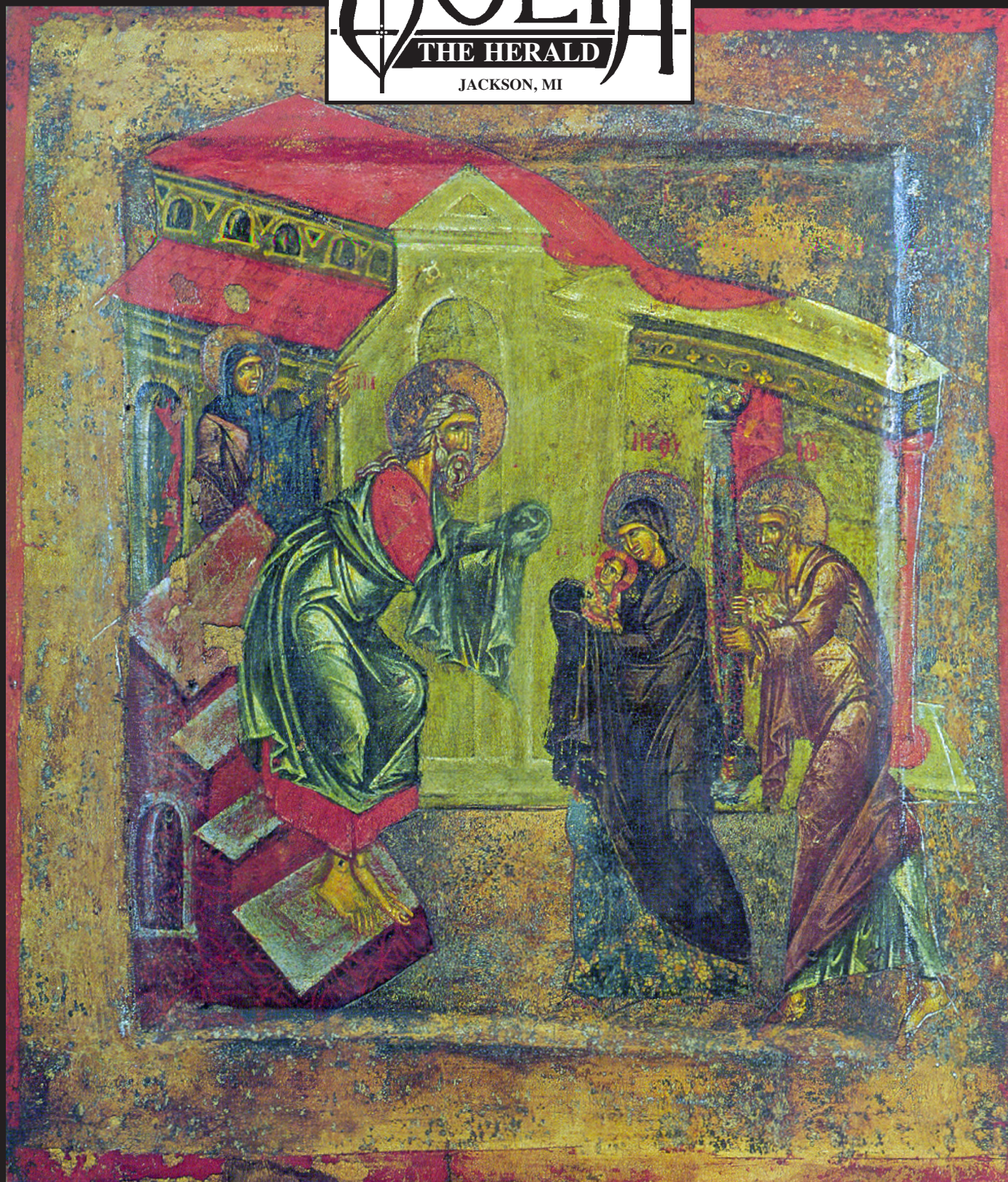


JAN/FEB 2011

SOLIA

THE HERALD
JACKSON, MI

VOL. LXXVI, No. 1-2



PRESENTATION OF THE LORD IN THE TEMPLE

SOLIA

THE
HERALD

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SOLIA — THE HERALD (ISSN 0038-1039) is published bi-monthly for \$15.00 per year: United States, \$20.00 per year: Canada, and \$25.00 per year in other countries by The Romanian Orthodox Episcopate of America, 2535 Grey Tower Road, Jackson, MI 49201-9120. Periodicals postage paid at Jackson, Michigan, and additional offices. Phone: (517) 522-3656, Fax: (517) 522-5907. E-mail: solia@roea.org. Internet: <http://www.roea.org>.

POSTMASTER: Send address changes to: SOLIA — THE HERALD, P.O. Box 185, Grass Lake, MI 49240-0185, U.S.A.

Articles and news published in SOLIA do not necessarily reflect the views or the endorsement of the Romanian Orthodox Episcopate of America.

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ARCHBISHOP NATHANIEL, BISHOP IRINEU MEET WITH WESTERN EUROPEAN ROMANIAN BISHOPS

ROME, ITALY [OCA] — His Eminence, Archbishop Nathaniel of Detroit and the Romanian Episcopate and His Grace, Bishop Irineu of Dearborn Heights, participated in a gathering of western European Romanian bishops, the theme of which was "Conscience and Canonical Orthodox Ecclesiology," at the headquarters of the Romanian Orthodox Episcopate of Italy here during the last week of November 2010. Attending the gathering, the third of its kind, were bishops from the Metropolia of Western and Southern Europe and the Metropolia of Germany, Central and North Europe, according to the Romanian Patriarchate's news agency "Basilica." Quoting His Grace, Bishop Siluan of Italy, Basilica reported that the meeting provided an opportunity for the hierarchs to share pastoral experiences in their respective regions and to discuss various aspects of mission, Christian identity, and the sharing of the faith and traditions in light of major westward emigration of Romanians witnessed since the fall of communism in Romania. During the gathering, the hierarchs celebrated the Divine Liturgy in Rome's mid-second century Saint Callistus Catacombs. For more information and a photo gallery, visit www.basilica.ro/ro/diaspora_ortodoxa_romana/ierarhii_ortodocsi_romani_din_europa_occidentala_si_america_se_intalnesc_la_roma_9254.html.



COVER: Icon from Kastoria, Greece circa 1400 of the feast of the Presentation of the Lord in the Temple, celebrated on February 2.

WHY DID JESUS DIE THE WAY HE DID?

by
Rev. Hieromonk Calinic (Berger)

The execution of Jesus of Nazareth by crucifixion is the most clearly established fact of his life. What can a reflective or even an historical-critical approach tell us about the death of Jesus? Why did Jesus die this way and not another?

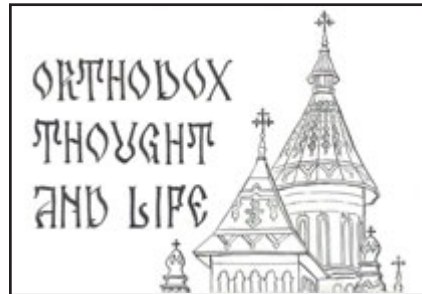
Crucifixion was a Roman form of torture so violent and cruel that Cicero said that no Roman citizen should even hear about it, much less see it. Crucifixion, in other words, was obscene – decent persons ought not be exposed to it. It was reserved for political rebels. As far as Rome was concerned, therefore, Jesus died as a political rebel, a fact attested to by his accusation: “This is Jesus, the King of the Jews.” However, the differences between Jesus’ person and teaching and that of the Zealots make any view of Jesus being such a rebel totally untenable. The other question is why he was condemned by the Sanhedrin. Here we know that it was under the accusation of being a false prophet. The two scenes of mockery support these views, for a parody of the crime was often used to mock the condemned. Therefore, as a political rebel, Jesus was mocked in the purple robe and crown of thorns; and as a false prophet, with a game of blind man’s bluff: “Prophecy to us, Christ!” (Mt 26:68).

Historically, there was a spectacular collusion of religious and political circumstances, intrigues, falsehoods, etc., that brought Jesus to death. This death had an immediate impact on Jesus’ teaching and, if we can use the term, on Jesus’ “movement.” This was because Jesus’ teaching – both his words and his actions – were so inseparable from His very own person, that His death was nothing other than a complete catastrophe for His disciples. Jesus was not a Socrates whose teachings could be separated from his person and passed down in a school of thought. Jesus preached the coming of the Kingdom of God. His disciples were asking to sit on His right and His left hand. His death was *the end* of all Messianic expectations, nothing short of a *total discrediting* of all He said and did. Therefore, Jesus died totally abandoned by His disciples. This means that Jesus’ death should have been the end of His movement.

How do the historical aspects of Jesus’ death fit into the Church’s theology? The Church saw Jesus’ death as a voluntary self-sacrifice, a saving act of God. However, this is in light of the Resurrection. Can anything further be said if we stay within the confines of the historical, crucified Jesus? That is, what can we say about the death of Jesus seen by

itself?

Of great help here are the reflections contained in a little book written in the fourth century by Saint Athanasius, *On the Incarnation*. Though titled “On the Incarnation,” a large portion of the book is in fact about Christ’s death. Of interest here is Athanasius’ explanation of why Christ died the way He did. Athanasius sees the historical circumstances and details of Christ’s death as a witness of its providential character. He makes the following observations, which we will expand:



[1] His death **was public** – so that it could not be denied. In other words, Jesus did not die in private, or out in the wilderness, or at home, or in front of just Peter, James and John. He died in front of everyone – friend and foe alike. Moreover, His death was verified by the lance and testimony of a Roman Centurion, who risked his own life if Jesus was not dead. The Romans understood death;

the lance left a huge wound (some modern medical explanations of the blood and water tell us that when the centurion pierced Jesus, he ruptured His heart). That is why Thomas wanted to see *that* wound, because if Jesus had it, then without question He had been dead. Therefore, Jesus’ death was not denied by any of those present, and for this reason Pilate was asked that his tomb be guarded – specifically because He was dead.

[2] St Athanasius says that it was the **worst form of death** possible, so no one could accuse Him of cowardice. Jesus died by Roman torture, publicly, falsely accused, in disgrace, abandonment and degradation – in front of His own Mother; in short, in the fullness of human tragedy and horror.

[3] Jesus kept His body whole, **not a bone being broken**, as a paschal sacrifice (Ex 12:46, Jn 19:36). He did not die like Paul, being beheaded; nor like Stephen, by stoning (Acts 7:59); nor by being thrown over a cliff (Lk 4:29); nor by loss of blood from the flogging, as an article analyzing his death said he would have died, had he not been crucified.

[4] Athanasius points out that it was **not a natural death** – not from sickness or old age – for that would be a result of corruption, of which Christ had none, because He was sinless.

Here we may add a fifth point to Athanasius’ list:

[5] The most notable historical, factual element of Jesus’ death, is that He **died on a Cross – i.e. on wood, the “Tree”** as it is called in 1 Peter 2:24. In

Cont. on page 8

THE SPIRITUAL LIFE: AN OLYMPIC EVENT

By
Psa. Lillian Lupu

Last year, Canada was the host of the 21st Winter Olympics. All the world was focused on Vancouver to watch the best athletes of the world compete in this major international multi-sport event. All were amazed at their abilities which came not only as a result of gifted talent, but great and unyielding training. As I watched the games, it came to mind that our lives in the Church are very much like training for the Olympics, though we are training for the ultimate prize – eternal life. We aspire to our goal, just as those athletes aspire to win an Olympic gold medal.

*For physical **training** is of some value, but godliness has value for all things, holding promise for both the present life and the life to come (1 Tim. 4:8).*

In other words, St. Paul compares godliness to training. Many similarities exist between the Olympic Games and our spiritual journey.

The Preparation

The Olympic athlete usually begins his journey at a young age when his parents decide to enter him in a particular sport based on his talents, likes and abilities. He is encouraged to participate in that chosen sport; a coach is chosen who can help train and develop him. Similarly, in the Church, a child is brought by the parents who have decided to begin his Christian journey with the gifts of Baptism and Chrismation. Godparents are chosen as the child's coach and the clergy are present in the child's life to uplift him and train him in the Faith. Even if a person comes to the Church as an adult, he or she is given a sponsor – a trainer, a coach, a support. In either case, the new Christian is given the support and tools and encouragement to participate in the church life and to use his God-given talents to reach the same goal.

