward your friends,
your just defense of the upright of heart.

R: With you is the fountain of life, O Lord.

Gospel • MT 13:10-17

The disciples approached Jesus and said, “Why do you speak to the crowd in parables?”

He said to them in reply, “Because knowledge of the mysteries of the Kingdom of heaven has been granted to you, but to them it has not been granted. To anyone who has, more will be given and he will grow rich; from anyone who has not, even what he has will be taken away. This is why I speak to them in parables, because they look but do not see and hear but do not listen or understand. Isaiah’s prophecy is fulfilled in them, which says:

You shall indeed hear but not understand, you shall indeed look but never see. Gross is the heart of this people, they will hardly

hear with their ears, they have closed their eyes, lest they see with their eyes and hear with their ears and understand with their hearts and be converted and I heal them.

“But blessed are your eyes, because they see, and your ears, because they hear. Amen, I say to you, many prophets and righteous people longed to see what you see but did not see it, and to hear what you hear but did not hear it.”

Friday July 25, 2014
Feast of Saint James the Apostle

Reading 1 • 2 COR 4:7-15

Brothers and sisters: We hold this treasure in earthen vessels, that the surpassing power may be of God and not from us. We are afflicted in every way, but not constrained; perplexed, but not driven to despair; persecuted, but not abandoned; struck down, but not destroyed; always carrying about in the body the dying of Jesus, so that the life of Jesus may also be manifested in our body. For we who live are constantly being given up to death for the sake of Jesus, so that the life of Jesus may be manifested in our mortal flesh.

So death is at work in us, but life in you. Since, then, we have the same spirit of faith, according to what is written, I believed, therefore I spoke, we too believe and therefore speak, knowing that the one who raised the Lord Jesus will raise us also with Jesus and place us with you in his presence. Everything indeed is for you, so that the grace bestowed in abundance on more and more people may cause the thanksgiving to overflow for the glory of God.

Responsorial Psalm • PS 126:1-3, 4-5, 6

R: Those who sow in tears shall reap rejoicing.

When the LORD brought back the captives of Zion,
we were like men dreaming.

Then our mouth was filled with laughter,
and our tongue with rejoicing.

R: Those who sow in tears shall reap rejoicing.

Then they said among the nations,

“The LORD has done great things for them.”
The LORD has done great things for us;
we are glad indeed.

R: Those who sow in tears shall reap rejoicing.

Restore our fortunes, O LORD,
like the torrents in the southern desert.
Those that sow in tears
shall reap rejoicing.

R: Those who sow in tears shall reap rejoicing.

Although they go forth weeping,
carrying the seed to be sown,
They shall come back rejoicing,
carrying their sheaves.

R: Those who sow in tears shall reap rejoicing.

Gospel • MT 20:20-28

The mother of the sons of Zebedee approached Jesus with her sons and did him homage, wishing to ask him for something.

He said to her, “What do you wish?”

She answered him, “Command that these two sons of mine sit, one at your right and the other at your left, in your Kingdom.”

Jesus said in reply, “You do not know what you are asking. Can you drink the chalice that I am going to drink?”

They said to him, “We can.”

He replied, “My chalice you will indeed drink, but to sit at my right and at my left, this is not mine to give but is for those for whom it has been prepared by my Father.”

When the ten heard this, they became indignant at the two brothers. But Jesus summoned them and said, “You know that the rulers of the Gentiles lord it over them, and the great ones make their authority over them felt. But it shall not be so among you. Rather, whoever wishes to be great among you shall be your servant; whoever wishes to be first among you shall be your slave. Just so, the Son of Man did not come to be served but to serve and to give his life as a ransom for many.”

