Lachine, October 24th , 2026
Feast of Saint Raphael the Archangel

His Holiness, Pope Leo XIV
00120 Vatican City
Vatican

Most Holy Father,

> *"that all of them may be one, Father, just as You are in Me and I am in You. May they also be in Us so that the world may believe that You have sent Me."*
> *— John 17:21*

It is with deep emotion that I learned of your health concerns. I wish you a speedy recovery and pray that the Lord and the Virgin Mary grant you the necessary strength, comfort, and health to pursue your mission.

The above verse reflects Jesus' profound desire for unity among His disciples, emphasizing the intimate relationship that unites Him with the Father. It highlights the paramount importance of Christian unity in bearing witness to God's love and truth before the world, while fulfilling the essential mission of the Church.

It constitutes a vibrant call for believers to embody this unity in their relationships and actions, thereby reflecting divine love and the purpose of the Holy Trinity.

I have attached for Your Holiness's attention the latest edition of my French book, 'Appel à l'Unité', inspired by the Mystical Phenomenon of Our Lady of Soufanieh in Syria. In it, you will find the testimonies of patriarchs, cardinals, apostolic nuncios, bishops, philosophers, and scientists attesting to the authenticity of this Phenomenon. I have also included copies of Christian unity petitions with signatures gathered over many years of dedication.

You will also find these passages from the Virgin Mary and Jesus Christ—concerning the deeply desired Unity—which were entrusted during ecstasies to Myrna Nazzour of Damascus (Soufanieh quarter) in Syria.

I reproduce them here:

> **Message of the Blessed Virgin Mary, fourth message – 5th apparition (Thursday, March 24, 1983, 9:30 p.m.)**
>
> *The Church is the Kingdom of Heaven on earth. Whoever has divided it has sinned, and whoever has rejoiced in its division has sinned. Jesus built it; it was small; and when it grew, it became divided; and whoever divided it has no love in him.*

> **Message of Jesus Christ (Wednesday, September 7, 1988)**
>
> *Tell My children that it is from them that I ask unity, and that I do not want it from those who play a comedy to*

> *them by pretending to work for unity.*

> **Message of Jesus Christ – Holy Saturday, April 14, 1990 – COMMON EASTER**
> **(Myrna had received the stigmata on that day)**
>
> *My children, you will teach the generations THE WORD of unity, love, and faith. I am with you. But you, My daughter, will not hear My voice until the feast (of Easter) is unified.*

> **Message of the Blessed Virgin – Monday, November 26, 1990**
> **(Eve of the 8th anniversary of the Phenomenon)**
>
> *Do not fear, My daughter, if I tell you that this is the last time you see Me, until the Feast (of Easter) is unified. If it is easy for them to see you suffer twice, I am a Mother, and it is not easy for Me to see My Son suffer many times. We are with you and with anyone who desires that the Feast (of Easter) be unified.*

> **Message of Jesus Christ – Holy Saturday, April 14, 2001, at 2:50 pm. – COMMON EASTER**
> **(Myrna had received the stigmata on that day)**
>
> *My children, apply yourselves to knowing yourselves as you are and to measuring the degree of your fidelity in achieving unity of hearts among you.*

> **Message of Jesus Christ – November 26, 2001**
> **(Eve of the 19th anniversary of the Phenomenon)**
>
> *The act of adoration, meditation, thanksgiving, and spiritual accompaniment delight Me, but they find their perfection only through your unity around the altar.*

In November 2026, forty-four years will have passed since the beginning of the mystical Phenomenon of Soufanieh—a movement that urgently calls, among other messages, for the unification of the date of the Feast of Easter. Yet, we have made no significant progress to respond to what the Blessed Virgin Mary and Her Son, Jesus Christ, are asking.

Between 1982 and 2026, Catholics and Orthodox have celebrated Easter on the same date on only eleven occasions. Myrna also received the precious gift of visible stigmata only when the Feast of Easter was common between Catholics and Orthodox. In other years, the celebrations are separated by one to five weeks. For example, in 2026, Catholics celebrated the Feast of Easter on April 5, while the Orthodox celebrated it a week later, on April 12. Consequently, April 5 was Palm Sunday for the Orthodox.