*Do you not know that in a **race** all the runners run, but only one gets the prize? Run in such a way as to get the prize (1 Cor. 9:24).*

The Training

*Everyone who competes in the games goes into strict **training**. They do it to get a crown that will not last; but we do it to get a crown that will last forever (1 Cor. 9:25).*

How many years of training are required to obtain a gold medal in a sport? Ask any athlete, and they will tell you that in order to compete in the Olympics, one must work hard and keep the goal in mind at all times. It takes total dedication, 24/7. And so it is with our spiritual lives: consistency is the key. Our ultimate goal is Salvation and to live with our Lord and Savior forever. How much longer lasting is that goal than something earthly? How much more dedicated should be our training? Among other things, our training involves unfailing attendance at the Holy Liturgy and other church services just as the athlete attends practices; and to observe the feast and fast days just as the athlete attends to his strict rule.

Similarly, if anyone competes as an athlete, he does not receive the victor's crown unless he competes according to the rules (2 Tim. 2:4-6).

We must keep our salvation foremost in our minds as the victor's crown, just as the Olympic athlete keeps his goal in mind.

Injuries/Hurdles

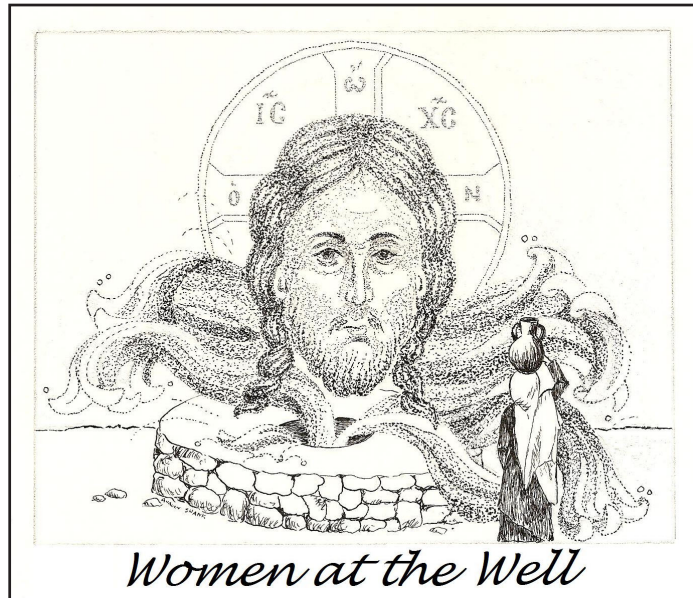
Many athletes experience a physical injury or some other type of hurdle that they have to overcome in order to proceed with their quest. They find the right doctors and therapists

to help them heal and get them on their way. So it is with our Christian journey. We are sometimes tempted by the devil, or find ourselves in sin, or have lapsed in some of our duties as a Christian. We have to seek a physician for our soul, a Father Confessor, to guide, coach, and help us overcome our obstacles. With the priest's guidance and the Sacraments, we are able to overcome our hurdles and continue our quest.

The Goal

What is our goal? A gold medal which tarnishes? A record that is broken? Riches of this world? Or, the riches of God, and in the next world, salvation? Typically, an athlete has one shot at the Olympics. We also only have one lifetime to pursue our goal and to attain life eternal. The journey is difficult, but our Lord is waiting at the other end, and we long to hear him say "Come, good and faithful servant." But to do so, we

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Women at the Well

SECRETARIAT OF THE ASSEMBLY OF CANONICAL ORTHODOX BISHOPS CONVENES FIRST MEETING

On Jan 12-13, 2011, the members of the Secretariat of the Assembly of Canonical Orthodox Bishops of North and Central America (<http://episcopalassembly.org>) met in Alhambra, CA at St. Steven's Cathedral, hosted by His Grace Bishop Maxim. The meetings were led by His Grace Bishop Basil, and included bishops, priests, deacons, monastics, and laity. In addition to Bishop Basil, the others in attendance were: Bishop Andonios, Bishop Maxim, Fr. Mark Arey, Fr. Nicholas Ceko, Fr. Josiah Trenham, Protodeacon Peter Danilchick, Mr. Eric Namee, and Fr. Benedict Armitage. Mr. Alex Machaskee was able to participate by phone in part of the meeting.

The Secretariat recommended to the Chairman, Archbishop Demetrios, some changes in the appointments for the committee members and chairs, which will eliminate the duplication of responsibilities and foster better efficiency. Bishop Andonios, as the Secretariat's Coordinator for Agencies and Endorsed-Organizations, was charged with creating standards for endorsement by the Assembly, reviewing the current endorsements, and developing a process for deciding on new applicants. Mr. Constantin Ursache, who works closely with Bp. Andonios and Fr. Mark Arey, was appointed a consultant to the Secretariat.

Bishop Maxim, as Coordinator for Committees, intends to contact the chairmen of the thirteen committees (refer to Committees tab) soon, to help them begin in earnest their work on behalf of the Assembly. Protodeacon Peter Danilchick, who developed a protocol to help the committees, was appointed consultant to Bishop Maxim.

The question of communications was also discussed. Those present acknowledged the fact that the Orthodox faith is not well-known to the media and public, and that heretofore has been largely unable to speak with a unified voice. It was asked, if Orthodox Christians neglect to address important issues in society, how can they be upset when their political leaders do the same? As a result, the Secretariat has proposed, for the Chairman's consideration, the creation of an Office of Communications. It will be empowered to speak on behalf of the Assembly, especially at times of crisis, when quick action is required. It is imperative that any message issued by the Assembly represent the views of all the member bishops; thus, the bishops themselves must determine at their next meeting in May how this process should work. Mr. Alex Machaskee agreed to act as a consultant to the Secretariat for communications.

Also discussed was the question of fundraising and

the means of funding the activity of the Assembly, its Secretariat, and the thirteen committees. It was unanimously agreed that financial transparency and accountability was of the utmost importance.

Various other items of business were also discussed. The meeting was a very successful one, for which we thank God. This success was the result of the expertise, good will and dedication of all those present, and was also due in no small part to the warm hospitality shown by Bishop Maxim, Fr. Nicholas Ceko, the Hieromonk Jovan and the Cathedral's Circle of Serbian Sisters – to whom many thanks are due.

FIXING BROKEN PEOPLE

We all know them—people with sad histories, whose family life isn't what it might be or should have been. Sorrowful people. People consumed by pride, anger, or addiction. People who might have money, talent, or business acumen, but are unhappy or unpleasant. People who are, in some way, broken.

The doctrine of the fall—the belief that human beings, the world, and all creation is affected and infected by sin—is a central tenet of Christianity. The truth of the doctrine of the fall is proven when we watch the news, read the paper, or observe the unfair, immoral, disrespectful and destructive words and actions of other people and ourselves.

We are surrounded by sin—personal sin, societal sin, corporate sin, ecological sin, etc. People, societies, animals, all of creation suffer because of sin. One result of sin is the feeling of “brokenness” experienced by many people. When faced with marital breakdown, unemployment, illness, abuse, war, the death of a loved one, or any of a myriad of other examples of the imperfection of this world, we all at some point feel broken, inadequate, impotent. When these feelings overwhelm us, it's important to remember that the goal of Christianity, the reason God became man, taught, suffered, died and was raised for us, is to heal the brokenness of the world—our brokenness.

It's been suggested by eminent theologians that if Christianity had appeared in the 20th rather than the 1st century, it quite likely would have been viewed not as a religion but as a therapeutic science, like

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WORLD CHURCH NEWS

ROMANIA: INTERNATIONAL INTER-ORTHODOX CONSULTATION COMMUNIQUE NOW AVAILABLE

The text of the communeque issued by participants in the International Inter-Orthodox Consultation on the Ecumenical Movement in Theological Education and in the Life of Orthodox Churches, held in Sibiu, Romania with the blessing of His Beatitude, Patriarch Daniel of Romania 9-12 November, 2010, is now available at <http://www.oca.org/PDF/NEWS/2011/2011-0121-sibiucommunique-final.pdf>. The purpose of the consultation was to consider how the Orthodox Churches and theological schools have been involved in the modern ecumenical movement from its very beginning, and what steps forward they might take today. His Eminence, Metropolitan Gennadios of Sassima [Ecumenical Patriarchate] moderated the gathering, which brought together representatives from the Patriarchates of Constantinople, Alexandria, Antioch, Moscow, Romania, and Bulgaria, and the Churches of Cyprus, Greece, Poland, Albania, and America [OCA]. Archpriest John Jillions of the Orthodox Church in America read a paper at the consultation. Representatives from the Syrian Orthodox Patriarchate of Antioch and All the East and the Ethiopian Orthodox Tewahedo Church also participated in the consultation, which was held at the initiative of the World Council of Churches.

HAITI: IOCC CONTINUES TO PROVIDE VITAL ASSISTANCE

During the year since the earthquake that devastated Haiti, nearly 200,000 people have received vital assistance through the efforts of International Orthodox Christian Charities [IOCC]. Emergency aid delivered in the days and weeks following the disaster sustained life with the help of medicines and medical equipment, essential food, clean water, tents, fuel, blankets and mattresses. Since the earthquake, IOCC has been working with survivors to address the long-term need for permanent housing, clean water and sanitation, and other basic necessities. Donations to IOCC have "made a difference" by providing health projects that deliver sustainable sanitation facilities to contain waste and prevent the contamination of water supplies and prevent cholera and other health threats, assistance to four schools as well as the reconstruction of another school that was built to withstand hurricanes and other natural disasters and will serve as a community disaster shelter; and reforestation and sustainable livelihood projects in rural areas are helping to restore vital ecosystems to help prevent mudslides and flooding. For further information on IOCC's ongoing Haiti project or to make a donation, visit <http://www.iocc.org/news/1-04-11haiti-page3.aspx>.

SECOND MEETING OF THE PAN-ORTHODOX ASSEMBLY OF BISHOPS WITH CHURCHES IN THE BRITISH ISLES

The Second Meeting of the Pan-Orthodox Assembly of Bishops with Churches in the British Isles was held on 14 December 2010 at Thyateira House, London.

The following bishops were present: His Eminence Archbishop Gregorios of Thyateira & Great Britain (*Ecumenical Patriarchate of Constantinople*); The Most Revd Metropolitan John of Western & Central Europe (*Patriarchate of Antioch*); His Eminence Archbishop Elisey of Sourozh (*Patriarchate of Moscow*); The Rt Revd Bishop Dositej of Great Britain & Scandinavia (*Patriarchate of Serbia*); The Most Revd Archbishop Iossif of Western & Southern Europe (*Patriarchate of Romania*); The Most Revd Archbishop Mark of Berlin, Germany & Great Britain (*Russian Orthodox Church Outside of Russia*); The Most Revd Archbishop Anatoly of Kerch (*Diocese of Sourozh*); The Most Revd Metropolitan Kallistos of Diokleia (*Archdiocese of Thyateira*); The Rt Revd Bishop Athanasios of Tropaeou (*Archdiocese of Thyateira*); The Rt Revd Bishop Zenon of Dmanisi & Great Britain (*Patriarchate of Georgia*); The Most Revd Metropolitan Simeon of Central and Western Europe (*Patriarchate of Bulgaria*). The Rt Revd Bishop Ioan of Parnassos (*Ecumenical Patriarchate's Ukrainian Orthodox Diocese in Great Britain*) and The Rt Revd Bishop Chrysostomos of Kyanea (*Archdiocese of Thyateira*) were unable to attend.

According to the decision met at the Inaugural Meeting of the Assembly (21.06.10), the Presidents of the three Committees set up by the Assembly (Theological, Pastoral and Educational) were to each chair a meeting to propose to the bishops matters for discussion. A meeting of the Theological Committee has yet to be held. The Educational Committee met at Thyateira House on 2 December. It proposed that the bishops discuss the following:

- 1) The organisation of a Pan-Orthodox Clergy Conference.

- 2) A Pan-Orthodox Newsletter

- 3) The preparation of Pan-Orthodox catechetical material: pamphlets on specific liturgical topics, and a catechetical book / teaching resources.

A Meeting of the Pastoral Committee was held on 16 November 2010 at the Russian Orthodox Cathedral of the Dormition, London. The Committee proposed for discussion:

- 1) Christian Orthodox mission and the reception of converts

- 2) Practices about Holy Communion and Confession

- 3) Mixed marriages

4) Social service: hospital, cemetery and prison chaplaincy

5) Youth activity (Pan-Orthodox Youth Camps)

6) Procedures regulating Inter-Orthodox clergy relations

The Episcopal Assembly decided:

1) That the Educational Committee should gather together existing catechetical material such as diocesan and parochial pamphlets on the Orthodox Faith both from within and from outside of the United Kingdom for the Theological Committee to examine. The Theological Committee is also to examine the catechetical book "The Living God" (SVS Press) to examine whether it can be used as a standard catechism by all of the dioceses in the British Isles.

2) To set up a fund for the Pan-Orthodox Assembly, under the name "Pan-Orthodox Assembly Fund" for the purposes of publications and other actions of the Assembly which will require money. Each diocese will pay an annual contribution toward the fund.

