OLD BELLS - NEW SOUND!

When St. John Chrysostom Parish, Niles, Ohio was recently closed, all liturgical items were removed. There remained, however, the bells in the tower. What to do about them? Leave them? Relocate them? Sell them? His Eminence, Archbishop Nathaniel decided that the bells should still ring but in a new place.

Assisted by Very Rev. Igumen Calinic of Holy Cross Parish (Hermitage, Pennsylvania) and former Episcopate Council Member, Theodore (Ted) Young, the bells were removed and put into temporary storage until the new location for them would be decided. Ted would occasionally call the Chancery to ascertain what progress was being made. Finally, he called to say the bells could no longer rest where they were (at the construction company that had lowered them from the church).

On Pascha this year, in preparing for the Holy Liturgy, listening to the recorded “bells” at the Cathedral in Southfield, His Eminence was suddenly moved to inquire of Very Rev. Dean Lazar if he were to give the bells to the cathedral, would they be accepted? The answer was in the affirmative, and now the old bells will sound anew in Southfield.

The gift of the two cast iron bells of 22 and 28 inch diameters weighs almost 800 pounds. The parish was founded in 1926/1936 and sometime soon after, the two bells were given by two different individuals. There are two name plates but which name belongs to which bell is not clear at this time.

At one time, the Cathedral possessed three bells, but over time they could not be located on the church property. Thus, the Cathedral will have two other bells which, in time, will call the faithful to the same services but in Southfield, Michigan.
The Pool of Bethesda

by V. Rev. Igumen Calinic (Berger)

In the nineteenth century, scholars held the account of Jesus’ healing of the paralytic at the pool of Bethesda (Jn 5:1-15) to be a pious myth. They were led to this opinion primarily because of John’s description of the pool as having “five porticos.” Such a pool simply did not exist. Who indeed would build a pool with five porches? Moreover, the number five had symbolic value in the Gospel of John, as signifying the Torah, the five books of Moses. Thus, the five husbands of the Samaritan woman (Jn 4:18), the five loaves that fed the multitudes (Jn 6:9), and the five porches of the Bethesda pool, all represented in some way the fact that the Law understood the human condition—that human beings need love, spiritual nourishment and healing—but had no power to respond to it. Only Christ could provide the means of addressing the human condition. Therefore, since no such pool with five porches existed, and the number five had great theological meaning, the prevailing opinion was that the entire account of the healing of the paralytic was fabricated, not having occurred in reality.

This opinion changed radically when excavations begun in the 1880’s (renewed in 1957, and not entirely finished today) discovered the pool with five porticos, exactly where John’s Gospel said it was: by the Sheep Gate. The pool is trapezoidal, with a dam bisecting the center (in order to maintain the water level of the southern pool, where people entered) and thus providing a fifth porch. Subsequently, scholars began scrutinizing all of the details related to John’s Gospel and duly noted them as entirely correct (for example, the five loaves were barley loaves, precisely the grain used in that region for bread). The scholarly opinion of the Gospel likewise changed: the accounts in John’s Gospel could only have been related by an eyewitness, someone intimately familiar with the region in the days of Christ.

This leads us to a second curious detail in John’s account of this healing: the text of John 5:3b-4 (“For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had”) is not found in manuscripts before the fourth century. St. John Chrysostom is the first Father of the Church that seems to have been aware of this reading. The verse is an obvious gloss—a later addition to the original text.

The discovery of the Bethesda pool and the gloss of 5:4 casts new light on the meaning of this action of Jesus. The archeological data seems to indicate that Bethesda was a Roman pool dedicated to the pagan god of healing, Asclepius. The existence of this pool was an offense to pious Jews—no devout Jew would go there—but it was just outside of the city wall, such that it might be somewhat tolerated. The fact that Jesus did go there was obviously troubling to whoever added the later gloss; hence, the pagan god is now replaced with an angel. However, both facts now illumine why Jesus later told the man to “go and sin no more” (5:14): the man had not relied on the God of Israel for healing, but had turned away from him to take matters into his own hands and place his hope in a pagan god.

What does this say about our Lord? About His great compassion? His power? The power of Christ is greater than the Law and greater than any pagan superstition, not limited by any special time, condition, angel or false deity, such as those which bound the hopes of the paralytic. Our Lord is above all powers of heaven and earth (Eph 1:21-3, Col 1:15-18, etc.).

Moreover, the message of the Gospel of John confirms and fore shadows the Apostolic mission “not only in Jerusalem, but throughout Judea and Samaria, and indeed to the ends of the world” (Acts 1:8). If the blind man represents believing Jews (Jn 9), the Samaritan woman represents those considered heretical (Jn 4:20); then, in this context, the paralytic at a pagan pool—who may himself even have been a non-Jew—certainly is a foreshadowing of the mission of the Church to the entire world. Our Lord Jesus Christ is the fulfillment not only of the Old Testament but of the positive hopes and aspirations of all mankind.

There is a final curious tradition about the paralytic healed at Bethesda, recorded in the synaxarion for the feast. Namely, he had an evil role at the trial of Jesus, being one of the two false witnesses brought forward (Mt 26:60). Obviously, he did not heed the exhortation of Jesus. In this, he stands in stark contrast to the man born blind, who after being healed made a bold confession of faith and subsequently endured persecution (Jn 9:30-34).

The message of Bethesda continues for us today, being one of great hope yet also of strong exhortation. Our Savior’s great compassion, patience and love led and leads him to “seek and save that which is lost” (Lk 19:10), as His trip to the Bethesda pool yet again reveals. If our Lord comes to seek and save the paralytic, even in his sin, how much moreso does he wish to save those who turn to him? However, we

Cont. on page 13
Christians Caught in Middle of Syrian Conflict

The uprising in Syria began as a peaceful protest for diversity and democracy during the Arab Spring of 2011. But it has turned into a holy war between Shiite and Sunni sects of Islam — with Christians and other minorities caught in the middle.

The highest profile Christian victims of the civil war are two Orthodox bishops kidnapped in late April, and there is still no official word as to the whereabouts or fate of the two clerics, who were abducted as they returned from a humanitarian mission in Turkey.

"We are deeply worried for the lives of Archbishop Mor Gregorius Yohanna Ibrahim of the Syriac Orthodox Church and Bishop Boulos Yazigi of the Greek Orthodox Church," said Katrina Lantos Swett, chairwoman of the U.S. Commission on International Religious Freedom, in a statement on May 21, according to The Guardian. "The United States and the international community must leave no stone unturned to free the archbishops and halt sectarian violence."

U.S. Congressmen Chris Van Hollen, D-Md., and Frank Wolf, R-Va., recently wrote in The Christian Science Monitor that a bipartisan group of their colleagues is urging the State Department to make freeing the bishops a top priority because it is key to bringing peace in the region.

"At stake are not just the lives of two religious men, or even the fate of the Syrian Christian community, but the fate of any hope of tolerance and pluralism in the Syrian endgame — and perhaps in the region as a whole," they wrote in an op-ed piece.

Christians are caught in the middle of the sectarian battle, and are not sure whom to trust — the oppressive regime of Syrian President Bashar al-Assad, which is supported by Shiites but under which Christians have been able to thrive in Syrian society, or the Sunni rebels who want to overthrow Assad with the help of radical Islamist groups whom Christians fear as their persecutors.