The Mysteries of the Rosary

The Five Joyful Mysteries

Monday & Saturday

The Annunciation: **Humility**

The Visitation: **Charity**

The Birth of Our Lord: **Poverty, or detachment
from the world**

The Presentation of Our Lord: **Purity of heart, obedience**

The Finding of Our Lord in the Temple: **Piety**

The Five Sorrowful Mysteries

Tuesday & Friday

The Agony in the Garden: **Contrition for our sins**

The Scourging at the Pillar: **Mortification of our senses**

The Crowning with Thorns: **Interior mortification**

The Carrying of the Cross: **Patience under crosses**

The Crucifixion and Death of Our Lord: **That we may
die to ourselves**

The Five Glorious Mysteries

Wednesday & Sunday

The Resurrection: **Conversion of heart**

The Ascension: **A desire for heaven**

The Coming of the Holy Ghost: **The Gifts of the Holy Ghost**

The Assumption of our Blessed Mother into Heaven:

Devotion to Mary

The Coronation of our Blessed Mother: **Eternal happiness**

The Five Luminous Mysteries

Thursday

The Baptism in the Jordan

The Wedding at Cana

The Proclamation of the Kingdom

The Transfiguration

The Institution of the Eucharist

The Rosary Prayers

The Sign of the Cross:

In the name of the Father of the Son and of the Holy Spirit. Amen

The Apostles' Creed:

I believe in God the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell. On the third day He arose again; He ascended into heaven, and sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen

The Our Father:

Our Father, who art in heaven, hallowed be Thy name: Thy kingdom come: Thy will be done on earth as it is in heaven. Give us this day our daily bread: and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation: but deliver us from evil. Amen.

The Hail Mary:

Hail Mary, full of grace, the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen

Glory Be to the Father:

Glory be to the Father, and to the Son and to the Holy Spirit.

As it was in the beginning, is now and ever shall be, world without end. Amen.

The Fatima Prayer:

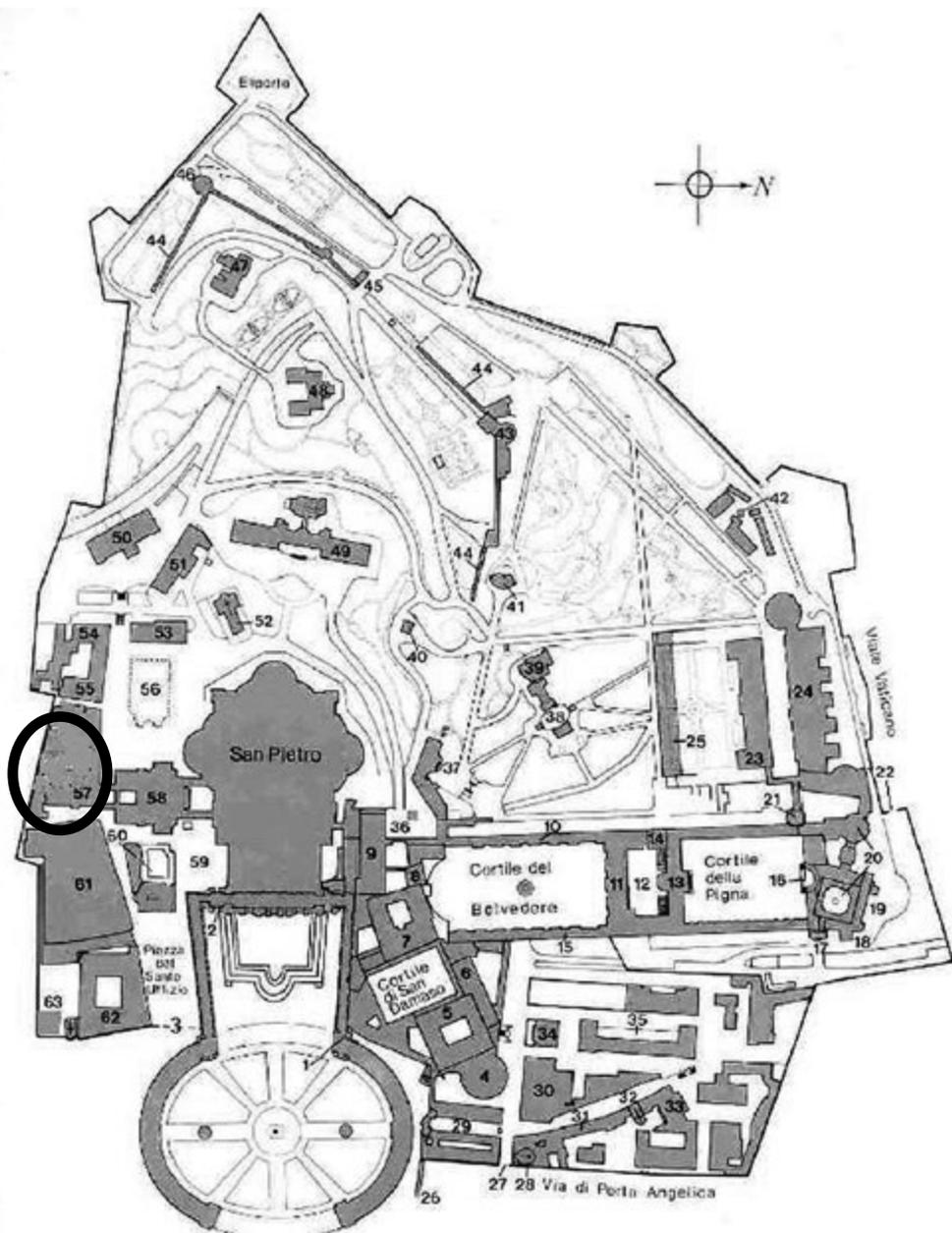
“O my Jesus, forgive us our sins, save us from the fires of hell, and lead all souls to Heaven, especially those in most need of Your Mercy.” (Our Lady at Fatima, 13th July 1917)