3) The annual celebration of Pan-Orthodox Vespers in London on the Sunday of Orthodoxy will henceforth be organised and publicised by the Pastoral Committee of the Pan-Orthodox Assembly. The Bishops also decided that the Georgian and Romanian Communities should also begin hosting this event. The Assembly also hopes for such Pan-Orthodox services to be held in Manchester, Birmingham, Glasgow and Dublin.

4) To begin planning a Pan-Orthodox Clergy Conference to be held in the near future.

In addition to these decisions, the Bishops also discussed the problems of mixed marriages, the reception of converts into the Orthodox Church, the prospect of a shared English translation of the Divine Liturgy, and the need for improved communication between the Orthodox dioceses. The next Episcopal Meeting will be held in June 2011 at the Greek Orthodox Church of the Twelve Apostles in Hertfordshire. The Meeting concluded with a festal meal provided by Archbishop Gregorios at Thyateira House.

METROPOLITAN JONAH CALLS FOR PRAYERS IN WAKE OF MOSCOW AIRPORT SUICIDE BOMBING

SYOSSET, NY [OCA] — On Monday, January 24, 2011 — less than 48 hours after His Beatitude, Metropolitan Jonah and His Grace, Bishop Melchisedek of Pittsburgh and Western Pennsylvania returned from a one-week unofficial visit to Russia — Moscow's Domodedovo International Airport was rocked by one or several suspected suicide bombers. The blasts, centered in the airport's highly trafficked arrivals waiting area, left at least 35 confirmed dead and nearly 150 hurt. The exact extent of the damage, both human and material, has yet to be fully assessed. At the time of this writing, it is uncertain as to who was responsible for the attack. "News of the attack was truly frightening," said Metropolitan Jonah, who was informed of

the attack during Monday's March for Life in the US capital. "We had just passed through Domodedovo, which makes this tragic news all the more incomprehensible. Our prayers are with the victims and their families, as well as the entire Russian nation, as yet again we are reminded of the fallen nature of this world and the consequences that befall us when that 'peace which passes all understanding' is absent in the hearts and minds of so many. I wish to assure His Holiness, Patriarch Kirill of Moscow, of our prayers and deep concern. "I call upon the hierarchs, clergy, monastics, and faithful of the Orthodox Church in America to pray for the victims of this tragedy, and to pray that 'the peace of the whole world' for which we continually pray can — and will — prevail," Metropolitan Jonah added. "May our risen Lord give rest to those who lost their lives in the attack, and may His gracious healing be given to the injured." An investigation on the bombing has been launched, while Russian President Dimitri Medvedev postponed a trip to Switzerland and ordered stepped up security at all Russian airports.

GREEK ORTHODOX CHURCH AFFECTED BY AUSTERITY MEASURES

(Greek Reporter - January 18, 2011, by Apostolos Papapostolou) Greece's powerful Orthodox Church wants the government of the cash-strapped country to relax tough hiring restrictions so it can put more priests on the state payroll. The government paid the salaries of 10,800 priests and church staff members who are technically civil servants last year, out of 757,500 "permanent employees" in the public sector. In 2011, Greece will only hire one new state employee for every five leaving. This is part of the nation's \$146 billion international bailout loan agreement. Most of these positions will be taken up through mandatory transfers to reduce staff at loss-making state enterprises. The church's governing Holy Synod said it would request a limited number of new priests to cover pressing operating and pastoral needs. . . .

ANNOUNCEMENT

**63rd Annual A.R.F.O.R.A. Congress
June 3 - 5, 2011**

Hosted by:

**Presentation of Our Lord
Romanian Orthodox Church
3365 RIDGEWOOD RD
FAIRLAWN, OH 44333-3197
(330) 666-1782**

*Please see the next issue of Solia for the
Schedule of Events and hotel information.*

IOCC ROMANIA FLOOD RESPONSE

Proposal Synopsis December 2010

Description of Emergency and Need

During June-July 2010, continuous torrential rains swept Romania, swelling rivers, flooding homes, damaging roads and causing massive damage in 38 counties. Particularly hard hit was the northeastern, eastern, and southeastern part of Romania, where 23 people lost their lives; and thousands of villagers have fled their homes as flood waters from the overflowing rivers spread across the region. Almost 1,000 houses were destroyed and about 10,000 houses were flooded and damaged.

National and international response

Government and state institutions have responded relatively well but were unable to meet all needs. Romania asked financial aid from the European Union's Solidarity Fund totalling 75 million euros (\$99.38 million). To date, no official announcement has been made by the Romanian Government that this money has been received. The Romanian Government (GOR) has allocated to every family whose house was destroyed by floods, 10,000 euros for constructing new houses. However, this money didn't cover entirely the costs for building a house, nor the construction labor costs. Several NGOs (both international and local ones) raised funds and collected food, clothing, construction materials etc. for flood victims.

IOCC Response

In collaboration with Federation Philanthropy, a private non-profit association established in 2008, encompassing 15 of the largest and most representative Orthodox faith-based NGOs involved in social work in eleven different counties of Romania, and the Tulcea Diocese of the Romanian Orthodox Church, whose villages received much damage, but little assistance, International Orthodox Christian Charities (IOCC) will assist the floods victims from the target area to successfully weather the harsh winter that has been forecast by purchasing wood burning stoves. Approximately eighty-five beneficiaries will be identified and assisted in the localities of Ceatalchioi, Patlageanca, Salceni, and Plaur from Tulcea County that were the worst hit villages. The beneficiaries will receive terracotta stoves that function with solid fuel (wood or coal) for heating and cooking.

The Federation Philanthropy will work with the local parish priests to produce lists of the neediest families who qualify under the selection guidelines. A final beneficiary list will then be made by the Social Counselor of the Diocese and approved by the Bishop.

Technical criteria for the stoves will be developed

and quotations of bids from at least three vendors will be sought. The vendor will be chosen based on the lowest bid (while fulfilling the criteria). The vendor will also be required to transport, install, and instruct the beneficiaries on appropriate and safe usage of the stoves.

It is anticipated that the project will take about five weeks from the start date and cost approximately \$28,800. IOCC Romania will monitor all aspects of the work through its local office and require proper reporting as agreed as well as make a field visit for visual inspection of the delivered and operating stoves.

Through a diocesan-wide appeal, The Romanian Orthodox Episcopate of America collected \$32,639.97 which was donated to IOCC for its flood relief efforts in Romania.

Why Did Jesus Die ...

Cont. from page 3

other words, Christ the New Adam uses the same instrument to die as did the first Adam, a tree. Hence, St. Paul makes a comparison of the old Adam to the new or "second" Adam, Christ (I Cor 15:22, 45), specifically in a discussion of His death. Through wood, the New Adam creates a "new use" for death – as St. Maximus the Confessor likes to say – a life-giving use.

Thus, St. Athanasius says that God did not conquer death by imposition from outside of man. In other words, God did not simply make a decree, speaking from heaven, but He conquers it from the very place that death and corruption had taken root: in the human body. As Adam's sin was in the body, through a temptation towards pleasure and egotism (not through speaking blasphemies or using bad language, nor through a fist fight with Eve, etc.), these two things had to be undone in a human body. And so they were, when Christ died not in pleasure but in great pain, renouncing all egotism through a death not from disobedience, but in obedience to God (Phil. 2:8). Furthermore, as crucified, Christ dies **as a criminal**, becoming "a curse" for us (Gal 3:13). He accepts it all, innocently, that He might free us from it all (Heb 4:15, 9:26-8), obviously being identified as the "man of sorrows" who is "bruised for our transgressions" (Is. 53).

Here is our main point: if we stay within the bounds of the *historical, factual circumstances* of Christ's death, accepted and verified by critical scholarship, we need not think – as do some scholars (but by no means the majority) – that the crucifixion was no more than incidental, or a misunderstanding, etc. Rather, the very circumstances provide all the providential *signs* without which Christ's death could be questioned or misinterpreted, leading to a great ambiguity of meaning. Precisely these circumstances provide the basis of the theological framework later established in

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GOD IN THE WILDERNESS: A CHAPLAIN'S DAY IN THE WAR

By Fr. Matthew J. Streett
Chaplain-Captain, U.S. Air Force

No one has tried to kill me today, and that makes it a good day.

My chaplain assistant and I clump our bags together and lay down on the concrete floor, using them as pillows.

We rest when we can. Sometimes the hardened terminal overflows with people; sometimes it's a sparse hanger or a tent. The hours spent waiting pull at you and stretch you thin. Then the call comes and you're on your feet, your heart pumps as you throw on your armor and helmet, shoulder your bags, pull on gloves, shove in earplugs and waddle as fast as you can out to the flight line. It can be a huge, jet-powered C-17 or an aging prop plane that's blowing grit into your face, but more often it's a helicopter like a twin-rotor Chinook or a Blackhawk. You usually end up with your gear on your lap.

Let's say it's a Blackhawk this time – the land sparkles dimly as you see the ribbons of light winding their way through the darkness, traces of civilization clinging to the banks of the Tigris. In the day, vast green circles bloom out of the ground: farms built like a clock face with a rotating irrigation arm that keeps things alive until the land explodes with life when the season turns.

After too many stops, one of the aircrew screams our destination at us. We can barely hear him over the engines. We pile out, lugging half our body weight in gear. I'll stretch the clothes in my backpack out to a week or so, but my other bag holds the tools that bind me to my brother priests: chalice and paten, spoon and spear, plus candles, books, incense, charcoal, and the other elements of the little sensory world I've brought.

Our escort meets us and we throw off our armor. We're soaked underneath from sweat, though our exposed skin is dry – the wind wicks it off so fast you don't even realize you're sweating.

They take us to quarters first, sometimes a tent; today it's old Iraqi billeting with a carpet of dust on the floor. It's not bad – privacy is more precious than comfort. We strip off our fire-resistant flight uniforms and change into dry garrison ones.

For the night, we've borrowed a small chapel from the Catholics, a little closer to my comfort level than the sparse Protestant sanctuaries. Like everything else, it's surrounded by foot-thick concrete walls to contain shrapnel damage.



Indirect fire is a dumb weapon designed to scare and harass, but it can still kill you if you don't take precautions. Before I return to the U.S., I will have been attacked 46 times.

I set out my own altar cloth on the dusty slab in the chapel, a small table for the preparatory rites. The altar pieces weigh a fraction of their weight in the parish, and most everything breaks down for travel, even the chalice.

Assembly takes a while. My chaplain assistant, an evangelical Christian, has the setup down cold, and already knows how to say "Christos Anesti" in more languages than the parishioners usually do.

It's ready. I put on my black exorasson, its hem caked with dust. My combat boots peek out from under it. My breath grows deep until silence flows in and out of my heart like the tide. It's time. I say the kairon to prepare myself, then begin to vest. The vestments are reversible – gold on one side, purple on the other, simple and light. As I put on my vestment cuffs, I stare down at my hands – they're red and a little raw from where hauling all the gear around has cut into them a bit, even through the gloves.

I turn around to forgive those present. I look beyond them. I forgive those who tried to kill me yesterday, and who will try again tomorrow. It is hard. It's harder to forgive those who put a bullet in the head of the soldier I saw in the hospital the other night. Hardest of all is forgiving those who killed 42 innocent people on Easter Sunday, a shockwave that went through my own body.

I step up to the little table to prepare the gifts. The bread I've got to use for prosphora is acceptable. Not bad, considering it was baked for me by Hindus according to the directions of a Baptist chaplain here after I e-mailed him the instructions. I can work with it. You learn not to get picky in wartime.

When that's done, I begin the liturgy. Underneath the gospel book is the antimimension, a cloth icon that is at once my hierarch's altar table and his blessing for me to serve, and its relics make this rough wooden slab the tomb of the ancient martyrs, the banquet table of the messianic feast, the one altar of an unrepeatable sacrifice.

When I turn around to give the people the sacra-

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FIVE WAYS TO TAKE GOD TO SCHOOL WITH YOU!

1) Make sure you have your Orthodox Prayer Book with you. A prayer book is helpful when you need a specific prayer or when you just can't think of the words to say! And... you can have it with you at all times!

2) Carry around a small version of your favorite icon. It could be your patron saint or a saint who you really admire. Keep it in your bag or in your locker.

3) Pray before meals. Simply make the sign of the cross at lunch time and say thanks to God for the food!

4) Do the right thing. If you can avoid gossip, treat others with respect, and help others in need, your own actions will bring God to your school. Showing your faith through your actions is a witness to your faith.

5) Talk about your faith. If people ask you what you believe, do not be afraid to talk about Orthodox Christianity. If you are not sure how to answer people's questions about Orthodoxy, be willing to get the answers from your priest.