"Our fear is that Christians continue to leave the country in search of a decent life," said Melkite Catholic Archbishop Jean-Clement Jeanbart of Aleppo, according to The Vatican Today. "One suffers for lack of goods, fuel, electricity, sometimes for food. But what makes us suffer most is to see that the future gets darker and darker. The future for us Christians and for all Syrians can only be based on full citizenship,
The 10th annual Clergy Confertreat of the Romanian Orthodox Episcopate of America was held at the Franciscan Renewal Center in Scottsdale, Arizona, February 11-14, 2013. The forty-eight participants included His Eminence Archbishop Nathaniel and His Grace Bishop Irineu, together with priests, deacons and preotești of our Episcopate.

On Monday, an opening supper and welcome by Fr. Ian G. Pac-Urar was followed by an evening of fellowship, as clergy renewed acquaintances with their brothers and shared their experiences over the previous year.

Tuesday’s sessions included seminars on Sexual Misconduct and Clergy Professional Ethics, Healthy Boundaries and Boundary Violations, Power and Vulnerability, and Mandatory Reporting. Fathers Ian G. Pac-Urar and James Barkett presented the sessions. By attending Tuesday’s sessions, participants fulfilled the new 5-hour Continuing Education requirement in Professional, Legal and Ethical Issues adopted by the Holy Synod of Bishops on January 28, 2013.

On Tuesday evening, Dr. Stephen Muse presented a very interesting and informative lecture on the most recent research about the Shroud of Turin. Dr. Muse continued his presentations on Wednesday morning and afternoon, exploring clergy wellness, self-care and the relationships between Orthodox Christianity and modern psychology.

Wednesday evening’s program included a video presentation about the life of the renowned Romanian confessor, Father Arsenie Boca.

Participants at the Clergy Confertreat received seven additional hours of credit toward the general, 20-hour Continuing Clergy Development requirement. For more information about this requirement, visit the Orthodox Church in America Continuing Education website at http://oca.org/about/departments/department-of-continuing-education or the CCD FAQ page at http://oca.org/about/dept-cont-ed-faqs.

Photos of the Confertreat may be viewed here: http://roea.org/eventsgallery.html.

Ana M. Oancea is the honored recipient of the A.R.F.O.R.A. Undergraduate Scholarship. Ana graduated Summa cum Laude (3.8 GPA) from Lumen Christi High School, Jackson, MI. She was an active member of many clubs and extracurricular activities such as: Traveling Science Club, Spanish Club, Varsity Tennis, volunteer counselor at Muscular Dystrophy camps and ROEA Vatra camps as a camper and as a counselor. Ana has completed her first year at Jackson Community College where she maintained a 3.7 GPA. At JCC she ran for the Cross Country team and received an All Academic NJCAA award. Ana also received a Recognition in Learning Award for writing and was inducted into the Phi Theta Kappa Honor Society. Ana is a gifted artist and is currently an Iconography intern with Mother Olimpia at Holy Dormition Orthodox Monastery where she is assisting in the iconographic embellishment of the new church. Ana has been a life-long member of St. George Romanian Orthodox Cathedral, Southfield MI, where she continues to be a faithful communicant and liturgical participant. A.R.F.O.R.A. is honored to award Ana Oancea the Undergraduate Scholarship Award for her outstanding achievements.
CONVOCATION

In conformity with Article III, Section 7, of the By-Laws of The Romanian Orthodox Episcopate of America, we hereby call into session

THE 81ST ANNUAL EPISCOPATE CONGRESS

Friday, September 6 through Saturday, September 7, 2013

at

Vatra Românească – Grass Lake, Michigan

Special Guest: His Beatitude, Metropolitan Tikhon

The Congress will be in session starting

Friday, September 6, 2013 at 9:00 am Eastern Daylight Savings Time

The Agenda, as will be presented in the Annual Report to the Episcopate Congress 2013 will include:

Reading/Approval of the 80th Annual Episcopate Congress Minutes; Official Reports to the Congress; Reports from the Episcopate Auxiliaries; New Business as submitted by the Episcopate Council

As per Article III, Section 1, The Episcopate Congress shall be composed of:

- The Bishop
- The Auxiliary Bishop(s)
- The Vicar
- The Parish Priest and Assistant Priest(s)
- Two Lay Delegates elected by each Parish Assembly for Congress 2013-2014
- Two delegates from each Auxiliary organization of the Episcopate
- Priests under the jurisdiction of the Episcopate not having parishes, deacons, abbots, abbesses, if accredited by the Episcopate Council
- Members of the Episcopate Council in office, including Auxiliary Presidents ex-officio

Should the duly-elected lay delegates be unable to attend, their alternates will represent the parish. No addition, substitution or ad hoc delegation will be recognized by the credentials committee.

+ NATHANIEL
Archbishop of Detroit and The Romanian Orthodox Episcopate of America
Mention “ROEA Congress” for listed rate. Reserve early—other local events creating limited hotel availability. All hotels in Michigan are now non-smoking.

**HOLIDAY INN EXPRESS—CHELSEA**
1540 Commerce Park Dr, Chelsea MI 48118
(734) 433-1600
Rate: $139.99 + tax (1 King / 2 Queen)
Deadline: August 21
Features: Indoor pool, breakfast, fitness room

**HOLIDAY INN—JACKSON**
2696 Bob McClain Dr, Jackson MI 49202
(517) 789-9600
Rate: $115.00 + tax (1 King / 2 Queen)
Deadline: August 4
Features: Fitness center, indoor pool, free Wi-Fi

**HAMPTON INN—JACKSON**
2225 Shirley Dr, Jackson MI 49202
(517) 789-5151
Rate: $119.00 + tax (1 King / 2 Queen)
Deadline: August 4
Features: Free breakfast, free Wi-Fi, indoor pool, fitness center

**FAIRFIELD INN—JACKSON**
2395 Shirley Dr, Jackson MI 49202
(517) 784-7877
Rate: $113.00 + tax (1 King / 2 Queen)
Deadline: August 4
Features: Free breakfast, free Wi-Fi, indoor pool & spa, fitness center

**COMFORT INN—JACKSON**
2435 Shirley Dr, Jackson MI 49202
(517) 768-0088
Rate: $90.00 + tax (2 Queen)
$95.00 + tax (2 Queen Suite)
Deadline: August 4
Features: Free breakfast, pool, Jacuzzi, fitness center, free newspaper

**SCHEDULE OF EVENTS**

**Thursday, September 5**
8:30 am  Breakfast
9:00 am  Akathist
10:00 am  Clergy Conference
1:00 pm  Lunch
2:00 pm  Clergy Conference Reconvenes
5:00 pm  Vespers & Sermons
6:00 pm  Supper
7:00 pm  Episcopate Council Meeting

**Friday, September 6**
8:00 am  Registration
9:00 am  Invocation to the Holy Spirit
           81st Episcopate Congress Convenes
1:00 pm  Lunch
2:00 pm  Congress Reconvenes — Session II
5:00 pm  Vespers & Sermons
6:30 pm  Supper & Program

**Saturday, September 7**
8:00 am  Matins
9:00 am  Procession of the Hierarchs & Clergy
           Hierarchal Divine Liturgy
12:00 noon  Congress Banquet & Closing Program

Hosted by: St. Elias Mission, Anjou, Quebec

**HOTEL**
Remember, you must mention you are with “ROEA Congress” when making your reservation in order to receive the special discounted price.

We strongly urge you to reserve your rooms before the deadline indicated for each hotel. Availability & rate not guaranteed after deadline.

(Please note: We are unable to host lodging or camping on the Vatra grounds.)

**CAR RENTAL**
For more information, or to make your reservations today, call AVIS Rent-A-Car at 1(800)331.1600, or visit their website at www.avis.com.