Consider the impression made in the streets of Damascus, Syria, where Catholic faithful celebrate the Glorious Resurrection while Orthodox faithful celebrate Palm Sunday on the very same day. In the eyes of Muslims and non-believers, this contradictory spectacle of disunity among Christians is viewed with disdain. The only entity that rejoices in such a spectacle is Satan and the vendors of souvenirs and food.

This situation deeply affects daily life in the Middle East, where marriages between Catholics and Orthodox are frequent. The husband may be Catholic and the wife Orthodox, or vice versa. In the

absence of family harmony, parents find themselves forced to attend separate services, dividing their children between different churches on holy days. In some families, they attempt to attend both services. How can their children understand such a structural division within their very own home?

While this scandalous division may seem less visible in the Western world, it remains no less a deep wound for all of Christendom. The Resurrection of Our Lord Jesus Christ—the cornerstone of our faith—thus becomes a subject of public division and contradiction.

Tragically, the leaders of our Churches fail or hesitate to resolve this **calendar** question, even though it is a practical obstacle and not a theological one. Many do not realize or admit that this situation causes scandal, mockery, and confusion, particularly where Christians live among predominantly Muslim populations. Let us remember that in Jordan, the leaders of Christian churches of all denominations agreed to celebrate the Feast of Easter together on the same date.

I recognize that the last three popes of Rome, just like Your Holiness, have made Christian unity a primary priority—reaching out to Orthodox patriarchs to heal the wounds of history and achieve full communion. Yet, despite these noble efforts, this ultimate goal has not yet been reached.

History offers us powerful examples of courageous humility. Pope Paul VI, kneeling during the closing session of the Second Vatican Council before the assembly of Council Fathers to humbly ask forgiveness, on behalf of the Catholic Church, from the Orthodox Church and other Christian Churches, profoundly marked the entire Christian world. Pope John Paul II likewise offered a heroic example throughout his pontificate by seeking mutual forgiveness from country to country.

Furthermore, in the late 1960s, the Catholic Churches of Egypt and Jordan—encouraged by the green light from Rome—adopted the Julian calendar to locally unify the celebration of Easter, thus overcoming initial hesitations. When Pope John Paul II visited Syria in May 2001, a human tide gathered at the Melkite Catholic Cathedral of Damascus to implore him to unify the Church and establish a single date for Easter.

When the Melkite Catholic Patriarch, Gregory III LAHAM, made the courageous decision to unify the date of Easter by adopting the Julian calendar for the year 2002 (supported by a decree dated September 1, 2001), strong opposition arose from the Melkite Catholic Bishop of Aleppo in Syria as well as within the non-Melkite Catholic hierarchy in Syria. Steps were even taken in Rome to exert pressure, under the pretext of wanting to avoid a new division.

A serious question remains: how long will the ecclesiastical hierarchy remain deaf to the deep and widespread desire of the laity?

In 72 years, we will commemorate with sorrow 1,000 years of disunion with our Orthodox brothers and sisters—the painful Great Schism of 1054. Furthermore, on October 31, 2026, we will mark another secular fracture: the 509th anniversary of Martin Luther's break with Catholicism, which birthed the Protestant Reformation and, subsequently, thousands of distinct denominational communities.

Your Holiness has formulated a vision oriented toward the year 2033—marking 2,000 years since the Crucifixion and Resurrection of Jesus Christ (following the 1,700th anniversary of the Council of Nicaea in 325)—as a goal to achieve full communion. But if our leaders cannot resolve a simple question of **calendar**—a modest and humble step toward unity that would rejoice Jesus and Mary—how will they overcome far more complex theological schisms concerning the Holy Sacrifice of the Mass? Unifying the date of Easter is fundamentally a calendar issue, persistently requested by Our Lord and His Holy Mother, the Theotokos, in the Arabic language at Soufanieh.

We, the faithful, humbly ask our pastors to grant us this gift of unity for the Feast of Easter for the year 2027, at least for the Middle East. Otherwise, we will have to relive this sad disunion until 2028 or 2031 when the **calendars** coincide once again.

With the assurance of my prayers and my deep respect.
In humble expectation of a response to our concerns, I ask for Your blessing.

I remain respectfully and fraternally in Christ,

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Myrna Nazzour – Soufanieh (Damascus), Syria

(this is a translation from the original French document)