Making Ecclesiastical New Year's Resolutions:

Summer is over. Many of us are now back to school, work, and to our usual daily routine. On Sept. 1, we embarked on yet another ecclesiastical year. Since it will be a new ecclesiastical year, we can make some goals for renewing our commitment to Christ and to the Church. In what ways can we renew this commitment?

Commit to attending Church: With a busy schedule, it is easy to pass up going to church on Sundays. However, we must commit to attending on Sundays and other days throughout the year. It is through Church that we receive the Holy Sacraments, we hear the Holy Gospel and special prayers, and we are part of a special community of faithful.

CHALLENGE: Gather a group of your peers and commit to going to Church together. Commit to increasing prayer life: A necessary part of building a relationship with Christ is building communication. Most commonly, we communicate through our prayers. An ecclesiastical New Year's resolution can be to increase our prayer life. Prayers can offer up thanksgiving to God for the blessings He has given. Prayers can also be essential when we are struggling with difficult issues and concerns.

CHALLENGE: Pick three times a day when you will stop to say a small prayer. Commit that to your every day schedule! Commit to offering your time and talents for Christ and His Church: We have each been given talents and gifts. Some people are talented in music, some are talented at organizing things, others have a talent for planning activities. In this new ecclesiastical year, let us commit to offering more of our time and talents to glorify God. How about being a



leader in the youth group or singing in the choir?

CHALLENGE: Make a list of things that you are great at: Choose one and brainstorm ways that you can use your talent to help others and the Church. Commit to studying and learning more about Christ: In order for us to be the best ambassadors for Christ, we must know as much as we can about Jesus Christ. So we can strengthen our commitment to Christ by studying the Holy Scriptures, learning about the Holy Traditions of the Orthodox Church, studying the lives of the saints, and much more!

CHALLENGE: Pick up your Orthodox Study Bible. Read a passage every night. Write down anything you don't understand and ask your priest the next time you see him.

Reprinted from THE HERALD, November 2010 – Ukrainian Orthodox Church of Canada.

NOTICE

Board Members of Episcopate Auxiliaries

We remind former and current National Board Members of the Episcopate Auxiliaries (ARFORA, ARCOLA, AROY, Brotherhoods) to forward to the Episcopate Chancery any files which you may have in your possession from the time of your service on the Board. These documents will be placed in the Episcopate's archives for safe-keeping and historical record. Please send them to ROEA, PO Box 309, Grass Lake MI 49240-0309 or 2535 GREY TOWER RD, JACKSON MI 49201.

IN MEMORIAM: **ARCHPRIEST** **JOSEPH MACLELLAN**



**Archpriest
Joseph MacLellan**

WINNIPEG, MANITOBA — Archpriest Joseph MacLellan, 74, who in retirement was attached to Saint George Church, fell asleep in the Lord on July 28, 2010.

Father Joseph was born on July 17, 1936 in Falconbridge, Ontario. He first ventured west as a young man, attending flight training school with the Royal Canadian Air Force in Moosejaw and Portage la Prairie. It is while stationed in Portage la Prairie that he met his future wife, Martha, a school teacher. Although the RCAF did not become his career path, flying was his hobby for many years.

Prior to his conversion to Orthodox Christianity and ordination — Father Joseph was raised in the Roman Catholic tradition — he was employed for 34 years by the Greater Winnipeg Gas Co. In addition to pursuing the Orthodox Church in America's Late Vocations program, he received a Diploma in Pastoral Training and a Licentiate in Theology, cum laude, from Saint Andrew's Ukrainian Orthodox College at the University of Manitoba, Winnipeg, in 1979 and 1980 respectively. In 1984, he was ordained to the priesthood in the Romanian Orthodox Episcopate of America. For five years, he served as pastor of Saint Sava Serbian Orthodox Church, after which he served numerous rural parishes in the Romanian Episcopate across Manitoba and Saskatchewan. He was committed to his parishioners and spoke of them with great love and respect. Due to failing health, he retired from active ministry in 2003.

In addition to his wife of 52 years, Preoteasa Martha, Father Joseph is survived by his children Tamara (Paul), Timothy (Colleen), Mary (David), Angela (Lorne), Andrew, Naomi, Natalie (Norman) and 15 grandchildren. He is also survived by his brother James (Christene) and numerous nieces and nephews. He was predeceased by his brother, Father Donald, sister Anne, and brother-in-law Bruno Bedard.

His Eminence, Archbishop Nathaniel presided at the funeral services on August 3.

May Father Joseph's memory be eternal!



Fixing Broken People ...

Cont. from page 5

medicine or psychology. Our faith exists to make us whole, to make us healthy in body, soul, and spirit. According to Holy Scripture, every single one of us is a patient who needs healing. The language of illness and healing is deeply interwoven into Holy Scripture (cf. Mt. 9:12, Lk. 4:23, Lk. 4:18, Mt. 13:15, Ps. 40/41:4, Ps. 6:2, Ps. 147:3, I Pet. 2:24, James 5:16) and the liturgical life of the Church (eg. the admonition of the priest to the penitent before confession in the book of needs, the service of the anointing of the sick, the prayer before communion — “for the healing of soul and body”, etc.).

Metropolitan Hierotheos Vlachos outlines five elements in the therapeutic program of the Church: correct faith, awareness of the illness, the need for a therapist, the correct therapeutic treatment, and following the program of treatment. Correct faith simply means accepting the world as it is and not making up our own reality. If we believe that there is nothing wrong with the world, that the actions of human beings are governed by nothing more than hormones and instincts, and that sin doesn't exist, then the Church has nothing to offer. If we do believe that the world is fallen, accept the fact that we are sinful, accept the fact that God exists and wishes to help us, then we are able to make a start.

Some people visit doctors when they feel something is wrong, while others, even though their symptoms are obvious, go into denial. The same thing happens spiritually. If we are honest with ourselves, we will know that we are sinners and sinful. We will see the proof of this every day in our words, thoughts and actions. Our choice is either to deny it or deal with it. Doctors are helpful, because they are highly trained, experienced, educated, and possess an objective perspective. They can look at us dispassionately and diagnose our problem in an objective manner. The spiritual father fulfills the same role as the doctor. The teaching is that every one of us should have someone with spiritual knowledge and experience who knows everything about us and loves us anyway, someone with whom we can share our innermost thoughts, history, experiences, and inclinations. This person must be in the process of being healed themselves. It's very important that we don't open our soul to just anyone, any more than we would go with our medical problems to a butcher or a bank-teller.

Each of us is unique, and the role of a good spiritual father, like a good doctor, is to prescribe the medicine to cure what ails us individually. We follow general rules to maintain our physical health—eat right, exercise, get enough sleep, etc. The doctor adjusts these rules to suit our particular condition, and prescribes specific medicines, diets or exercises as well. The same applies in the spiritual life: we pray, worship,

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AUXILIARY BISHOP SCHEDULE

September – December 2010

September 3-5. Jacksonville, FL. St. Anne. Friday Evening: Attended Vespers. **Saturday:** Consecration of the Church and Hierarchal Divine Liturgy concelebrated with Archbishop Nathaniel. Banquet. **Sunday:** Hierarchal Divine Liturgy concelebrated with Archbishop Nathaniel.

September 11-12. Toronto, ON. St. George. Saturday: Romanian Festival. **Sunday:** Hierarchal Divine Liturgy. Banquet.

September 19. Saint Paul, MN. St. Mary. Hierarchal Divine Liturgy. **Afternoon:** Baptism of Amalia Maria Oanca, daughter of Fr. George & Ps. Cristina Oanca.

September 25. Miramar, FL. Holy Trinity. Great Vespers.

September 26. Hollywood, FL. Holy Cross. Hierarchal Divine Liturgy. **Afternoon:** Marriage service for Silviu and Adela Sfera.

September 30 – October 2. Cleveland, OH. St. Mary Cathedral. Thursday: Clergy Conference. **Friday: Holiday Inn Hotel, Cleveland, OH:** Episcopate Congress Meetings. **Saturday:** Hierarchal Divine Liturgy concelebrated with Archbishop Nathaniel and Ordination of Subdeacon Ioan Ovidiu Evanghelie Radulescu into Holy Diaconate.

October 3. Detroit, MI. Holy Ascension Monastery. Patronal Feast. Hierarchal Divine Liturgy.

October 8. New Westminster, BC. Holy Trinity. Evening: Holy Unction.

October 9-10. Bellevue, WA. Three Hierarchs. Saturday Evening: Fund Raising Banquet. **Sunday:** Hierarchal Divine Liturgy. **Afternoon:** Blessing of the Cross at the new location.

October 16-17. Elmhurst, NY. St. Mary. Saturday Evening: Great Vespers. **Sunday:** Hierarchal Divine Liturgy. **Afternoon:** Baptism of Andrei Bratosin, son of Rev. Dn. Carol Sorin and Ps. Roxana Maria Bratosin.

October 23. Ottawa, ON. St. Nicholas. Afternoon: Baptism of Ana Teodora Banu, daughter of Fr. Daniel Mircea and Ps. Miruna Ioana Banu.

October 24-25. Montreal, QC. Holy Ascension. Sunday: Hierarchal Divine Liturgy and Ordination of Deacon Paul Catalin Stoleru into Holy Priesthood. **Evening: Centre Funéraire Côte-Des-Neiges.** Wake Service for Ps. Zoe Vasiliu. **Monday: St. Nicholas.** Funeral Service for Ps. Zoe Vasiliu and interment Service at Côte-Des-Neiges Cemetery.

October 30. Warren, MI. Descent of the Holy Spirit. Marriage service for theologian Ilie Geani & Daniela Nemes.

October 31. Dearborn Heights, MI. Sts. Peter

and Paul. Hierarchal Divine Liturgy.

November 6-7. Sacramento, CA. Sts. Michael and Gabriel. Saturday Evening: Great Vespers. **Sunday:** Hierarchal Divine Liturgy. Banquet.

November 13-14. Hollywood, FL. Holy Cross. Saturday: Hierarchal Divine Liturgy and Ordination of Subdeacon Silviu Sfera into Holy Diaconate. Banquet. **Afternoon: Naples, FL. St. Polycarp Mission.** Romanian Festival. **Sunday:** Hierarchal Divine Liturgy and Ordination of Deacon Silviu Sfera into Holy Priesthood. Banquet.

November 21. Detroit, MI. Holy Ascension Monastery. Hierarchal Divine Liturgy. Memorial Service for Bishop's mother and grandmother (Aurelia and Amalia).

November 22-28. Rome, Italy. Meetings of Romanian Hierarchs outside of Romania. **November 25. Rome. Saint Callistus Catacombs.** Hierarchal Divine Liturgy concelebrated with all the Hierarchs present. **November 26. Subiaco. St. Benedict Monastery.** Visit. **November 27. Amalfi.** Hierarchal Divine Liturgy at the site of the Relics of Holy Apostle Andrew, concelebrated with all the Hierarchs present. **Afternoon: Salerno.** Visit at the site of the Relics of Holy Apostle Mathew. **November 28. Tivoli. Sts. Joachim and Anna.** Hierarchal Divine Liturgy.

December 5-6. Silistra, Bulgaria. Sts. Peter and Paul. Sunday: Hierarchal Divine Liturgy. **Monday:** Feast of St. Nicholas. Hierarchal Divine Liturgy concelebrated with Metropolitan Ambrose of Silistra.

December 12. Detroit, MI. Holy Ascension Monastery. Hierarchal Divine Liturgy.

December 19. Southfield, MI. St. George Cathedral. Hierarchal Divine Liturgy and Memorial Service for Augustine Vincent. **Afternoon:** Christmas Carols Concert.

December 25. Chicago, IL. Holy Nativity. Patronal Feast. Hierarchal Divine Liturgy.

December 26. Dearborn Heights, MI. Sts. Peter and Paul. Hierarchal Divine Liturgy.

December 27. Grass Lake, MI. St. Mary Chapel. Akathist Service.

December 31. Southfield, MI. St. George Cathedral. Evening: Hierarchal Divine Liturgy for the Feast of Circumcision of Our Lord and St. Basil the Great. **Midnight:** Thanksgiving Service for the New Year.



GEORGE DOBREA CALLED TO THE LORD

One of the last Romanian Americans of the “great generation,” George Dobrea (1926-2010), left us for a better world. He was born April 22, 1926 in Gary, Indiana, as the only son to a family of Romanian immigrants, Petre and Maria Dobre from Sambata de Sus, Romania. During WW II, he fought in the US Navy to retake the Philippines and received high medals. He graduated from the University of Detroit, and then he moved to Cleveland to become Vice President of Saunders, Stiver Investments. He worked for many years as VP of the Growth association for Governmental Affairs.