You must give them the ROEA Avis Worldwide Discount (AWD) Code # J867318 to receive the discounted rates.
His Beatitude, Metropolitan Tikhon of All America and Canada was born Marc R. Mollard in Boston, MA on July 15, 1966, the eldest of three children born to François and Elizabeth Mollard.

After brief periods living in Connecticut, France, and Missouri, he and his family settled in Reading, PA, where he graduated from Wyomissing High School in 1984. In 1988 he received a Bachelor of Arts degree in French and Sociology from Franklin and Marshall College, Lancaster, PA, after which he moved to Chicago.

In 1989 he was received into the Orthodox Church from Episcopalianism and, in the fall of the same year, he began studies at Saint Tikhon’s Seminary, South Canaan, PA. One year later he entered the monastic community at Saint Tikhon’s Monastery as a novice. He was awarded the Master of Divinity degree from Saint Tikhon’s Seminary in 1993, after which he was appointed Instructor in Old Testament and subsequently Senior Lecturer in Old Testament, teaching Master level courses in the Prophets and the Psalms and Wisdom Literature. He also served as an Instructor in the seminary’s Extension Studies program, offering courses in the lives of the Old Testament saints, the liturgical use of the Old Testament, and the Old Testament in patristic literature.

He collaborated with Igumen Alexander [Golitzin]—now Bishop of Toledo and the Bulgarian Diocese of the Orthodox Church in America—in the publication of “The Living Witness of the Holy Mountain” by Saint Tikhon’s Seminary Press.

In 1995, he was tonsured to the Lesser Schema with the name Tikhon, in honor of Saint Patriarch Tikhon, Enlightener of North America. Later that year, he was ordained to the Holy Diaconate and Holy Priesthood at Saint Tikhon’s Monastery. In 1998 he was elevated to the rank of Igumen, and in 2000, to the rank of Archimandrite.

In December 2002, he was named Deputy Abbot of Saint Tikhon’s Monastery. Two years later—one February 14, 2004—he was consecrated to the episcopacy at Saint Tikhon of Zadonsk Monastery Church. On May 9, 2012, he was elevated to the dignity of Archbishop.

On November 13, 2012, Archbishop Tikhon was elected Primate of the Orthodox Church in America at the 17th All-American Council.

Metropolitan Tikhon will be the special guest of the Romanian Orthodox Episcopate of America at its annual Church Congress on September 6-7, 2013, in Grass Lake, MI, in celebration of the 75th anniversary of the Inauguration of Vatra Romaneasca.

In conjunction with the consecration of the church building for Sts. Peter and Paul Mission in Quebec City, QC, the Dean of the Eastern Canada Deanery, Very Reverend Ionel Cudritescu called a meeting for May 17 at the Annunciation (Buna Vestire) Parish, Montreal. His Eminence, Archbishop Nathaniel and His Grace, Bishop Irineu were also present. There are twenty-eight active priests and two deacons in this Deanery. There are six parishes and sixteen missions. This is the largest Deanery of the ROEA.

Dean Cudritescu read his eight page report which covered a three-year period since the last meeting with the hierarchy. He spoke about: the clergy; the structure of the Episcopate; Liturgical practices; Romanian language books available at the Chancery; church schools; financial stability of the communities; parish administration; church discipline. Father Dean emphasized that if the clergy and faithful follow the ROEA By-Laws, the communities would progress in peace and stability. Father Cudritescu reported on the finances of the Deanery and reminded the clergy of the annual contribution (parishes- $200 / missions - $100) to support the work of the Deanery.

Presentors at the meeting were: Rev. Fr. Florian Ene, Holy Apostle Luke Mission, Markham, Ontario, “Practices concerned with the Holy Sacraments, especially Baptism and Marriage”; Rev. Fr. Stefan Morariu, Holy Forty Martyrs of Sebaste Mission, Aurora, Ontario, “Superstitions and Unacceptable Practices in the Services of the Orthodox Christian Church”; Very Rev. Fr. Ioan Ianu, Saint Mary Mission, Laval, Quebec, “Priestly Service According to the Holy Scripture and Holy Tradition.” The texts of two of the presentations are available at roea.org under “Parish/Clergy Resources”.

The meeting took place in the sanctuary and after the meeting, the participants were guests of the Buna Vestire Parish, Montreal for lunch in the church parlours. Nineteen clergy plus the two hierarchs were in attendance. Those who were prepared left for the vespers service in the Saints Peter and Paul Mission in Quebec City.
**IOCC Recent Humanitarian Aid Initiatives**

**Provides $1 Million for Books to Chicago Area Schoolchildren**

On the same day that the Chicago Public Schools announced the closure of 54 schools, International Orthodox Christian Charities (IOCC) responded with a donation of $1 million in new books to benefit schoolchildren participating in after-school enrichment opportunities, mentoring and summer learning programs in the Chicago area. Bishop Demetrios of the Greek Orthodox Metropolis of Chicago, also the past president of the Council of Religious Leaders of Metropolitan Chicago, facilitated the gift on behalf of Orthodox Christians in Chicago. More than 25,000 books will be distributed to educational programs and outreach efforts by members of the Council of Religious Leaders of Metropolitan Chicago (CRLMC), an alliance of chief religious leaders of the Greater Chicago faith communities, and coordinated by the Ray and Joan Kroc Corps Community Center. The new books, which will also benefit Orthodox Christian day schools in the Chicago area, were blessed at two separate ceremonies on March 22 by Archbishop Nicolae of the Romanian Orthodox Archdiocese in America and Canada, Bishop Longin of the Serbian Orthodox Diocese of New Gracanica and Midwestern America, and Bishop Peter of Cleveland of the Russian Orthodox Church Outside of Russia. Reverend Paul Rutgers and Reverend Dr. Stanley L. Davis, Jr., Co-Executive Directors of the Council of Religious Leaders of Metropolitan Chicago, joined the Orthodox hierarchs in dedicating the new books. The books are part of a broader effort by IOCC to provide assistance in the United States where, over the past three years, the organization has distributed $30 million in educational support and emergency assistance to more than 20 states. IOCC plans to make the book distributions in Chicago an annual event in response to the continuing educational needs of the community's children.

**Receives $1.5 Million Gift to Advance Clean Water Access in Africa**

International Orthodox Christian Charities (IOCC) announced the establishment of the Katherine Valone "St. Photini" Water Program to advance projects that provide safe, healthy and reliable water resources to communities in need in Africa. The $1.5 million gift, the largest single private donation in the history of IOCC, was a bequest from the late Katherine Valone, a retired Chicago schoolteacher with a lifelong desire to provide clean water to the people of Africa. His Eminence, Metropolitan Nikitas and Victoria Anderson, great niece of IOCC benefactor, Katherine Valone, presented the gift to IOCC Board Trustees, Michael Tsakalos and Presvytera Maria Mossaides, and IOCC Executive Director, Constantine M. Triantafillou, at a luncheon honoring Ms. Valone's legacy. "My Aunt Kay was a self-made woman who came from nothing, and built a full life around her passions for education, travel, and improving the lives of the people of Africa," said Ms. Anderson. "I am so pleased that through IOCC, we found a way to realize her vision and honor her legacy." The water program, according to Metropolitan Nikitas, is named after St. Photini, the Samaritan woman who encountered Jesus Christ at a well and received the "living water" of baptism by Christ. "As St. Photini went to the well to quench her physical thirst and left with living water that quenched her spiritual thirst, the precious gifts of Katherine Valone entrusted to IOCC will spiritually and physically provide safe water to the people of Africa," said His Eminence. In the African country of Cameroon, less than 40 percent of its 20 million people have access to clean water in rural areas. The tiring task of collecting water for the family often falls on the women and children, who must often walk miles to collect and carry back water. The water source's questionable safety also exposes them to life-threatening diseases such as cholera, diarrhea and dysentery. Children are especially vulnerable, with waterborne disease the leading cause of childhood deaths in Cameroon. One of the first proposed IOCC projects under the Katherine Valone "St. Photini" Water Program will be to provide safe water access to schoolchildren at 15 rural primary schools in Cameroon, create jobs through construction projects such as drilling wells and installing community water pumps, and establish sustainable water access that will be easy to maintain by the local people. "We are honored by this heartfelt gift of a remarkable woman who shared a passion for the mission of IOCC," said Constantine Triantafillou. "Through Ms. Valone's faithful generosity, thousands of people will have vital, life-giving water resources in Africa." IOCC has had a humanitarian presence on the continent of Africa since 1993, supporting education, agriculture and healthcare initiatives in 12 countries.