The Hail, Holy Queen:

Hail, holy Queen, Mother of Mercy! our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley, of tears. Turn, then, most gracious Advocate, thine eyes of mercy toward us; and after this our exile show unto us the blessed fruit of thy womb, Jesus; O clement, O loving, O sweet Virgin Mary.

Let Us Pray

“O God whose only begotten Son has purchased for us the rewards of eternal life, Grant that we beseech Thee while meditating upon these mysteries of the Most Holy Rosary of the Blessed Virgin Mary, we may both imitate what they contain and obtain what they promise, through the same Christ our Lord Amen.”



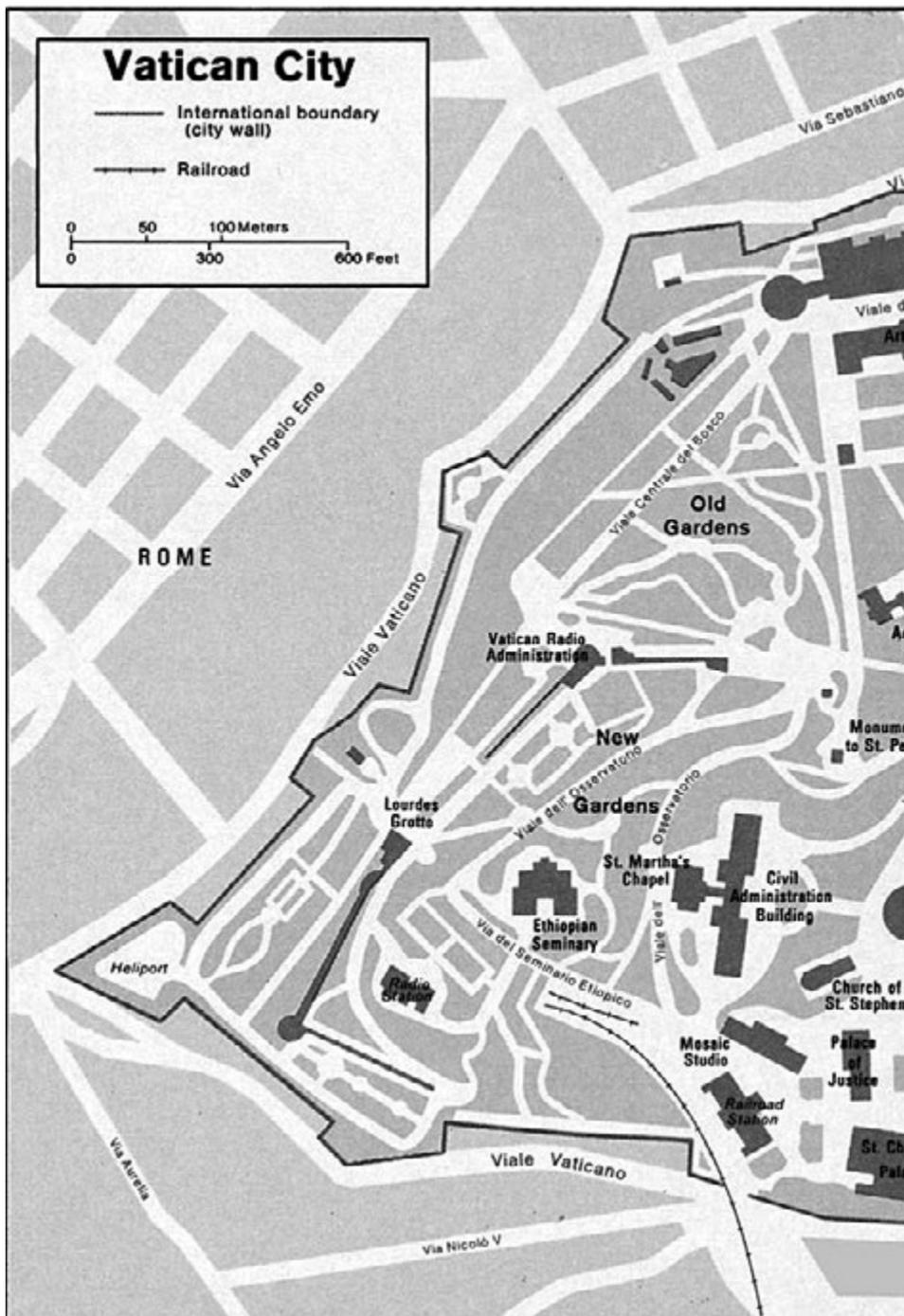
- | | | | |
|----|--|-------------------------------------|--|
| 1 | Bronze Doors, Stairway of Pius IX and Royal Stairway | 35 | Vatican Drugstore, Health Services, Vatican Television Center and Telephone Service |
| 2 | Arch of the Bells | 36 | Square of the Furnace |
| 3 | Petriano Entrance | 37 | Fountain of the Sacrament |
| 4 | Bastion of Nicholas V (IOR) | 38 | “Casina” of Pius IV |
| 5 | Palace of Sixtus V (Residence of the Holy Father) | 39 | Pontifical Academy of Sciences |
| 6 | Palace of Gregory XIII | 40 | House of the Gardener |
| 7 | Medieval Palace (Secretariat of State) | 41 | Fountain of the “Aquilone” |
| 8 | Borgia Tower | 42 | Tower of the Gallinara |
| 9 | Sistine Chapel | 43 | Technical Management of Radio Vatican |
| 10 | Hall of Ligorio | 44 | Part of the Border of the Leonine City |
| 11 | Hall of Sixtus V (Apostolic Library) | 45 | Grotto of Lourdes |
| 12 | Courtyard of the Library | 46 | Saint John’s Tower |