He married Jean Barson, a dedicated member of St. Mary’s Romanian Orthodox Church in Cleveland. Their life was filled by gracious children who are now accomplished and with children of their own: Peter (Beverly), George Michael (Diane), Paul of Lyndhurst and Mary (Eric) Grindahl of Milan, OH. George and Jean were blessed to have three grandchildren.

The worlds of sports, finance, culture and politics were his domains. Thus, he became involved in various enterprises: environmental greenhouses, Winter Funlands refrigerated tobogganing (Strongsville). Then he became the president of the Union and League of RSA. From 1956-1966, he served as Parish Council President of St. Mary’s during the years of the construction of the current church building, under the pastorate of Father Vasile Hategan. Thus he rose to become one of the famous Romanian Americans in Cleveland and in the country. In 1963, he began to serve “with a good heart” on the Cuyahoga County Board of Education, whose President he became during the stormy years of desegregation. He attended many Congressional hearings and rubbed shoulders with mayors and governors, senators and Presidents. He was part of the first American born generation of Romanians who became representative, along with other great co-nationals of his time.

In the Romanian Episcopate, he joined forces with Fr. Trutza and Fr. Vasile Hategan, Bishop Valerian, John Sibisan, Titzi Stoica and many others standing for the freedom of the Episcopate during the Cold War. He worked hard for the building of the new church, and together with our parishioners helped Father Hategan to open the Romanian Museum (1960). He turned down the offer to be in the Nixon Government team and that of Governor John Gilligan. After the fall of the Iron Curtain, he stood for the extension of NATO through visits to the White House and other actions. He became Honorary Consul for Romania and received the visit of Romania’s President Iliescu.

He became involved in adoptions from Romania. He was known in inter-Orthodox relations and became recognized as a key personality of our life in Cleveland. In the last ten years, as chair of the Romanian Museum, he was instrumental in organizing exhibitions at: Notre Dame College and Beck Art Center. He donated his glass icons to the church.

George Dobrea was an activist, a visionary man and everybody’s friend. He was generous and helpful, compassionate and faithful. He cared for the sick members of the church and offered help to students, like a “a priest without a collar.” During the last years, he struggled with cancer, but he was brave. He accepted his end, and he was prepared for it as for his greatest passage. His funeral was a true celebration and recognition of his life. It was attended by hundreds, including Congress representatives, mayors, senators, judges, businessmen and all former Council Presidents of the church. The Mayor of Cleveland and the Cleveland Plain Dealer both recognized his personality. The service was conducted by V. Rev. Frs. Remus Grama, Laurence Lazar (Southfield, MI) and Romey Rosco (Dearborn Hts., MI) while the responses were given by Deacon Nick Neagoe, and the cantors: Ionel Satnoinau, John Lazar and Tom Rosco. The family asked that contributions be sent to either St. Mary Cathedral or the Romanian Ethnic Art Museum. May God establish his soul with the righteous and grant him the eternal reward! Rest in peace, dear friend!

Fr. Remus Grama

Why Did Jesus Die ... *Cont. from page 8*

light of the Resurrection; and without them, this framework *simply would not work*. The way Jesus died – publicly, criminally, pierced, and on wood – allowed the New Testament writers and early Church Fathers to see Christ clearly as the Paschal Lamb (pierced, with no bones broken) and as the New Adam (who redeems the old Adam through the same instrument used in the fall, a tree). If Christ had died privately, some could question whether or not He really died at all. Had He died by stoning, He could not be seen as the paschal Lamb of God. Had he not died on wood, He could not be seen as the New Adam. As the Resurrection does explicitly, the historical circumstances of Christ’s death implicitly leave no doubt as to Who it was who died for our salvation.

The Spiritual Life ... *Cont. from page 4*

cannot give up training before the goal is met. We must stay the course, listen to our coaches, be dedicated to training, and overcome all injuries and hurdles. Only at the very end can one repeat the words of Saint Paul:

I have fought the good fight, I have finished the race, I have kept the faith (2 Tim. 4:7).

FINANCIAL REPORT

EPISCOPATE SUPPORTERS

Anonymous	\$1,650.00
Dumitru & Mariana Sandulescu, Shelby Twp, MI	\$500.00
Dr/M Ion Petrea, West Haven, CT	\$300.00
Anita Constant, Chicago, IL	\$250.00
William Balamaci, Milford, CT	\$200.00
Miron Bonca, Costa Mesa, CA	\$200.00
Richard C Grabowski, Jackson, MI	\$200.00
Dr George Marinescu, Rochester Hills, MI	\$200.00
Paul & Silvia Teodorescu, Salinas, CA (IMO Fr George & Psa Valeria Teodorescu) ...	\$200.00
George Dobrin, Blacklick, OH	\$100.00
Elena Ghyka, Arlington, VA	\$100.00
Mary Ann & Michael Glodich, Cleveland, OH ..	\$100.00
Doru Posteuca, St Paul, MN	\$100.00
M/M Dimitru Radu, Woodside, NY	\$100.00
George & Mary Ross, Schererville, IN	\$100.00
Maria Timmons, Mississauga, ON	\$100.00
Constance Trollan, Juneau, AK	\$100.00
Mary Valentino, Philadelphia, PA	\$100.00
Dumitru Stan, Burlington, ON	\$60.00
Joseph & Madelena Ilcus, Jupiter, FL	\$50.00
Julie Uscatu, Riverdale, CA	\$50.00
Paul & Silvia Costea, Dearborn Hts, MI	\$50.00
Andre & Donna Gib, Chandler, AZ	\$25.00
Ray & Mary Sankey, New Castle, PA	\$25.00
Helen Ungham, Beaver Falls, PA	\$25.00
Rev Fr Bill Clark, Prescott, AZ	\$20.00

GENERAL DONATIONS

Estate of Irene Rugina (Seminarian Fund)	\$3,000.00
St Nicholas, Alliance, OH (Hierarchs Travel)	\$500.00
Steve & Kathy Miroy, Stafford, VA (Camp Vatra)	\$200.00
Rev Fr Paul Stoleru, St Laurent, QC (Hierarchs Travel)	\$196.87
Vivian Radu, Philadelphia, PA (Christmas Donation)	\$50.00

EPISCOPATE ASSESSMENT

St Mary Cathedral, Cleveland, OH	\$24,000.00
Sts Peter & Paul, Dearborn Hts, MI	\$20,340.00
St George Cathedral, Southfield, MI	\$14,040.00
St Dumitru, New York, NY	\$11,640.00
Three Hierarchs, Bellevue, WA	\$11,280.00
Holy Trinity, Los Angeles, CA	\$9,960.00
St Mary, Falls Church, VA	\$9,600.00
Presentation of our Lord, Fairlawn, OH	\$8,640.00
Descent of the Holy Spirit, Warren, MI	\$8,000.00
Holy Nativity, Chicago, IL	\$8,000.00
St Mary, Colleyville, TX	\$6,240.00
Holy Cross, Hollywood, FL	\$6,000.00
Sts Constantine & Helen, Indianapolis, IN	\$5,637.00
St George, Winnipeg, MB	\$4,920.00
St Nicholas, Regina, SK	\$3,540.00
Sts Michael & Gabriel, Sacramento, CA	\$3,600.00
Descent of the Holy Spirit, Merrillville, IN	\$3,000.00
St Anne, Jacksonville, FL	\$3,000.00
St Nicholas, Montreal, QC	\$3,000.00
St Elias, Ellwood City, PA	\$2,820.00

Holy Cross, San Jose, CA	\$2,700.00
Sts Michael & Gabriel, Middle Village, NY ...	\$2,700.00
St Thomas, St Louis, MO	\$2,640.00
Holy Resurrection, Warren, OH	\$2,580.00
Ascension Mission, Montreal, QC	\$2,400.00
St Anne, Pomona, CA	\$2,220.00
Three Hierarchs, Ridgewood, NY	\$1,800.00
St Dimitrie, Easton, CT (2010)	\$1,690.00
Forty Martyrs Mission, Aurora, ON	\$1,560.00
St Dimitrie, Easton, CT	\$1,505.00
St Elias Mission, Thornhill, ON	\$1,410.00
Holy Cross Mission, Phoenix, AZ	\$1,320.00
St Dimitrie Mission, Denver, CO	\$1,080.00
St Stephen Mission, Clearwater, FL	\$1,020.00

STANITZ /AROY SCHOLARSHIP FUND

Kathleen Stanitz, Wheaton, IL	\$500.00
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ARCHBISHOP'S CHARITY ENDOWMENT FUND

St George Cathedral, Southfield, MI	\$150.00
Peter Lupsor, West Bloomfield, MI	\$50.00
V Rev Fr Laurence & Psa Anita Lazar, Southfield, MI	\$20.00
Mariana Tipa, Commerce Twp, MI	\$20.00
M/M Viorel Nikodin, Farmington Hills, MI	\$20.00
Traian & Lidia Mindru, Rochester Hills, MI	\$20.00
Toula Suciu, Warren, MI	\$20.00

Attention Parishes: 16TH ALL-AMERICAN COUNCIL OF THE OCA



**Seattle, Washington:
October 31 - November 4, 2011**

The All-American Council (AAC) of the Orthodox Church in America will be held in Seattle, WA, from October 31 through November 4, 2011.

Requirements for Representation at the All-American Council

Every parish which has remitted the Council assessments is entitled to elect delegates (The priests of each parish and an equal number of lay delegates. The lay delegate(s) must be elected by the Parish General Assembly and may be the same delegates as those elected to the Annual Romanian Episcopate Church Congress). **The Council assessment must be paid in full to the OCA Chancery by July 1, 2011.**

SCHOLARSHIPS THROUGH THE ROMANIAN ORTHODOX EPISCOPATE (ROEA)

All information and some application forms may be accessed via the internet at: <http://roea.org/scholarships.htm>. For more information: scholarships@roea.org.

A.R.F.O.R.A. SCHOLARSHIPS

ARFORA UNDERGRADUATE SCHOLARSHIP FOR WOMEN

A \$1,000 scholarship may be awarded annually to a woman who has completed the first year of a baccalaureate program at an accredited college or university. She must be registered in the next year of her program of undergraduate study. She must be a communicant member of the ROEA (see Application Requirements below).

ARFORA—HELEN MUNTEAN EDUCATION SCHOLARSHIP FOR WOMEN

A \$1,000 scholarship may be awarded annually to a woman who has completed the first year of a baccalaureate program at an accredited college or university. She must be enrolled in the School of Education for the purpose of becoming a teacher; and must be registered for the next year of her program of studies. She must be a communicant member of the ROEA (See Application Requirements below).

ARFORA—MARTHA GAVRILA GRADUATE SCHOLARSHIP FOR WOMEN

One scholarship of \$1,000 may be awarded annually to a woman who has completed a baccalaureate degree and has been accepted for graduate work at an accredited college or university. The applicant must be registered in a graduate program and must specify her course of study. She must be a voting communicant member of the ROEA (See Application Requirements below).

APPLICATION REQUIREMENTS FOR ARFORA SCHOLARSHIPS

Besides the conditions listed above, the applicant must submit an application with the following requirements: (1) Three letters of recommendation must be mailed directly to the attention of the ARFORA SCHOLARSHIPS COMMITTEE at the address listed below. One letter from the parish priest (if related, one from another priest), one letter from the college or university faculty member attesting to her scholarship and character, and one from an individual not related to the applicant, attesting to her character. (2) A glossy photograph must be included with the above specified information. (3) A formal letter projecting the applicant's plans, including personal goals, projected use of degree, church and community involvement, honors and awards.

SEND COMPLETED APPLICATION FORM AND LETTERS by MAY 15, 2011 to: ARFORA SCHOLARSHIP COMMITTEE, 222 ORCHARD PARK DR. NEW CASTLE, PA 16105-3018.