**A Haven for Romania's Poorest Children**

It's a big day for the youngsters at Joy Aid Foundation daycare center in Urlati, Romania. They are filled with questions for His Eminence Archbishop Nicolae of the Romanian Orthodox Archdiocese in the Americas, the Episcopal Liaison between IOCC and the Assembly of Canonical Orthodox Bishops of North and Central America, who visited the center during his recent trip to Romania. Joy Aid Foundation
EPISCOPATE AUXILIARIES CONFERENCE
CONVOCATIONS
IN CONJUNCTION WITH THE FAMILY LIFE CONFERENCE
PARTICIPANTS MUST REGISTER AT http://www.roea.org/news_130401_1.html

A.R.F.O.R.A.
In conformity with Article II, Section 2 of the By-Laws, we hereby convoke the
65TH ANNUAL A.R.F.O.R.A. CONGRESS
JULY 4-7, 2013
Vatra Romaneasca
2522 Grey Tower Road, Grass Lake, Michigan

+NATHANIEL, Archbishop
Lucy Pop, President Deborah Moga, Secretary

SCHEDULE OF EVENTS

THURSDAY, JULY 4
8:00 am Participation in the 1st Annual Family Life Conference
1:00 pm Executive Board Meeting
4:00 pm Conference Opening Prayer Service
Family Picnic / Cookout

FRIDAY, JULY 5
8:00 am Morning Prayers
8:30 am Flag raising
9:00 am Congress Session #1
10:15 am Break
10:45 am Congress Session #2
12:00 pm Luncheon with Speaker
2:00 pm Church service
2:30 pm Oratorical Festival
3:45 pm Afternoon break
4:15 pm Congress Session #3
5:30 pm Break / Free time
7:00 pm Dinner
8:00 pm Bible Challenge followed by Cultural / Talent Show / Bonfire

SATURDAY, JULY 6
8:00 am Morning Prayers
8:30 am Flag raising
9:00 am Workshops / Presentations
10:15 am Morning break
10:45 am Congress Session #4
12:00 pm Memorial Service
12:30 pm Lunch with speaker / Free time
2:30 pm Orthodox Detroit Outreach Service Project
4:00 pm Vespers
4:45 pm Break / Free time
7:00 pm Cotillion Dance at Our Lady of Fatima Catholic Church Hall

SUNDAY, JULY 7
9:00 am Music Rehearsal / Confession
10:00 am Hierarchal Divine Liturgy
12:30 pm Banquet & Award Presentations

AMERICAN ROMANIAN ORTHODOX YOUTH
In accordance with Article III, Section 2, of the A.R.O.Y. Constitution & By-Laws, notice is hereby given that the Annual Conference of The American Romanian Orthodox Youth will be held at Vatra Romaneasca, 2522 Grey Tower Road, Jackson MI 49201 on the weekend of July 4-7, 2013.

62ND ANNUAL A.R.O.Y. CONFERENCE
JULY 4-7, 2013
Vatra Romaneasca
2522 Grey Tower Road, Grass Lake, Michigan

+NATHANIEL, Archbishop
Jessica Precop, Ellen Schmidt, Secretary Treasurer

The Conference is open to all youth of the Episcopate.

SCHEDULE OF EVENTS

THURSDAY, JULY 4
9:00 am National Board Meeting
12:00 pm Lunch
1:00 pm Field Day (Pick up games)
4:00 pm Conference Opening Prayer Service
Family Picnic / Cookout

FRIDAY, JULY 5
8:00 am Morning Prayers
8:30 am Flag raising
9:00 am Workshop 1: History of AROY
10:15 am Morning break
10:45 am Workshop 2: Community Building
12:00 pm Lunch followed by free time
2:00 pm Church service
2:30 pm Oratorical Festival
3:45 pm Afternoon break
4:15 pm Workshop: Mother Alexandra & Beginnings of Monasticism in America
5:30 pm Break / Free time
7:00 pm Dinner
SATURDAY, JULY 6

8:00 am  Morning Prayers
8:30 am  Flag raising
9:00 am  Presentation: CEOYLA / AROY and Orthodox Unity in America
10:15 am Morning break
10:45 am Meeting
12:00 pm Memorial Service
12:30 pm  Lunch with speaker / Free time
2:30 pm  Vatra Service Project
4:00 pm  Vespers
4:45 pm  Break / Free time
7:00 pm  Cotillion Dance at Our Lady of Fatima Catholic Church Hall

SUNDAY, JULY 7

9:00 am  Music Rehearsal / Confession
10:00 am Hierarchal Divine Liturgy
12:30 pm  Banquet & Award Presentations

There will be activities and workshops throughout the Conference for THE ENTIRE FAMILY including the following:

- Keeping our Kids in the Faith - Jen Nahas, National Executive Director, Orthodox Christian Fellowship (OCF)
- Monasticism and the Parish - Mother Gabriella, Abbess, Holy Dormition Monastery (talk to be given in Romanian)
- Mother Alexandra and the Beginnings of Monasticism in America - John J. Regule, Attorney and Mother Chrisophora, Abbess, Holy Transfiguration Monastery
- CEOYLA/AROY and Orthodox Unity in America - Ron Muresan, Past President, AROY and CEOYLA
- Making God Real in the Orthodox Christian Home
- Balancing the Stresses of Parish/Family Life - Fr. Ian and Psa. Mary Lynn Pac-Urar
- Parish Outreach in the Tradition of St. Basil: The Experience of Orthodox Detroit Outreach - Matthew McCroskery, Orthodox Detroit Outreach
- Christian Leadership - Jen Nahas, National Executive Director, Orthodox Christian Fellowship
- Service Project - Helping Orthodox Detroit Outreach

***Child care available and youth activities planned.***

HOTELS:

Discount Code for all motels is “ROEA”

Baymont Inn
2035 Bondstell Dr., Jackson, MI 49202
517-789-6000

Hampton Inn
2225 Shirley Dr., Jackson, MI 49202
517-789-5152

Fairfield Inn
2395 Shirley Dr., Jackson, MI 49202
517-784-7877
I remember when I was newly married and had just started attending an Orthodox church. People would complain about how their children were refusing to come to church any more, and how when they left the family home, they often left the church entirely. So this is far from a new problem, and there must be hundreds if not thousands of articles written not only by Orthodox authors, but also by writers in many other religious groups, who are facing the same problem: children are not following their parents’ footsteps in faith.

This is clearly a critical issue. No young people means no future for our churches. So I started doing a little thinking about it, and I hope this article will start you thinking about it, too; and perhaps it will start a discussion in your family or in your parish.