| 13 | New Wing of the Chiaramonti Museum | 47 | Transmission Center “Marconi” of Radio Vatican |
| 14 | Tower of the Winds | 48 | Ethiopian College |
| 15 | Hall of Bramante | 49 | Palace of the Governorate of the State of Vatican City |
| 16 | Court of the “Pigna” | 50 | Railway Station |
| 17 | Fountain of the “Galera” | 51 | Mosaic School, New Underground Parking |
| 18 | Stairway of Bramante | 52 | Church of Saint Stephen of the Abyssinians |
| 19 | Palace of Belvedere | 53 | Palace of the Tribunal, Central Office of the Vatican Gendarmerie |
| 20 | Pius-Clementine Museum | 54 | Residence of the Arch-Priest |
| 21 | Atrium of the Four Gates | 55 | Palace of Saint Charles |
| 22 | Entrance/Exit of the Vatican Museums | 56 | Saint Marta’s Square |
| 23 | Vatican Pinacoteca | 57 Domus Sanctae Marthae !!! | |
| 24 | Gregorian-Profane, Pio-Christian and Missionary-Ethnological Museums | 58 | Sacristy of Saint Peter’s, Palace of the Canonicate, Historical Artistic Museum (Treasure) |
| 25 | Historical Museum of the Carriages | 59 | Square of the Roman Proto-martyrs |
| 26 | The “Passetto” | 60 | Teutonic College and Graveyard |
| 27 | Saint Anne Entrance | 61 | Hall of the Pontifical Audiences “Paul VI” |
| 28 | Parish Church of Saint Anne of the Palafrenieri | 62 | Palace of the Holy Office |
| 29 | Barracks of the Swiss Guard | 63 | House of hospitality “Gift of Mary” |
| 30 | Vatican Typography, Commissary | | |
| 31 | Charity Services of the Holy Father | | |
| 32 | Church of Saint Pellegrino | | |
| 33 | L’Osservatore Romano | | |
| 34 | Central Vatican Post Office | | |