Wm. R. Stanitz / AROY Scholarship

In August of 1971, the Constantin J. Stanitz family of Chicago established a Scholarship Fund in memory of their son, William Robert Stanitz, who met a tragic death in California. Two undergraduate scholarships of \$1,000 each may be awarded annually. The applicant must be an active AROY member, a graduate of high school or a college student, or one who intends to enroll in a school or college of university level. The following constitutes a formal application:

(a) a biographical history including family (b) educational background and grades (c) AROY and Church activities (d) extra-curricular interests or achievements (e) reasons why applying for the scholarship (f) photograph (g) letter of recommendation from parish priest or AROY advisors regarding parish/AROY activities. All applicants who meet the qualifications and submit all of the necessary information will be eligible for the scholarship, which is awarded by random drawing. **Send completed application by JULY 1, 2011 to: WILLIAM R. STANITZ - AROY SCHOLARSHIP FUND, ROMANIAN ORTHODOX EPISCOPATE, PO BOX 309, GRASS LAKE, MI 49240-0309.**

Dumitru Golea Goldy-Gemu Scholarship

Offers two undergraduate scholarships of \$1,500 each, which may be awarded annually to undergraduate students of Romanian origin according to the established requirements and rules. The applicant must have completed high school or already be enrolled in college. **Application Deadline is MAY 31, 2011. Applicants may obtain requirements and forms from: GOLDY SCHOLARSHIP, ROMANIAN ORTHODOX EPISCOPATE, PO BOX 309, GRASS LAKE MI 49240-0309.**

Bujea Memorial Scholarship

One undergraduate scholarship of \$1,000 may be awarded annually to a Canadian student who has successfully completed one year of an accredited Orthodox Theological Program or a Late Vocations Program. It is limited to those who either seek ordination into the priesthood or who wish to serve the Church in a more professional manner. The applicant must be a communicant voting member of the ROEA. **For application forms, write to: Bujea Memorial Scholarship Committee, PO Box 1341, REGINA SK S4P 3B8 CANADA. Application deadline: APRIL 30, 2011.**

SOLIA

September 16, 2010 to January 31, 2011

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Fixing Broken People ...

Cont. from page 11

study scripture, partake in the holy mysteries, fast, tithe, help the poor, etc. The spiritual doctor helps us discern what specific treatment our own particular spiritual condition requires, and how to order our spiritual diet, exercises and abilities to most fully receive the spiritual medicine we all require—God’s grace.

Ultimately, though, it’s up to us to follow the regimen: to confess, commune, pray, fast, to deny ourselves, take up our cross, and live a life of love for God and neighbour. Every one of us will contribute either to healing or aggravating human brokenness. If we wish to facilitate the healing of others, our first, most important step is to heed Jesus’ advice: “physician, heal thyself”. If we’re not actively following the therapy that the Church offers in order to deal with our own brokenness, we are not just useless to others, we are dangerous and destructive—to ourselves and to our neighbours as well.

V. Rev. Archpriest Bohdan Hladio

UOC of St. John the Baptist, Oshawa, ON

Reprinted from: THE HERALD, December 2009 – Ukrainian Orthodox Church of Canada.

God in the Wilderness ...

Cont. from page 9

ment, the chapel’s center of gravity shifts.

The holiness moves, no longer confined to the makeshift sanctuary or the borrowed altar but flowing out from the chalice into the bodies of the faithful, they who are the living body of Christ. The sacrament becomes one with them, a river divided into countless pure streams, yet still one fluid body.

I stand face to face with the image of God renewed in each soldier that approaches me. I am in God’s presence not only in the chalice, but also in the assembly, the church. When I stare into their faces, I stare into the face of Christ and encounter my God.

And it is done. The last hymns sung, the last goodbyes given. We break down the altar and pack it away for tomorrow. The chow hall is open late. That’s good, we’re hungry. It has been a good day. Tomorrow it begins again.

Capt. Streett is with the 502nd Air Base Wing in San Antonio, TX, which incorporates Lackland Air Force Base, Randolph Air Force Base, and Fort Sam Houston. He works at Lackland in the Basic Training program and oversees two training squadrons there, and runs the Orthodox program for the base. He returned from Iraq at the end of April.

Published in the “Orthodox Observer” of the Greek Orthodox Archdiocese of America, September 2010.

STEWARDSHIP, OUTREACH & EVANGELISM: IT'S NOT JUST ABOUT MEMBERSHIP

by Jim Golding

Stewardship is about membership. Outreach is about building up the body of Christ.

For Fr. Jim Kordaris, director of the Archdiocese Department of Stewardship, Outreach and Evangelism, his responsibility involves focusing on both tasks. "And we want to build up the Body of Christ in both cases," Fr. Kordaris said. "Stewardship is not about money. It's about bringing people together as members of the Body of Christ. It's not like a club."

In 2009, when Fr. Kordaris was appointed director, stewardship and the outreach and evangelism departments of the Church were combined. Stewardship is no longer under the finance committee of the Archdiocesan Council. The role of the department is to help parishes increase their membership and also the involvement of their people.

"People will call us and say 'we need more money,' or 'we need more members,'" the priest said. "They're missing the idea of why we reach out to people. We're in the business of salvation. We have to teach them to engage and to reach out to the people."

Engaging and reaching out, Fr. Kordaris says, involves personal visitation, a person-to-person process. "There's no shotgun approach. There's more listening than talking," he said. "If they're disenfranchised, it's because they feel they're not being listened to. If they have an issue, we need to respond, 'Yes we can fix that' or, if not, why, or not right now. We have to validate the concern."

Outreach and Evangelism was formerly Home Missions, and its responsibility was to assist mission parishes, primarily through a grant from Leadership 100 used specifically to support mission parishes. But with the downturn in the economy, the funding ended.

However, the outreach and evangelism side of the department, in cooperation with established parishes, continues to support new parishes by supplying liturgical items, liturgy books, chanter stands and other supplies.

Fr. Kordaris cited a recent example of the parish in Wheeling, W.Va., sending an entire iconostasion to the new parish in Ocala, Fla., pastored by Fr. George Papadeas, who continues to serve as a priest into his '90s. "It's a blessing to see parishes helping other parishes," said Fr. Kordaris. "That's stewardship as well."

He discussed his department's upcoming activities for the year, including the preparation of the annual stewardship packets of parish resources sent to the communities. Another goal is to expand the stewardship training program that involves visits to individual

parishes by members of the Archdiocese's National Stewardship Commission, spearheaded by George Matthews, George Vourvoulis and Bill Marianes, whose efforts were showcased at the Atlanta Clergy-Laity Congress in July. The commission's Travel Team also includes various directors of the National Ministries of the Archdiocese who explain the benefit of their particular ministry to the Church.

"The idea is to expand training at the parishes and implementing stewardship," the priest said. Though by and large the program has been successful, there are some parishes, primarily on the East Coast, that have not adopted the program. Fr. Kordaris also noted that some communities that do have stewardship, "have reached a plateau and need help getting to the next level."

He also discussed the parish management software initiative that was put into place in 2010 and that will help individual parishes keep better track of donations, and help them improve their reporting process to the individual metropolis and the archdiocese more uniformly. . . . The software initiative involves the efforts of Greek Orthodox software engineers from Google, Compuware and others from around the country who analyze software for parish management. It also includes attorneys and tax accountants who give of their time and representatives from every metropolis who serve on the committee. "We've developed a process that will enable parishes to develop, build and enhance their ministries, by data mining, finding talents and demographics of their people," said Fr. Kordaris. "It supports priests in their pastoral duties and allows them to reduce duplication of record keeping. "It will have far-reaching impact on how we do ministry as an Archdiocese and at the parish level," he continued. "It's all done to better serve the parish and individual parishioners."

Another initiative involves "planned giving" that will help individuals wanting to contribute to the Church through their estate, through wills and trusts and long term gifts. This involves creating a network of tax and legal professionals in every metropolis to develop a step-by-step program from parishes to implement, Fr. Kordaris explained.

"The greatest thing about the effort (of the initiatives) is the willingness of people to offer their time," he said. "One director doesn't do it. It takes the committee and subcommittee members and great inter-department cooperation on these initiatives." . . .

Published in the "Orthodox Observer" of the Greek Orthodox Archdiocese of America, page 11, January 2011 issue.

CUVÂNT DE SUFLET

Ianuarie – Februarie 2011

Ce Trebuie Să Urmărim în Viața Duhovnicească

Iubiți Frați Preoți și Iubiți Credincioși.

Pentru că ne aflăm la început de an și fiecare dintre noi ne-am făcut planuri de viitor, trebuie ca mai presus de toate să ne gândim și la mântuirea sufletului, care trebuie să fie lucrul prioritar din viața noastră. Și ce trebuie să urmărim ca să ajungem la acest lucru? De fapt fiecare dintre noi urmărim ceva în viața obișnuită (urmărim o situație, urmărim cultură, urmărim prietenie, urmărim multe lucruri toate, folositoare, în general), dar și în viața duhovnicească trebuie să urmărim ceva, adică să nu trăim la întâmplare. De fapt, viața ca realitate, viața omului, viața viețuitoarelor în general este ceva ce se desfășoară de la sine. Noi ne-am pomenit trăind și trăim pentru că ne-am pomenit trăind. Nu scrie pe viață nimic, nu scrie ce rost are viața. Viața își urmează cursul ei, cu toate câte alcătuiesc existența viețuitoarelor, deci și cu ce înseamnă viața omului și, în general, oamenii nu-și pun problema asta. Asta-i realitatea. Nu se întreabă nimeni. Eu cred că părinții noștri, frații noștri, nu s-au întrebat niciodată: oare de ce ne-am pomenit în lumea aceasta? Oare de ce trăim? Oare ce ar trebui să facem în cadrul darului vieții? Viața este un dar, nu ne-am dat noi viața și nici părinții noștri nu ne-au dat-o. Fiecare dintre noi suntem o prelungire a părinților noștri, suntem o prelungire a bunicilor noștri. Dumnezeu știe până unde se întind rădăcinile existenței noastre. Și toate acestea sunt mai presus de noi, toate acestea nu le determinăm noi. Nu noi ne-am determinat viața personală, nu noi ne-am determinat părinții, nu noi ne-am determinat calitățile, nu noi ne-am determinat defectele, ci toate au venit așa, cumva, de-a valma în existența fiecăruia dintre noi.

Totuși, omul are - spre deosebire de celelalte viețuitoare de pe pământ - o viață conștientă. Aceasta îi dă omului calitatea de om; omul este o ființă conștientă, o ființă care, chiar dacă nu cunoaște ceea ce ar vrea să cunoască, de exemplu în cazul nostru, să zicem rostul vieții, chiar dacă nu-și pune problema, realitatea este că omul este conștient, atât cât poate fi el conștient. Și aceasta îi dă valoare ființei umane; o viață conștientă, o viață conștientă în inconștient la drept vorbind, pentru că noi ne-am pomenit trăind, noi ne-am pomenit în fața noastră, am început să ne dăm seama de existența noastră personală, am început să ne dăm seama de raportarea noastră cu ceilalți oameni cu lumea în general. Apoi am învățat din cărți, am învățat de la alții diferite lucruri. Întrebarea aceasta de unde venim? de ce trăim? unde mergem? Și-o poate pune oricine, dar nu și-o pune oricine. Ca om obișnuit, nu-mi pun această întrebare pentru că m-am pomenit trăind, trăiesc o viață care nu o determin eu. Adică dacă mă îmbolnăvesc, de exemplu, și vreau să mă fac sănătos, nu pot să zic

că eu sunt acela care îmi creez sănătatea, ci sănătatea vine din eforturile pe care le fac. Omul se îngrijește, caută să revină la starea dinainte, dacă a fost un om sănătos. Dar, dacă-i lipsește ceva, nu poate determina. Domnul Hristos spune: "*Cine dintre voi poate să-și adauge la statul său un cot?*" Domnul Hristos vrea să spună că nu poți determina ceva. Sunt lucruri care sunt mai presus de tine; dacă îți lipsește vederea nu îi poți da vedere, dacă îți lipsește graiul, nu-i poți da grai, dacă-ți lipsește auzul, nu-i poți da auz etc.

Toate aceste lucruri sunt mai presus de noi și de lumea aceasta. Stau în puterea lui Dumnezeu.

Așa că, fiind vorba de viața conștientă, fiind vorba de viața spirituală, în viața spirituală trebuie să urmărim ceva, trebuie să avem în vedere un scop, pentru realizarea caruia trebuie să avem în vedere niște trepte de *urcușuri duhovnicești*, pe care ni le sugerează Evanghelia în primul rând.

Astfel, pentru a intra în împărăția lui Dumnezeu, deci într-o sferă mai presus de sfera vieții fizice imediate trebuie să facem niște eforturi, trebuie să facem niște lucruri pe care nu le face omul de la sine, ci le urmărește, le caută.

Fiind vorba despre Sfântul Moise Arapul, Sfântul Ioan Casian zice: - "*cel mai iscusit dintre Părinții din Pustia Schetică*" și îi mai zicea "*Sfântul Moise din tâlhari*", *cel provenit dintre tâlhari*". Înainte de a fi sfânt a fost tâlhar. Un tâlhar ajunge sfânt. Un lucru extraordinar, un lucru la care nu te poți gândi. Știi bine cu toții că un tâlhar face rele, nu i se dă numele de tâlhar numai așa că îi vine cuiva gândul. El a fost tâlhar real; ca tâlhar, sigur a omorât, ca tâlhar sigur a jefuit, ca tâlhar sigur că a dat foc. Și, la un moment dat, a ajuns să fie convertit la creștinism, convertit la Hristos și din tâlhar a devenit sfânt. Și, zice Sfântul Ioan Casian, că Sfântul Moise a fost cel mai iscusit dintre părinții din Pustia Schetica.

