

continued from page 6

Him, and it lasts a life time. Jesus Christ fills our emptiness in life with the blessings of the Eucharist. Infinite Love takes on a finite form in the simple elements of bread and wine. This is real Presence, real Food, and real Drink as the gift of the Risen Christ to transform humanity.

Jesus Christ challenges us now, here on earth, as to why we are here, and it is to

receive and give away Love from the Father, the Son, and the Holy Spirit. In every celebration of the Divine Liturgy, God's Divine Love is present and active in Jesus Christ's dying and rising. This Mystery breaks through our fears and failures just as it did for His disciples. God's Holy Spirit is with us in our daily lives of joy, fear, pain, failure, and sin. He will be with us in our final moment as we are

transformed into Eternal life.

Transformation into Eternal life is the Lord's Prayer lived out by us every day. When God's Will is done on earth, then on earth it will be as it is in heaven. Eternal life starts now when we glorify God by our words and deeds and the power of Jesus Christ transforms the way we live.

Sr Jonathan

Crusaders and Byzantine Treasures

One of the results of the Crusades was many of the treasures of Constantinople found their way into churches and treasuries in the West. The Crusaders sacked the city and took for payment of their efforts icons and other treasures. The Pope at the time, Innocent III, did nothing to stop this looting.

Some treasures went to locations still available today. Some were lost permanently. Some were recorded as taken but where they ended up no one has made a study.

So what became of these treasures?

The Gothic Cathedral of Notre Dame in Amiens, largest in France, was built to contain the head of St. John the Baptist.

Cartloads of gold and silver from Hagia Sophia found their way into the Vatican treasury.

Amalfi, Italy took the head of St. Andrew the First-Called from the Church of the Holy Apostles.

The bishop of Soissons shipped home the head of St. Stephen and a relic of St. John.

The remains of St. Clement, looted from the Church of St. Theodosia, were taken to Cluny.

St. Albans received the relics of St. Marina.

Halbstadt claimed the relics of St. James.

The True Cross was divided up among the barons, with a portion sent to the pope, and another fragment taken to Paris.

A gold and enamel reliquary encrusted with jewels, containing a fragment of the Wood wound up in a nunnery in Steuben.

From the Monastery of the Pantacrator the Venetians acquired for themselves a group of exquisite gem-studded enamel cameos, (a vast collection of panagias), to enhance the Palo D'Oro, an elaborate Byzantine bejeweled gold screen which was used in the cathedral in Venice to cover the relics of St. Mark. (St. Mark was stolen from Alexandria in the ninth century). Venice still today is home to the four gilt bronze horses, cast in Constantine's time, which once stood in the Hippodrome; now they are atop St. Mark's Basilica.

Lost forever was the omaphorion of the Theotokos, as was her zone (cincture) and the wonder-working icon.

Gone—or destroyed—the relics of St. Luke and St. Timothy and no trace of the relics of St. John Chrysostom.

An altar cloth with the relic of St. Paul was missing. Nothing

is known of the stone seat of St. Mark.

One monk made a list of what he brought back:

*List of Relics Stolen by Abbot Martin
during the Sack of Constantinople:*

Therefore "Blessed be the Lord God, who only doeth wondrous things," who in His unspeakable kindness and mercy has looked upon and made glorious His church at Paris through certain gifts of His grace, which he deigned to transmit to us through the venerable man, already so frequently mentioned, abbot Martin. In the presence of these the Church exults and by their protection any soul faithful to God is aided and assisted. In order that the readers' trust in these may be strengthened, we have determined to give only a partial list.

First, of the highest importance and worthy of all veneration: A trace of the blood of our Lord Jesus Christ, which was shed for the redemption of all mankind.

Second, a piece of the cross of our Lord on which the Son of the Father, the new Adam, sacrificed for us, paid the debt of the old Adam.

Third, a not inconsiderable piece of St. John the Forerunner of Our Lord.

Fourth, the arm of St. James, the Apostle, whose memory is venerated by the whole Church.

There were also relics of other saints, whose names are as follows:

Christopher, the martyr;
George, the martyr;
Theodore, the martyr;
the foot of St. Cosmas, the martyr;
part of the head of Cyprian, the martyr;
Pantaleon, the martyr;
a tooth of St. Lawrence;
Demetrius, the martyr;
Stephen, the proto-martyr;
Sergius and Bacchus, the martyrs.