There are lots of reasons why children choose to leave the church as they grow up. Some of them are related to the church practices – perhaps the services are in a language the children don’t understand; perhaps even if they understand the language they still feel bored or unconnected during the services; perhaps they never learn why coming to church and participating in the Sacraments are essential for our spiritual life; perhaps the priest and other adults don’t listen to their questions, much less answer them.

All of these are serious problems that we need to face and address honestly. Are we doing all we can to make the children’s time at church (not only in the services but also in Church School, in other church groups, in their interactions with other parishioners) a positive reason for them to want to stay and keep coming back?

However, I was thinking about other more fundamental reasons that the children might choose to leave the church as they grow older, and this involves the family. From a very early age, children pick up on the parents’ attitude about going to church. Is it a really meaningful and important commitment for the parents, or is it something they do from time to time as it fits into their busy schedule? Is it important to arrive on time for the services, or is it okay to come in toward the end of the services, whenever it’s convenient for them? Are the services and Sacraments the fundamental reason to come to church or does it simply provide more of a social time with friends and acquaintances the family doesn’t see during the rest of the week? Does the family pray, or read the Scriptures and Lives of Saints at home? All of these give a basis for the impressions the child might have about church.

But (in my opinion at any rate), perhaps the most important element for the child is how the family “feels” about going to church. Is it an “obligation” with the children pushed and scolded to get ready for church, behave themselves in church, and not bother the adults otherwise? If this is the “feeling” the parents communicate to the children about church, surely the children will remember it in a rather sad way.

The families I’ve seen over the last thirty years whose children have remained in our churches and have become the next generation in our parishes, seem to share some common traits. For one thing, their faith is an important part of their lives, not only on Sunday but also during the rest of the week. They pray together, they try hard to apply the lessons from the sermons and from their spiritual readings to their lives, and they share their faith with their children. And even more than that, they enjoy their faith and are happy and eager to come to church – for them it is a positive experience, and they look forward to it. They encourage their children and help them to find ways to learn and participate in the services.

We need to be honest about what we are asking of our children. There are enormous societal pressures on families these days not to attend church – organized sports activities, invitations from non-church-going friends, just the opportunity to stay home and relax after a busy week. And let’s not sugar-coat a basic issue: many young adults just hit a time when they need to break away from the parents and “leaving the church” is a pretty easy way for them to make a statement. And as they get older, the possibility of a “mixed marriage” with the other spouse being non-Orth...
<table>
<thead>
<tr>
<th>April 1 – June 9, 2013</th>
</tr>
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<tbody>
<tr>
<td><strong>HIS EMINENCE, ARCHBISHOP NATHANIEL</strong></td>
</tr>
<tr>
<td><strong>Hierarchal Schedule</strong></td>
</tr>
<tr>
<td>May 13. Clinton, MI. Ascension Monastery. Hierarchal Divine Liturgy for Bright Tuesday, concelebrated with Bishop Ireneu.</td>
</tr>
</tbody>
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**Parish Ministries Conference July 10-13**

[SYOSETT, NY - OCA] The 2013 Parish Ministries Conference of the Orthodox Church in America, to be held at Marymount University, Arlington, VA July 10-13, 2013, will feature 30 workshops. A detailed schedule and on-line registration forms may be found at [oca.org](http://oca.org) or on the Episcopate’s website at: [http://www.roea.org/news_130611_1.html](http://www.roea.org/news_130611_1.html).

The conference theme—“Faith in Action: Equipping the Saints for Worship, Learning and Service”—will be developed by speakers and personnel from the OCA’s departments of Christian Education, Christian Service and Humanitarian Aid, Liturgical Music and Translations, and Youth, Young Adult, and Campus Ministry. Protopresbyter Thomas Hopko will deliver the keynote address.

Workshop topics range from music composition and beginning and advanced choral conducting to parish-based outreach ministry, hospital and prison chaplaincy, ministry via social media, and parish educator training. His Beatitude, Metropolitan Tikhon will offer a workshop entitled “Teaching Scripture in the Parish.” Participating clergy will receive Continuing Clergy Development credits [CCD].

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**The Pool of Bethesda**

Cont. from page 3
too must do our part. It is not enough to be healed by Jesus; we must strive to follow Him. Continuing the work of Christ requires great effort and dedication. Such work begins with a firm resolve to change our life, and this, first of all, is to “go and sin no more.”
Christians Caught ...
Cont. from page 4
freedom, dignity and respect for others. Otherwise what will happen to us?"

Pope Francis on Sunday urged the faithful to pray for Syria and appealed to the "humanity" of the kidnappers to release their hostages. Both sides of the Syrian civil war have accused each other of kidnapping the bishops.

The Shiite-Sunni division dates back to the death of the Prophet Muhammad in the seventh Century. "While the two groups are similar in many ways, they differ over conceptions of religious authority and interpretation as well as the role of the Prophet Muhammad's descendants, among other issues," states the Pew Forum on Religion & Public Life.

In a global survey of Muslims, Pew found that large majorities of Muslims in South Asia and the Middle East-North Africa region identify as either Shia or Sunni, while others in the world identify as simply Muslim.

That explains why the sectarian fighting in Syria between the Sunni and Shiite factions of Islam is spilling over into other countries in the region, as The New York Times detailed over the weekend.

"The Syrian civil war is setting off a contagious sectarian conflict beyond the country’s borders, reigniting long-simmering tensions between Sunnis and Shiites, and, experts fear, shaking the foundations of countries cobbled together after the collapse of the Ottoman Empire."

The Times reported, for example, that as Shiites pour into Syria to join the fight out of a sense of religious duty, attacks on Sunni mosques have resumed in Iraq. While rooted in religious differences, the dispute also has political implications.

"A pure war over religious doctrine is rare in history, and that may hold true in this case," stated an editorial in the Monitor. "Much of the struggle in Syria is a geopolitical contest between Iran and Saudi Arabia for influence in the region."

The editorial calls on Muslims to recognize what they have in common instead of their differences, and for outside nations to support negotiations to end the strife.

"As more outside forces intervene in Syria, the more the war becomes a 'clash within a civilization,' or intra-Muslim struggle. But as more countries recognize this dangerous course, the more they must back talks to end it. Holy wars are never holy."

Time magazine analyzed the political maneuvering by powers Russia and the United States in attempts to bring both sides of the conflict to the negotiating table. Rebel leaders said they would not participate, following reports that Russia was to deliver weapons to the Syrian government.

Published by Deseret News, June 4, 2013. Contact mbrown@deseretnews.com.

IOCC ...
Cont. from page 9
daycare center in Urlati, Romania, serves as a haven for 25 school children from underprivileged families in the community. The local priest, Father Manuel Radu, founded the center using the fundraising skills he learned through an IOCC training. Through support from local donations as well as produce sales from Father Manuel’s 150 fruit trees, he and his volunteer team of high school teens, professors, a social worker and a doctor provide these children with everything from after school tutoring on ten donated computers to clothes, shoes and a hot meal each day. Since 2005, IOCC has worked in partnership with the Romanian Orthodox Church and trained more than 2,100 priests, religion teachers and social service providers on how to better respond to the social needs of vulnerable Romanian families and strengthen Romanian communities.