Acolo, în Pustia Schetica, întâlnindu-se Sfântul Ioan Casian cu Sfântul Moise, Sfântul Moise l-a întrebat pe Sfântul Ioan Casian și pe Gherman (colegul lui de călătorie): care este scopul vieții călugărești?

Binenteles că ei au vorbit despre călugări, pentru că ei erau călugări. Ei au zis că scopul este împărăția lui Dumnezeu. Atunci Sfântul Moise a zis: "Da, ați răspuns bine în ceea ce privește ținta, dar care este scopul fără de care nu poți ajunge la această țintă? Ce trebuie să faci tu, mai întâi, ca să ajungi în împărăția lui Dumnezeu?". Ei au mărturisit că nu știu, și atunci Sfântul Moise le-a spus: "*Scopul este curățirea de patimi*". Prin urmare, ca să ajungi în împărăția lui Dumnezeu trebuie să ajungi la o curăție, pentru că împărăția lui Dumnezeu este curată. Și Sfântul Isac

Cont. la pag. 20

ARHIEPISCOPUL NATHANIEL SI EPISCOPUL VICAR IRINEU S-AU ÎNTÂLNIT LA ROMA CU IERARHII ORTODOCȘI ROMÂNI DIN AFARA GRANIȚELOR ROMÂNIEI



La sfârșitul lunii noiembrie a avut loc, la Roma, la sediul Episcopiei Ortodoxe Române a Italiei, cea de-a III-a întâlnire a membrilor celor două sinoade mitropolitane ortodoxe române din Europa, cel al Mitropoliei Europei Occidentale și Meridionale și cel al Mitropoliei Germaniei, Europei Centrale și de Nord, precum și a ierarhilor Arhiepiscopiei Ortodoxe Române a celor două Americi, informează TRINITAS TV. De asemenea, au participat la întrunire și ierarhii Episcopiei Ortodoxe Române din America. Întâlnirea ierarhilor s-a desfășurat sub genericul “Conștiință Canonică și Ecleziologie Ortodoxă”.

La această întâlnire nu numai se împărtășesc experiențele pastorale din aceste zone ale lumii și mai ales experiențele pastorale de chiar peste 100 de ani

din America sau din Franța, dar se și discută diferite aspecte ale misiunii printre românii ortodocși din emigrația din ultimii 20 de ani și transmiterea credinței noastre și a tradițiilor ortodoxe românești, păstrarea identității noastre, atât creștinești, cât și românești și alte aspecte ale vieții pastoral-misionare, culturale din cuprinsul eparhiilor noastre. Astăzi, a avut loc o întâlnire tematică care a tratat despre conștiința canonică bisericească și misiunea Bisericii în Occident”, a spus Preasfințitul Siluan, Episcopul românilor ortodocși din Italia.

De sărbătoarea Sfintei Mucenițe Ecaterina, ierarhii au slujit Sfânta Liturghie în “Catacombele Sfântului Calist” din Roma.

POSTUL ÎN BISERICA ORTODOXĂ

Intrând din nou în Postul Mare, e natural să ne gândim la anumite trăsături specifice care au caracterizat pe creștinii ortodocși din timpuri străvechi. Printre acestea, pe locul cel mai important se numără postul și rugăciunea.

Biserica Ortodoxă a pus întodeauna un mare accent pe post. Postim Miercurea, pentru că în aceasta zi a fost vândut Domnul nostru Iisus Hristos. Postim Vinerea, fiind ziua în care Mântuitorul a fost răstignit. Postul ne amintește că acestea sunt zile importante în istoria mântuirii neamului omenesc.

Când un creștin ortodox vorbește de post, în același timp se gândește și la rugăciune. Aceste două moduri de a comunica cu Dumnezeu sunt strâns legate unul de altul. Aceasta combinație de rugăciune și post a fost recomandată de însuși Domnul nostru Iisus Hristos când ucenicii lui au încercat fără succes să alunge duhul necurat dintr-un nefericit om, Hristos le-a spus: "Acest soi de demoni nu pot fi alungați decât numai cu rugăciune și cu post" (Marcu 9:29)

Postul a fost stabilit chiar de Dumnezeu. În Vechiul Testament, pregătirile pentru o zi specială de sărbătoare începeau cu post și rugăciune. În Noul Testament, postul este menționat de multe ori. Chiar Mântuitorul a postit timp de 40 de zile înainte de a începe misiunea Sa mântuitoare. Este clar că nu este "opțional", deoarece Domnul Hristos a spus, vorbind de post, "Când postești" (Matei 7:16) și nu "Dacă postești".

În timpurile noastre, mulți dintre noi vrem ca totul

să fie analizat și demistificat. Unii oameni nu văd ce justificare are postul și rugăciunea pentru persoanele "luminate" contemporane.

Nici postul, nici rugăciunea nu sunt, ori nu ar trebui să fie un scop în sine. Sunt doar un mijloc de a comunica cu Dumnezeu, și aceasta comunicare trebuie să fie scopul tuturor credincioșilor ortodocși. Postul are o semnificație morală și spirituală din momentul în care devine mijlocul principal de a comunica cu Dumnezeu. Prin post, omul se luptă să se abțină de la tentațiile acestei lumi, și astfel devine mai receptiv în comunicarea lui cu Dumnezeu.

Putem spune că scopul postului este întreit:

- 1) ne ajută să ne concentrăm mai mult în rugăciune;
- 2) ne întărește voința; învățând să spunem "nu" la anumite alimente, este mai ușor să spunem "nu" la alte tentații;
- 3) este un mod de a ne ajuta să ne identificăm cu cei flămânzi și ne amintește că trebuie să întindem o mână de ajutor celor nevoiași.

Pregătindu-ne să intrăm în Postul Mare, să nu uităm că aceasta este o perioadă specială de post și rugăciune în care ne pregătim să întâmpinăm marea sărbătoare a Sfintelor Paști. Este o perioadă de introspecție și examinare sufletească, când trebuie să ne mărturisim pacatele, făcute cu voie sau fără voie, și să cerem ca mila și harul lui Dumnezeu să se reverse asupra noastră.

Axinia Lucia (Lucy) Pop
Președinta A.R.F.O.R.A.

Cuvânt de Suflet

Cont. de la pag. 18

Sirul zice: "Nu poate un suflet necurat în curată împărăție să intre". Așa este. Și mă gândesc mereu la acest lucru; câți dintre semenii noștri, nu se pot îndrepta, nu se gândesc că dacă nu ești curat nu poți intra în împărăția cerurilor, și continuă să facă rău, să denigreze pe semenii lor, să defaima pe aproapele lor, mai ales în aceste vremuri când modernismul a intrat în sufletele oamenilor și prin internet și prin alte mijloace fac rău semenilor, atacându-se unii pe alții, defăimându-se unii pe alții și făcând rău Bisericii și rânduieli lui Dumnezeu. Mai bine zis își întinează și osândesc sufletul. Cei care se folosesc de astfel de metode în vremurile noastre nu sunt slujitori ai împărăției lui Dumnezeu și nu doresc să intre în împărăția cerurilor, așa cum spune Sfânta Scriptură, "Dumnezeu celor mândri le stă împotrivă, iar celor smeriți (curați) le dă har". Nu ne rămâne decât să ne rugăm pentru astfel de oameni ca Dumnezeu să le deschidă mintea și sufletul ca să înțeleagă că prin astfel de lucruri nu se preamărește Dumnezeu în viața lor. Deci, Sfântul Moise Arapul a spus că scopul vieții călugărești este curățirea de patimi. Și noi am putea zice că scopul

vieții creștinești este curățirea de patimi. E același lucru pentru că un călugăr trebuie să fie un creștin, iar un creștin trebuie să fie un om a lui Dumnezeu, un om al împărăției lui Dumnezeu. Prin urmare, vrei să intri în împărăția lui Dumnezeu? Trebuie, mai întâi de toate, să-ți curățești sufletul de patimi și de răutăți.

Curățenia sufletului nu este o chestiune pe care o realizează omul singur, o realizează cu ajutorul lui Dumnezeu, dar făcând și omul niște eforturi ca să-și direcționeze în primul rând viața launtrică, mintea, simțirea, și cu voință să se adapteze în ceea ce urmărește prin curățirea sufletului. Nu știu dacă chestiunea aceasta o pot avea în vedere mulți. Are și studiul rostul lui, dar nu-i studiul totul. Poate cineva să fie, să zicem așa, "tobă de carte" dar, totuși să nu fie interesat pentru o viață superioară. Știe ce a spus cutare părinte, știe ce a spus cutare teolog, știe ce vrea Dumnezeu de la om; știe ca și cum ar ști și pentru alții, dar nu știe pentru sine.

Deci, ce trebuie să urmărim în viață? În fața acestei întrebări se pune o altă întrebare; ce urmărim noi în viața duhovnicească? Și în viața conștientă și în viața religioasă, noi, de fapt, trăim tot așa. Ș. cam întâmplător, spontan, de la sine, cum ne vine, cum credem că e

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MITROPOLITUL BARTOLOMEU A PLECAT LA DOMNUL



Cu 46 de zile înainte să împlinească venerabila vârstă de 90 de ani și cu 2 zile până la împlinirea a 69 de ani de călugărie, Înalt Preasfințitul Bartolomeu, Arhiepiscop al Vadului, Feleacului și Clujului și Mitropolit al Clujului, Albei, Crișanei și Maramureșului, a pornit spre marea întâlnire cu Hristos, împăratul

Veșnic. Ieri, 31 ianuarie 2011, la ora 19:25, la Secția de Terapie Intensivă a Clinicii Chirurgie I din Cluj-Napoca, Mitropolitul Ardealului a plecat din această viață, fiind “înconjurat de medici, prieteni, ucenici și colaboratori apropiați”, potrivit Biroului de Presă al Arhiepiscopiei Vadului, Feleacului și Clujului. Trupul celui care a fost timp de 18 ani Arhiepiscop al Vadului, Feleacului și Clujului și Mitropolit al Clujului, Albei, Crișanei și Maramureșului a fost depus în Catedrala Mitropolitană din Cluj-Napoca, unde mii de credincioși i-au aduse un ultim omagiu.

Înalt Preasfințitul Bartolomeu, Mitropolitul Clujului, cunoscut ca un veritabil cărturar și scriitor (Valeriu Anania), s-a născut în familia clericului ortodox Vasile Anania, în comuna Glăvile din Vâlcea, unde a urmat și școala primară. A urmat cursurile Seminarului Teologic Central din Capitală (1933-1941), iar bacalaureatul și l-a dat la Liceul ‘Mihai Viteazul’, în 1943.

În anul 1942, la 2 februarie, Valeriu Anania intră în monahism la Mănăstirea Antim din București, primind numele Bartolomeu. Între anii 1941-1948 urmează studii superioare de teologie la București, Cluj și Sibiu,



este absolvent al Academiei Teologice 'Andreiane' din Sibiu, iar între anii 1945-1946 este student la medicină la Sibiu și Cluj și studiază muzica instrumentală la Cluj.

În anul 1946 conduce greva studențească antirevizionistă și anticomunistă, eveniment urmat de un șir lung de arestări.

A fost stareț la Mănăstirea Toplița, în perioada iulie-decembrie 1947, iar între anii 1948-1950 ocupă funcția de intendent la Palatul patriarhal și este inspector eparhial pentru învățământul bisericesc.

În anul 1958 este condamnat politic la 25 de ani de muncă silnică pentru 'uneltire contra ordinii sociale', ispășindu-și pedeapsa la Jilava, Pitești și Aiud până în 1964, când este eliberat prin decret general de grațiere. În perioada 1965-1976 ocupă mai multe funcții în cadrul Arhiepiscopiei Misionare Ortodoxe Române din America și Canada, în 1967, la 29 octombrie, primind harul preoției, fiind hirotonit de episcopul Victorin al Americii, iar ceva mai târziu, Sfântul Sinod al Bisericii Ortodoxe Române acordându-i rangul de arhimandrit.

Se întoarce în țară, iar din 1976 și până în anul 1982 este director al Institutului Biblic și de Misiune al BOR. În acest an se pensionează și se retrage la Mănăstirea Văratec, unde se dedică în totalitate scrisului.