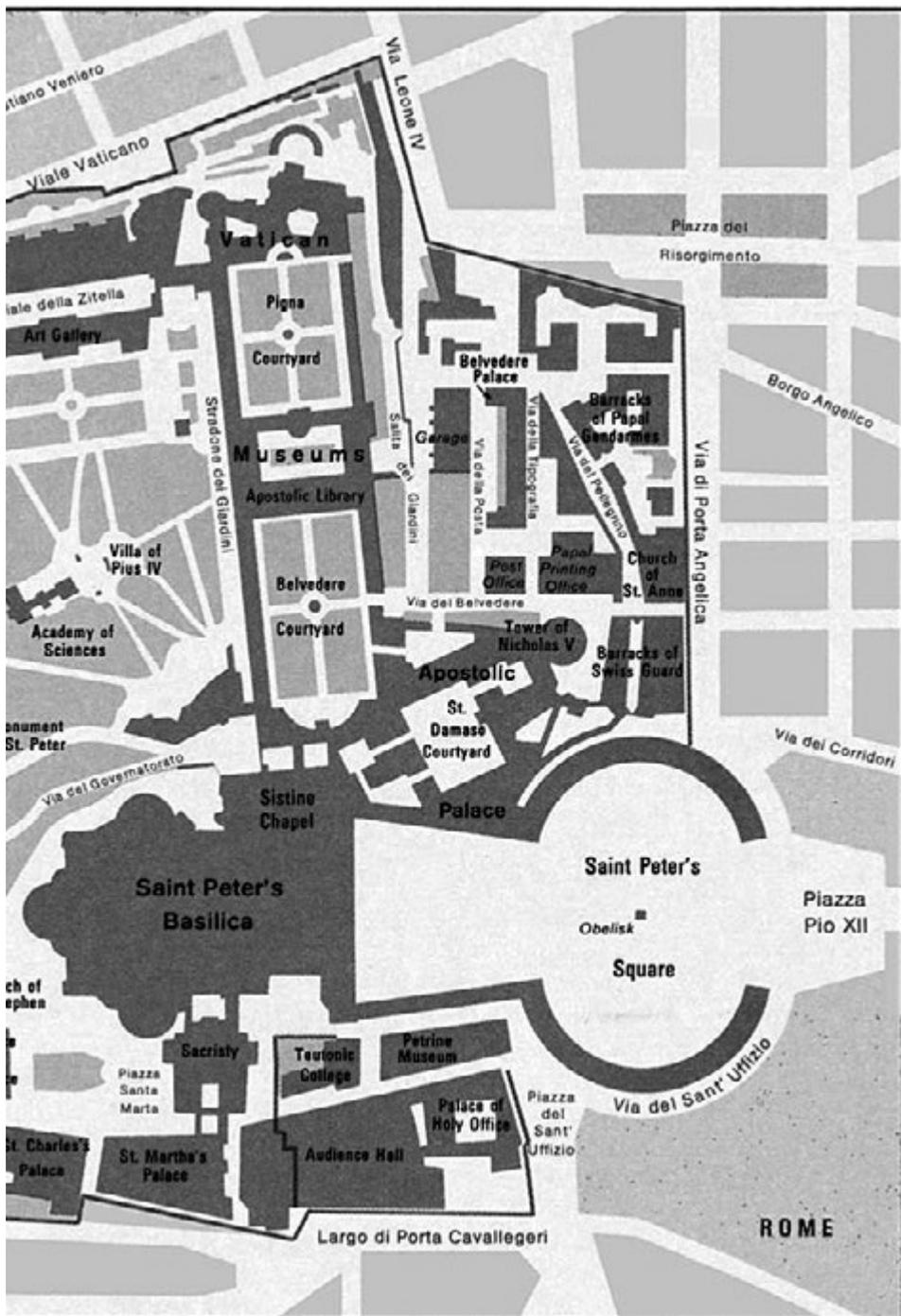
Vatican City

— International boundary
(city wall)