Frontliners Respond to Tornado Survivors in Central Oklahoma

Fr. Srdjan Veselinovich and Michael Claypool, members of the IOCC Emergency Response Network, or Frontline, were dispatched together with IOCC US Country Representative, Dan Christopulos, to central Oklahoma on May 22 to ascertain how IOCC might most appropriately respond on behalf of Orthodox Christians to the needs of those affected by the recent tornado. The team met with IOCC Board Chairman, Michael S. "Mickey" Homsey, who resides in Oklahoma City, as well as with Orthodox Christian clergy in the greater Oklahoma City area to assess the situation and current needs. The team also met with officials at the University of Oklahoma about helping serve the needs of 300 displaced people who are being sheltered in campus housing, as well as 500 first responders staying on the campus. IOCC is delivering emergency clean-up buckets, personal hygiene kits and blankets that will be distributed through the University of Oklahoma and Holy Ascension Antiochian Orthodox Church in Norman. Members of the IOCC Frontline together with Fr. Justin McFeeters of Ascension Antiochian Orthodox Church are also on campus to provide emotional and spiritual care for the hundreds of adults and children staying there. IOCC will continue to assist in this critical activity while displaced people remain housed at the University.

ABOUT INTERNATIONAL ORTHODOX CHRISTIAN CHARITIES

IOCC is the official humanitarian aid agency of the Assembly of Canonical Orthodox Bishops of North and Central America. Since its inception in 1992, IOCC has delivered $438 million in relief and development programs to families and communities in more than 50 countries. IOCC is a member of the ACT Alliance, a global coalition of more than 130 churches and agencies engaged in development, humanitarian assistance and advocacy. To learn more about IOCC, visit www.iocc.org.
WHERE IS GOD?

By Chaplain (CPT) George Oanca

“Come near to God and he will come near to you.”
– James 4:8

This week, it was my duty to be an “On Call Duty Chaplain”. When I answered the on call duty chaplain phone, I was told that I have to write a few words for the Mountaineer newspaper on post. I was thinking: What should I say that will captivate the attention of the readers?

Well, as a chaplain, I thought it would be good to talk about God, because a philosopher talks about philosophy, a teacher in chemistry talks about chemistry, so a chaplain/priest/pastor or minister should talk about God.

I joined the Army in 2008, at that time in the reserve component. I didn’t interact too much with the soldiers because during the one weekend per month drill, you barely have time to do inventory of the equipment. We were deployed in 2010 to Iraq, and I’ve had a lot of time to spend with my soldiers. After a while, I began to have the feeling that they are my parishioners from back home. I love them all! Besides the many things we’ve discussed, I’ve often been asked the question: “WHERE IS GOD?”

At the time, I didn’t try to explain too much to those who were asking this question, because I didn’t want to interfere with their beliefs and be accused of proselytism in the Army. After I finished with the deployment, I came home and decided to go active duty. In 2011, I was accepted into the Regular Army and joined the ranks of active duty people. I started to hear the same question, especially when I deployed again in 2012. I came to the conclusion that deployment is a great opportunity to gain faith or to lose your faith; and this is because, being in combat, you face death no matter where you are. For those who have faith, they gain more; for those who do not have faith, they gain little or nothing. But the question is still there: WHERE IS GOD? Where was God when hurricane Katrina came, hurricane Sandy, now the tornado in Oklahoma…and so on? Where is God when someone commits suicide?

We don’t allow God in schools anymore. We don’t allow God in public. We don’t allow God to be part of our daily life and to be part of our decision-making, but we ask, “Where is God?”, when something bad strikes us or if the plan doesn’t go in the direction that we wanted.

After having experienced so many things in my life and having heard so many times the question “WHERE IS GOD?”, now I can answer the question. My beloved God is where we put him! If we put God in our schools, God will be there; if we put God in public, God will be there; if we put God in our families and our daily decision-making, God will be there…and surely, many tragedies and disasters will be avoided or not have such catastrophic results. Even when God is not invited into all these places, He inspires his servants to respond with compassion and help for the victims.

When George Washington brought the chaplains into the Army, he did it because he wanted first of all to have a moral Army. You cannot have a strong Army if you don’t have a moral family, because a moral family makes a moral and strong Army. The chaplains preach about righteousness to keep us away from wickedness.

It is a great honor for me to express my views, and I hope they will create a positive resonance in the hearts of those who read them.

“Now faith is the substance of things hoped for, the evidence of things not seen.” – Hebrews 11:1

CLERGY CHANGES
ORDINATIONS

DONKA, Rev. Deacon Mihaita Vladut, was ordained into the Holy Priesthood by His Eminence, Archbishop NATHANIEL on March 17, 2013, at St. George Cathedral, Southfield, MI, and attached to Sts. Michael & Gabriel Church, Sacramento, CA.

SOARE, Rev. Deacon Florin I., was ordained into the Holy Priesthood by His Eminence, Archbishop NATHANIEL on February 17, 2013, at Exaltation of the Holy Cross Mission, Phoenix, AZ and attached there.

RELEASES / ASSIGNMENTS

ACSENTE, Rev. Fr. Gheorghe, was released from his duties as Parish Priest of Three Hierarchs Church and assigned Parish Priest of Sts. Constantine & Helen Church, Lilburn, GA effective April 29, 2013.

PETRESCU, V. Rev. Fr. Aurel, was released from his duties as Parish Priest of St. John of Suceava Mission, Manchester, NH effective May 19, 2013 and is awaiting assignment.
### FINANCIAL REPORT

#### EPISCOPATE SUPPORTERS
- Aurel & Marita Tofan, Fraser, MI $200.00
- M/M Constantin Ardeleanu, Valparaiso, IN $100.00
- M/M Alexa Mindea, Morton Grove, IL $100.00
- Lucretia Stoica, Lakewood, OH $100.00
- M/M Gregory Thetford, Ellwood City, PA $100.00
- Gheorghe & Val Dumitrescu, Tallahasee, FL $80.00
- George Galat, Burlington, ON $65.00
- Paul & Silvia Costea, Dearborn Hts, MI $50.00
- George & Ana Mohan, Brunswick, OH $50.00
- Eugenia Poroch, St Clair Shores, MI $50.00

#### GENERAL DONATIONS
- National ARFORA (Front Parlor Project) $5,015.81
- National ARFORA (Vatra Housekeeping) $1,200.00
- National ARFORA (Hierarch Travel Expenses) $1,200.00
- Holy Resurrection, Hayward, CA (Hierarch Travel Expenses) $1,000.00
- Joseph & Madelena Ilcus, Jupiter, FL (Pascha Donation) $100.00
- Florence Westerfield, Warren, MI $30.00
- Helen & Nick Burz, Royal Oak, MI $50.00
- Julian & Rodica Iordache, Commerce, MI $25.00
- Mariana Tila, White Lake, MI $25.00
- Pearl Jonascu, Westland, MI $20.00
- Costel & Silvia Roman, Westland, MI (IMO John & Ana Roman) $20.00
- Dan & Florica Giurgiu, Commerce Twp, MI $5.00

#### MEMORIAM
- Doina & Alexis Vircol, Wilmette, IL (IMO Vasile & Zamfira Posteuca) $200.00
- Roxana Florescu, Farmington Hills, MI (IMO Liviu Florescu) $100.00
- Doru Posteuca, St Paul, MN (IMO Parents: Vasile & Zamfira Posteuca) $100.00
- Precep Family, St Clair Shores, MI (IMO Sam & Dolly Gallu) $100.00
- Eugenia Baran, Lincoln Park, MI $50.00
- Daniel & Maria Plantus, Clarkston, MI (IMO Constantin Nicula, Parents, Brothers & Nephews) $50.00
- Veturia Nicula, Livonia, MI (IMO Constantin Nicula) $30.00
- M/M James Coleman (IMO Constantin Nicula) $20.00
- Gabriela & Antonia Nicula, Livonia, MI (IMO Constantin Nicula) $20.00

#### EPISCOPATE ASSESSMENT
- Annunciation, Montreal, QC $6,300.00
- Holy Protection Mission, Pierrefonds, QC $1,440.00
- St John of Suceava Mission, Manchester, NH (2012) $1,200.00
- St John, Shell Valley, MB $1,040.00
- Holy Ascension Mission, Montreal, QC $920.00
- St Polycarp Mission, Naples, FL $690.00

#### DEPARTMENT OF MISSIONS
- National ARFORA (St Paraschiva Mission Appeal) $3,215.00
- St Athanasius Mission, Naperville, IL $861.00

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**Helping to Keep ... Cont. from page 12**

...Orthodox is quite high, leading to a pull in other directions.