Eleven other martyrs are listed.

Also relics from the following:

The place of the Nativity of Our Lord;
Calvary;
Our Lord's sepulchre;
the stone that was rolled away;
the place of our Lord's ascension;

continue on page 8

continued from page 7

the stone on which John stood when he baptized Jesus;
the spot where Christ raised Lazarus;
the stone on which Christ was presented in the temple;
the stone on which Jacob slept;
the stone where Christ fasted;
the stone where Christ prayed;
the table on which Christ ate supper;
the place where He was captured;
the place where the Mother of Our Lord died;
His grave;
the grave of St. Peter, the apostle.

The relics of:

the holy apostles, Andrew and Philip;
the place where the Lord gave the Law to Moses;
the holy patriarchs, Abraham, Isaac and Jacob;
St. Nicholas, the bishop;
Adelasius, the bishop;
Agricius, the bishop;
John Chrysostom;

John the Almsgiver;
the milk of the Mother of our Lord;
Margaret, the virgin;
Perpetua, the virgin;
Agatha, the virgin;
Agnes, the virgin;
Lucia, the virgin;
Cecilia, the virgin;
Adelgundis and Euphemia, the virgins.

Written and sealed—in this year of our Lord's incarnation, 1205, in the reign of Philip, King of the Romans, Innocent the supreme pontiff presiding over the Holy Roman Church—under the direction of the bishops Lutholdus of Basel and Henry of Strassburg.

See: Dana C. Munro, *The Fourth Crusade, Translations and Reprints from the Original Sources of European History*, Vol 3:1, (Philadelphia: University of Pennsylvania, 1901), pp 18-19.

Is it no wonder that some Byzantine Christians have as much animosity towards the Crusades as do the followers of Islam?

Fr Jonathan Morse

“*Oriente Lumen* Conference to Discuss Two Historical Events”

The theme for the *Oriente Lumen* XXI Conference on June 19-22, 2017 in Washington, DC will be “Chieti and Crete: Two Historical Events.”

Speakers and participants will discuss the Chieti Agreed Statement of September 2016 in which the Orthodox-Catholic International Dialogue agreed on the role of the Bishop of Rome during the First Millennium.

The second topic will be the Great and Holy Council of the Orthodox Church held on Crete in June 2016 which produced, among other documents, a statement on the ecumenical relationship of the Orthodox Church with other Christian Churches.

The conference is a “grass roots” ecumenical movement open to the public that includes laity, clergy, theologians and hierarchs from the Roman Catholic, Eastern Orthodox, Eastern Catholic and Oriental Orthodox Churches.

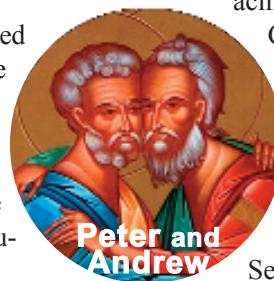
The Papal Nuncio to the United States, Archbishop Christophe Pierre, will be attending the opening ecumenical prayer service and welcome session, demonstrating the importance of this conference in the ecumenical dialogue.

Speakers for this year will include: Archbishop Job of Telmessos, Ecumenical Patriarchate of Constantinople, Chambesy, Switzerland, Professor and Orthodox Co-Chair of the International Theological Dialogue; Metropolitan Kallistos of Diokleia (by pre-recorded video), Ecumenical Patriarchate of Constantinople, Oxford, England; Msgr. Paul McPartlan, Carl J. Peter

Professor of Systematic Theology and Ecumenism, The Catholic University of America, Washington, DC; Fr. Thomas FitzGerald, Holy Cross Orthodox Theological Seminary, Boston, MA; Fr. Hyacinthe Destivelle, OP, Pontifical

Council for Promoting Christian Unity, The Vatican; Mr. Michael Haldas, Author, Educator, Catechist, St. George Greek Orthodox Church, Bethesda, MD; Father Ron Roberson, CSP (Moderator), Secretariat for Ecumenical and Interreligious Affairs, United States Conference of Catholic Bishops, Washington, DC.

The agenda will include plenary lectures and panel discussions, a variety of prayer services, and opportunities for fellowship among all participants. The conference will begin Monday afternoon and conclude on Thursday.



God grant Your servants who have graduated from any level of knowledge, the grace to grow in wisdom and understanding that what they have learned is a basis for serving You in spirit and truth.