—+—+—+ Railroad

0 50 100 Meters
0 300 600 Feet



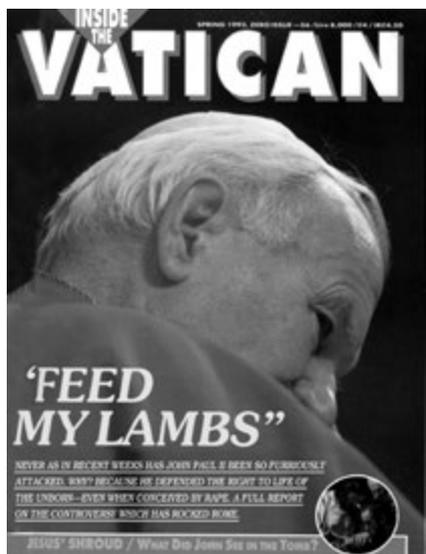


A Journal for the Church

The Inside the Vatican Story

Our Beginnings

We launched *Inside the Vatican* magazine in April, 1993, with \$4,720 in initial capital. Our goal was entirely evangelical—we wanted to spread the Gospel, the “good news” of Jesus Christ,



1993 Zero issue of our magazine

in an increasingly secular age. We were moved to act by what we saw and read in the mainstream media: daily distortions and mockery of the Church’s teachings. The faith was depicted as an impediment to happiness and freedom, not as the one great source of true happiness and freedom. As young, idealistic writers, we wished to counteract this mockery and correct these distortions by offering our own new, clear, and (hopefully) compelling

voice in the “war of ideas” of our time. Seeking to defend the truth of Christ and of His Church, we went to “the heart” of the Church—to the Vatican itself. But we had to find a way to be independent enough to carry out our mission. So we went to “the top.” Encouraged by Pope John Paul II, by his personal secretary, then-Monsignor (now Cardinal) Stanislaw Dziwisz, and also by then-Cardinal Joseph Ratzinger (now Pope Benedict XVI), we decided to launch a completely new type of magazine: loyal to the Church and the Magisterium, but modern, alive, fresh, and not controlled by any interest group, inside or outside of the Church. So we began, and so we

have continued. This has meant that we have functioned in great freedom, but also without any of the institutional resources which support many other Catholic publications.



Robert Moynihan, Grzegorz Galazka and Pope John Paul II

Our Content

Since 1993, our publication has provided unique comprehensive and balanced coverage on the Vatican. We provide thoughtful insight into the reasons behind the actions of the Pope and the Vatican, in contrast to much reporting in the secular media. We have covered most of the great spiritual, cultural and social issues of our time from a profoundly Catholic perspective. Each month, we explain many of the Pope's homilies and publish the complete texts of some of the most important of them. We defend the teachings of the Church through thoughtful reporting on Vatican affairs enabling Catholics to keep in touch with their faith and the Holy See. We write in a clear, unbiased way, so the Church's words and actions are better understood, and therefore more easily accepted and defended by Catholics everywhere.

Our Readers

Our readers range from former US Ambassador to the Vatican Mary Ann Glendon, now at Harvard Law School, to Father Benedict Groeschel, founder



Mary Ann Glendon



*Robert Moynihan and
Pope Benedict XVI Emeritus*

of a vibrant new branch of the Franciscans, have said *Inside the Vatican* is a “marvelous contribution to the New Evangelization” and “our favorite magazine.” Pope Benedict XVI has told us he appreciates our work.

We have a solid base of 10,000 paid subscribers in 100 countries, including Russia, India and China. Our readers are very loyal and supportive with one of the highest renewal rates in the industry—75%.

We are closely read even “inside” the Vatican, all Vatican offices—we received an email in August 2010 from Cardinal Farina, head of the Vatican Library: “I am grateful to you for having dealt with this matter with great tactfulness... only you could speak freely on this point. Thank you!”

Many bishops have praised our work, saying it helps connect Catholics back to the Pope and the Vatican—the heart of the Church. An adventure born in 1993 continues today and looks toward the future as we continue to develop.

Inside the Vatican magazine pilgrimage
Journal



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