There are also sad situations in church where members find themselves in bitter disputes with other parishioners. Even if they don’t know the causes, the children pick up on the tension and unhappiness in what should be a loving environment; and if there is a disconnect between what the adults say and how they actually behave, the children are quick to label the adults as “hypocrites” and the faith therefore false.

So we need to recognize that what we are asking of our children is not easy, and if we can’t provide them with adequate support and try our best to “live what we preach,” we are letting them down in a big way.

On the other hand, there are families who come faithfully in spite of problems in their church and find a way to overcome any negativity, and indeed bring light and love to the rest of the parish. And there are children whose parents are not really connected to their church by their faith, but who find a mentor or friend in an adult, perhaps the priest or a Church School teacher or a grandparent, and find a deep faith of their own in that way. God works in mysterious ways indeed.

So what are some ways we can help our children grow in our faith and remain in our churches? We can give them the best instruction possible; we can bring them to all the services; we can teach them to cook, sing and dance according to our own traditions. And all that will (or at least might) help. But just like raising children in general, there is no simple “one way”. And I am no expert – in our own family, of our three grown children, only one attends an Orthodox church regularly at this point.

But my thought is that the bottom line for children has to be in the positive experience they find at church, and perhaps most important of all, how the family as a whole makes their church experience a happy, meaningful and spiritually enriching part of their lives. Then we beg God’s forgiveness for our mistakes and failings, and add a lot of prayers for the spiritual safety of our children as they grow up!

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**MOVING?**

Send your old and new addresses to:
SOLIA, PO BOX 185, GRASS LAKE, MI 49240 USA
or e-mail to: addresses@roea.org

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16  PRAY AND WORK FOR ORTHODOX UNITY IN NORTH AMERICA  SOLIA MAY/JUNE 2013
Hristos a înviat!

În prezența Înalt Prea Sfințitului Arhiepiscop NA-
THANIEL și a Prea Sfințitului Episcop Vicar IRINEU,
și a Prea Cucernicului Părinte Protoiereu Ionel Cu-
dritescu, a avut loc Conferința Preoțească a Protope-
piatului Canadei de Est, cu participarea preoților din
provinciile Quebec și Ontario, la data de 17 mai 2013,
în Parohia “Buna Vestire” din Montreal.

În deschiderea Conferinței, Părintele Cudrițescu Ionel
a prezentat Raportul de activitate al Prea Cucerniciei
sale în calitate de Protopop al Protoieriei Canadei de
Est, acoperind o perioadă de trei ani care au trecut
de la precedentă Conferință. Atât Înaltii Ierarhi, cât
și preoții prezenți, au adresat mulțumiri și felicitări
Părintelui Protoiereu pentru efortul depus în slujba
Bisericii și în ajutorul confrăților slujiitori la Sfântul
Altar.

S-a trecut apoi la expunerea unor aspecte liturgice
legate de anumite practici necanonical privind săvârșirea
Sfințelor Taine și a Ierurgiilor, mai vechi sau mai
noi, care au fost menționate în unele din parohiile și
mișiunile Episcopiei. Au conferențiat Prea Cucernicii
Părinți: Florian Ene – Biserica “SFÂNTUL APOSTOL
ȘI EVANGHELIST LUCA” din Markham, Ontario (filie
a Parohiei “SFÂNTUL APOSTOL ȘI EVANGHELIST
IOAN” din Toronto, Ontario); Ștefan Dan Morariu –
Biserica “SFINȚII PATRUZECEI DE MUCENICI
DIN SEVASTIA” din Aurora, Ontario și Ioan Iancu
de la Parohia “NAȘTEREA MAICII DOMNULUI”
din Laval, Quebec.

În data de 18 mai, am trăit cu toții un moment
cu adevărat înălțător la sfințirea Bisericii “SFINȚII
APOSTOLI PETRU ȘI PAVEL” din Quebec City, ofi-
ciâtă de Înalt Prea Sfințitul Arhiepiscop NATHANIEL
dimprenună cu Prea Sfințitul Episcop Vicar IRINEU și
Prea Sfințitul Episcop IRINEE locțitorul Arhiepiscopu-
cului de Canada al Bisericii Ortodoxe în America
(O.C.A.), încununăți fiind de majoritatea preoților
prezenți la Conferința din ziua precedentă și de nu-
meroși credincioși, enoriași și invitați, deopotrivă
bucuroși să participe la un eveniment de o importanță
duhovnicească și spirituală covârșitoare.

Mulțumind Bunului Dumnezeu pentru darurile Sale
cele bogate pe care, cu îmbelșugare, le-a revărsat
asupra noastră, a preoților și a întregului său popor
binecredincios, încheiem acest cuvânt adresându-vă
tuturor urări de sănătate și spor duhovnicesc!

Preot Florian Ene
CONVOCARE la
CONFERINȚA ORGANIZAȚIILOR AUXILIARE ALE EPISCOPIEI

cu ocazie Conferinței "Viața de Familie"
participanții trebuie să se înregistreze pe Internet, la adresa
http://roea.org/news_130401_1.html

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

În conformitate cu Articolul II, Secțiunea a 2-a a Regulamentelor, Convocăm al
65-LEA CONGRES ANUAL AL A.R.F.O.R.A.
ÎNTRE 4-7 IULIE, 2013
la Vatra Românească
2522 Grey Tower Road, Jackson, MI 49201

+ NATHANIEL, Arhiepiscop
Președintă, Lucy Pop  Secretară, Deborah Moga

PROGRAM

Joi, 4 iulie
8:00 am Participare la Prima Conferință "Viața de Familie"
1:00 pm Ședința Comitetului Executiv
4:00 pm Slujba de deschidere a Conferinței
Picnic

Vineri, 5 iulie
8:00 am Rugăciunea de dimineață
8:30 am Înălțarea steagurilor
9:00 am Sesiunea 1-a a Congresului
10:15 am Pauza
10:45 am Sesiunea a 2-a a Congresului
12:00 pm Masa de prânz
2:00 pm Slujbă la biserică
2:30 pm Festival de muzică religioasă
3:45 pm Pauza de după-amiaza
4:15 pm Sesiunea a 3-a a Congresului
5:30 pm Pauza/Timp liber
7:00 pm Cina
8:00 pm Concurs pe teme biblice urmat de spectacol cultural/ Foc de tabără

Sâmbătă, 6 iulie
8:00 am Rugăciunea de dimineață
8:30 am Înălțarea steagurilor
9:00 am Prezentări
10:15 am Pauza
10:45 am Sesiunea a 4-a a Congresului
12:00 pm Slujba Parastasului
12:30 pm Masa de Prânz
2:30 pm Proiectul Ortodox de slujire în zona Detroitului
4:00 pm Slujba Vecerniei
4:45 pm Pauza/Timp liber
7:00 pm Bal în sala socială a Bisericii Catolice
Our Lady of Fatima