În anul 1993, la 21 ianuarie, Colegiul Electoral Bisericesc îl alege pe arhimandritul Bartolomeu Anania pentru scaunul de Arhiepiscop al Vadului, Feleacului și Clujului, iar la 7 februarie, în Catedrala arhiepiscopală din Cluj-Napoca, este hirotonit și instalat arhiereu. Ca arhiepiscop al Clujului va urmări și va lupta pentru dinamizarea activității pastorale a clerului și pentru diversificarea ei în funcție de cerințele actuale ale societății, pentru implicarea Bisericii în acțiunile de asistență socială organizate, pentru refacerea legăturilor dintre Biserică și Cultură, pentru îndrumarea expresă a tineretului - de la amvon și prin diverse întâlniri -, pentru dezvoltarea relațiilor ecumenice practice prin păstrarea identității proprii.

În anul 2006, în urma hotărârii Sfântului Sinod al Bisericii Ortodoxe Române din 4 noiembrie 2005 de înființare a unei Mitropolii la Cluj, inițiativă validată de Adunarea Națională Bisericească la 1 martie 2006, Bartolomeu Anania este instalat la praznicul Bunei Vestiri, de către Patriarhul Teoctist al României, Mitropolit al Clujului, Albei, Crișanei și Maramureșului. Pentru activitatea sa literară a fost distins cu numeroase premii și medalii, iar pentru activitatea sa ecleziastică a fost distins cu 'Crucea Patriarhală' -București, 'Ordinul Sfântului Mormânt' al Patriarhiei Ierusalimului, 'Ordinul Sfinților Apostoli Petru și Pavel' al Patriarhiei Antiohiei.

Activitatea literară a Mitropolitului Bartolomeu

IPS Bartolomeu Anania, Arhiepiscop al Vadului, Feleacului și Clujului și Mitropolit al Clujului, Albei, Crișanei și Maramureșului, a avut o activitate publicistică foarte productivă, afirmându-se în literatură încă de pe băncile școlii, în 1936 debutând la revista

'Vremea'. A urmat 'Dacia Rediviva', iar după ani a colaborat la revistele: 'Gazeta Literară', 'Luceafărul', 'Magazin Istoric', 'Ateneu' și altele.

A publicat în revistele centrale bisericești, 'Glasul Bisericii', 'Mitropolia Olteniei', buletinul și calendarul 'Credința' din Detroit, 'Renașterea' de la Cluj-Napoca (unele sub pseudonimul Vartolomeu Diacul).

Activitatea sa de dramaturg se remarcă în special în anii 1960 - 1970: 'Miorița' (1966); 'Meșterul Manole' (1968); 'Du-te vreme, vino, vreme!' (1969); 'Păhărelul cu nectar' (fantezie pentru copii-1969); 'Steaua Zimbrului' (1971); 'Poeme cu măști' (1972), acestea fiind puse în scenă de mai multe teatre din țară.

În anul 1978 devine membru al Uniunii Scriitorilor din România, iar în anul 1982 a obținut Premiul pentru Dramaturgie al Uniunii Scriitorilor din România. A publicat volume de poezii: 'Geneze' (1971); 'Istории agrippine' (1976); 'File de acatist' (1981); 'Anamneze' (1984); 'Imn Eminescului în nouăsprezece cânturi' (1992); 'Poezie religioasă românească modernă' (1992) și volume de proză și de eseuri: 'Străinii din Kipukua' (1979), 'Greul Pământului' (1982), 'Rotonda plopilor aprinși' (1983), albumul 'Cerurile Oltului' (1990), 'Amintirile peregrinului Apter' (1991), etc.

În 1992 este publicat volumul 'Acțiunea catolicismului în România interbelică', care cuprinde articole cu caracter teologic, predici, note și comentarii.

În Catedrala Mitropolitană din Cluj a fost săvârșită în data de 3 februarie, slujba înmormântării Înalt-preasfințitului Arhiepiscop și Mitropolit Bartolomeu Anania. Slujba a fost oficiată de către Preafericitul Părinte Daniel, Patriarhul Bisericii Ortodoxe Române și Locțiitor de Mitropolit al Clujului, Albei, Crișanei și Maramureșului, împreună cu un sobor de ierarhi, membri ai Sfântului Sinod al Bisericii Ortodoxe Române, preoți și diaconi.

De asemenea au fost prezente numeroase oficialități dintre care amintim pe premierul Emil Boc și pe președintele Academiei Române, Ionel Haiduc.

Știre preluată de pe siteul agenției de știri a Patriarhiei Române www.Basilica.ro.

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TAINA SF. BOTEZ — INTRAREA ÎN TRUPUL TAINIC AL MÂNTUITORULUI IISUS HRISTOS

Inițierea creștină se împlinește cu ajutorul a trei Sfinte Taine: Botezul, care este începutul vieții celei noi; Mirungerea, care constituie întărirea acesteia; Euharistia, care îl hrănește pe creștin cu Trupul și Sângele lui Hristos în vederea transformării în făptură nouă. Taina Sfântului Botez este temelia întregii vieți creștine, poarta vieții în Duh, care ne deschide calea spre celelalte Sfinte Taine. Prin această Sfântă Taină suntem eliberați de păcat și renăscuți, ca fii ai lui Dumnezeu, devenim mădulare ale Mântuitorului Iisus Hristos, suntem încorporați în Biserică și făcuți părtași la misiunea ei. Cuvântul botez vine din grecescul “baptizein”, care înseamnă “a cufunda, a scufunda”. “Cufundarea” în apă simbolizează înmormântarea celui ce se botează odată cu Hristos, iar ridicarea din apa botezului simbolizează învierea împreună cu El, ca “făptură nouă” (cf. 2 Cor. 5, 17; Gal. 6, 15).

În trecut această taină a fost preînchipuită și anunțată de: tăierea împrejur, potopul lui Noe și scăparea familiei lui, trecerea prin Marea Roșie etc. Taina Sfântului Botez a fost instituită de către Mântuitorul Iisus Hristos, după învierea Sa din morți, prin cuvintele: “Mergând, învățați toate neamurile, botezându-le în numele Tatălui și al Fiului și al Sfântului Duh” (Matei XXVII, 19). Părinții Apostolici au considerat botezul poartă de intrare în Creștinism.

În primele veacuri creștine, botezul avea loc doar în noapte Sf. Paști, pentru a evidenția clar legătura dintre el și moartea și învierea lui Hristos. Partea văzută a Tainei constă din afundarea de trei ori în apă a celui ce se botează și din rostirea cuvintelor: “Botează-se robul lui Dumnezeu (N), în numele Tatălui, amin, și al Fiului, amin, și al Sfântului Duh, amin; acum și pururea și în vecii vecilor, amin.” Efectele primirii Tainei Sfântului Botez sunt: iertarea păcatului strămoșesc și a tuturor păcatelor săvârșite înainte de Botez, în situația celor ce se botează mai târziu; renașterea, sau nașterea la o viață nouă, duhovnicească, viață de curăție și sfințenie; de asemenea, primirea în sânul Sfintei Biserici, putându-se împărtăși de toate celelalte Sfinte Taine și de bunurile sufletești pe care Sfânta Biserică le dăruiește membrilor ei. Botezul șterge păcatul strămoșesc, dar el nu nimicește și urmările lui: slăbirea voinței și înclinarea spre rău, pofta inimii, suferințele, bolile și moartea.

Încă din vechime, creștinii își botezau copiii, iar această practică este fundamentată, atât pe Sfânta Scriptură, cât și pe Sfânta Tradiție, pentru ca Taina Sfântului Botez este absolut necesară pentru mântuire, de la care nu pot fi excluși nici copiii. De aceea, primitorii Tainei Sfântului Botez sunt toți cei nebotezați, de orice vârstă ar fi ei, toți oamenii fiind afectați de păcatul strămoșesc (cf. Fapte XVI, 14-15; XVI, 33; 1

Cor. 1, 14-16; XVI, 23). Necesitatea Botezului este arătată de Mântuitorul prin cuvintele: “Adevărat zic, de nu se va naște cineva din apă și din Duh, nu va putea să intre în împărăția lui Dumnezeu” (Ioan III, 5). Chiar din timpul Sfinților Apostoli se săvârșea botezul copiilor, iar exemple avem numeroase, precum: Lidia și casa ei (Fapte XVI, 15); temnicerul și casa lui (Fapte XVI, 33); Crispus și casa lui (Fapte XVIII, 8); stefana și casa lui (1 Cor. 1, 76). Dreptul de a săvârși Botezul îl are numai episcopul sau preotul, însă, în lipsa acestora, în caz de necesitate, poate boteza orice bărbat sau femeie.

Botezul se săvârșește în biserică. Canoanele opresc săvârșirea Botezului nu numai în case, ci chiar în paraclisele din casele particulare. Numai în cazuri cu totul rare și de mare nevoie se îngăduie săvârșirea Botezului în case. Pentru Botez, nu există zile sau ceasuri hotărâte, dar tradiția bisericească recomandă, mai ales, duminica, după Sfânta Liturghie. De obicei, el se făcea la opt zile după nașterea copilului, sau în orice zi de sărbătoare după Liturghie. La botez trebuie să existe naș, care, de regulă, este o persoană mai în vârstă ce însoțește pe copil la Botez, răspunzând și făcând convenita mărturisirea de credință în locul și în numele copilului ce se botează. El este părintele sufleteș al copilului și garant al acestuia în fața lui Dumnezeu și a Bisericii că finul (copilul) va fi crescut în credința creștină, ortodoxă, și că va fi un bun credincios. Nașul trebuie să fie creștin ortodox și bun credincios, de regulă, mai în vârstă și de același gen cu copilul ce se botează. Nu pot fi nași părinții copilului. Este bine ca pentru fiecare nou botezat să fie numai un naș.

Amintim că există și un “Botez al muceniei” sau “al sângelui” (cf. Matei X, 32; XVI, 25), cunoscut în cele dintâi veacuri creștine, înțelegând prin el moartea martirică, în persecuții, pentru Mântuitorul Iisus Hristos. Mai cunoaștem și “Botezul dorinței”, care constă în dorința arzătoare a cuiva de a ajunge membru al Sfintei Biserici, ducând o viață de pocăință și în virtute. Dacă, dintr-o pricină oarecare, fără voia lui, nu ajunge să primească botezul prin apă și prin Duh, el e socotit botezat cu “Botezul dorinței”. Botezul nu se repetă, deoarece el încorporează în Biserică, pecetluindu-l pe creștin cu un sigiliu spiritual de neșters (caracter) al apartenenței sale la Hristos.

Articol preluat din Calendarul Creștin-Ortodox pe anul 2011 al Arhiepiscopiei Târgoviștei.



Cuvânt de Suflet

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bine. Dar trebuie să avem în vedere și o țință a vieții noastre, un scop al vieții noastre și acest scop este mântuirea sufletului. De ce? Pentru că omul este o ființă creată de Dumnezeu ca să devină dumnezeu; așa spune Sfântul Vasile cel Mare: *“Omul este ființa creată de Dumnezeu ca să devină dumnezeu”*, să se unească cu Dumnezeu.

Omul nu poate ieși din limitele sale de om, dar poate înainta până la o așa măsură încât să se unească cu Dumnezeu și să fie dumnezeu împreună cu Dumnezeu.

Să urmărim, deci, să fim în cele ale Tatălui Ceresc, să-l avem în vedere pe Dumnezeu, să nu uităm de Dumnezeu, să-L punem pe Dumnezeu în prim-planul vieții noastre. Asta trebuie s-o urmărim. Am găsit cândva pe o hartie scris următoarele cuvinte: *“Dacă Dumnezeu nu este pe primul loc în inima ta, nu este pe nici un loc”*. Totuși, nu s-ar putea zice că cineva e absolut necredincios, e ateu, dacă nu-l are pe Dumnezeu pe primul loc. De ce?

Pentru că în cazul când Dumnezeu nu-I pe primul loc în inima omului, nu-I pe locul care I se cuvine, dar e pe un loc oarecare. N-ai putea zice ca-L exclude pe Dumnezeu din viață cel care nu-l are pe primul loc. Totuși, e sigur că dacă-L are pe Dumnezeu pe alt loc nu-L are pe locul care I se cuvine lui Dumnezeu. Să avem și noi în vedere cuvintele Domnului Hristos: *“În cele ale Tatălui Mi se cade să fiu”*.

Să ne ajute Dumnezeu, să fim cu El și acum și în veșnicie, încercând să împlinim poruncile și să fim mai buni.

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Fiecare Parohie care a plătit taxele pentru Consiliu poate alege delegați. (Preoții unei parohii și un număr egal de delegați laici. Delegații laici trebuie aleși de către Adunarea Parohială Generală și pot fi aceeași delegați ca și cei aleși pentru Congresul Episcopiei Române). Taxele trebuie plătite în întregime până pe data de 1 iulie 2011 la Cancelaria OCA.