Duminică, 7 iulie
9:00 am Repetiție muzicală/ Spovedanii
10:00 am Sfânta Liturghie Arhierească
12:30 pm Banchet și prezentarea premiilor

ORGANIZAȚIA TINERETULUI ORTODOX RÓMÂNO-AMERICAN

În conformitate cu Articolul III, Secțiunea a 2-a a Constituției și Regulamentelor A.R.O.Y., Convocăm CONFERINȚA ANUALĂ A TINERETULUI ORTODOX ROMÂNO-AMERICAN (A.R.O.Y.)
ÎNTRE 4-7 IULIE, 2013
la Vatra Românească
2522 Grey Tower Road, Jackson, MI 49201

+ NATHANIEL, Arhiepiscop
Secretară, Jessica Precop  Casieră, Ellen Schmidt

Conferința este deschisă tuturor tinerilor din Episcopie

PROGRAM

Joi, 4 iulie
9:00 am Ședința Comitetului Național
12:00 pm Masa de prânz
1:00 pm Jocuri
4:00 pm Slujba de deschidere a Conferinței
Picnic

Vineri, 5 iulie
8:00 am Rugăciunea de dimineață
8:30 am Înălțarea steagurilor
9:00 am Sesiunea 1-a: Istoria A.R.O.Y.
10:15 am Pauza
10:45 am Sesiunea a 2-a: înființarea și dezvoltarea comunităților
12:00 pm Slujba de Prânz
2:00 pm Slujbă la biserică
2:30 pm Festival de muzică religioasă
3:45 pm Pauza de după-amiaza
4:15 pm Sesiunea a 3-a: Maica Alexandra și Începuturile monasticismului în America
5:30 pm Pauza/Timp liber
7:00 pm Cina
8:00 pm Concurs pe teme biblice urmat de spectacol cultural/ Foc de tabără
De-a lungul Conferinței vor fi activități, prezentări și ședințe de lucru pentru ÎNTREAGA FAMILIE, incluzând următoarele:
- Cum să păstrăm credința copiilor noștri – Jen Nahas, Directorul Executiv Național al Frăției Ortodoxe Creștine (OCF)
- Monasticsmul și Parohia – Maica Stareță Gabriella, Mănăstirea Adormirea Maicii Domnului (în Română)
- Maica Alexandra și începuturile monahale în America – John J. Regule, Judecător și Maica Stareță Christophora, Mănăstirea Schimbarea la Față
- CEOYLA/AROY și Unitatea Ortodoxă în America – Ron Mureșan, fost Președinte al CEOYLA și AROY
- Cum să îl aducem real pe Dumnezeu în casele noastre
- Cum să balansăm stresul dintre viața de familie și parohie – Pr. Ian Pac-Urar și Preoteasa Mary-Lynn Pac-Urar
- Activitatea socială și caritabilă a parohiei în tradiția Sf. Vasile cel Mare: experiența Proiectului de slujire Ortodoxă din zona Detroitului – Matthew McCroskey, Orthodox Detroit Outreach
- Lideri Creștini – Jen Nahas, Directorul Executiv Național al Frăției Ortodoxe Creștine (OCF)
- Proiect de slujire – Ajutând Proiectul de slujire Ortodoxă din zona Detroitului.

***programe pentru copii și activități pentru tineret vor fi oferite***

**HOTELURI:**
*Codul pentru prețul special este “ROEA”*

- **Baymont Inn**
  2035 Bondstell Dr., Jackson, MI 49202
  517-789-6000
- **Hampton Inn**
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CERŞETORUL CARE CTITOREŞTE BISERICI

“Nu judecaţi ceva înainte de vreme, până ce nu va veni Domnul, Care va lumina cele ascunse... și va vădi sfaturile inimilor” (I Corinteni 4, 5).

În vălmăşagul pestriţ al unei capitale contemporane, cu uşurinţa ar putea trece nebăgat în seamă un chip precum cel al bătrânilui Dobri Dobrev, pe care oamenii l-ar încadra grabnic în rândul numeroşilor cerşetori și săraci din Sofia. Nu mulți sunt însă aceia care îl cunosc cu adevărat pe acest bătrân de 96 de ani și știu lucrarea sa. Poate părea greu de crezut că cea mai mare biserică din Balcani, catedrala patriarhală și simbolul orașului, în care se adună să slujească în sobor lună de lună mitropoliții Bulgariei, a primit de curând un uriaș ajutor financiar din partea lui bătrânul Dobri, urmaș al cuvintelor Apostolului „ca gunoiul lumii ne-am făcut, lepădătura tuturor până acum” (I Corinteni 4:13).

Această faptă ar fi rămas ascunsă cunoștinței omenești dacă, anul trecut, Preasfințitul Tihon al Tiveriopolei n-ar fi vestit-o presei: „Nu mi-a venit să cred când am văzut chitanța, și e incredibil, dar cel mai mare donator al Catedralei Patriarhale este Moș Dobri, cerșetorul imbrăcat în costum popular pe care toată lumea-l știe, cel ce se închină înaintea tuturor. Bătrânul acesta a dăruit Catedralei suma de 35.700 de leva (aproape 20.000 de euro). Acest om atât de sărac și de modest a făcut cea mai mare donație din ultimul deceniu pentru biserică Sfântului Alexandru Nevski!”.

În 1988, dedo-Dobri, cum îi zic bulgarii, a renunțat la vechea sa viață, începând să cerșească pe străzi și în biserici. Acest bătrân, cu un venit lunar de 80 de euro, câlătoarește aproape în fiecare zi din satul său, Bailovo, până la Sofia, pentru a aduna bănuț cu bănuț – însă niciodată pentru sine! Mulți dintre locuitorii Sofiei l-au văzut pe Dobri stând, an de an, cu un pahar în mâna, pentru a aduna bani — pe care îi dădea apoi unui cunoscut, ca să-i depună într-un cont bancar. A strâns mai întâi bani pentru reconstruirea Mănăstirii Eleșnița, aflată la câțiva kilometri depărtare de capitolă Bulgariei. Cu ajutorul lui Dumnezeu, în 2006 biserica mănăstirii a fost renovată și sfântită. În mai 2009 s-a dus la epitropul Catedralei Sfântului Alexandru Nevski, căruia i-a zis doar atât: „Vino cu mine, să-ți dau niște bani pentru biserică!” Ce l-a determinat pe acest bătrân, cu un chip ce pare să iasă din cărțile sfinte, să se îndeletnicească cu așa ceea? Doar Dumnezeu știe! întrebat de ce a facut-o, Moș Dobri a răspuns simplu: „Adunăm bani pentru mănăstiri. Refacem bisericile aflate în nevoie. Le reconstruim, le renovăm — nu facem prea mult, dar... atâta putem”.

Numele bătrânilui Dobri din Bailovo și suma donată au răsunat ca o mare palme pe obrazul tuturor politicienilor și oamenilor de afaceri locali, care, deși au vorbit și au promis multe, până la urmă n-au ajutat cu nimic Biserica, facându-l pe un cunoscut jurnalist bulgar să exclame: „În ce hal a ajuns societatea noastră, dacă cel mai mare donator dintre noi este un bătrân sărac! Şi când Biserica ne cere ajutorul pentru a reda măreția Catedralei Patriarhale, să nu ne îndreptățim că nu putem, fiindcă Moș Dobri ne arată zi de zi că se poate — chiar și păstrând tăcerea”.

Bătrânul Dobri, acest tăcut luptător creștin, vine zi de zi să se închine liniștit în Catedrala Sfântului Alexandru Nevski, așezându-se apoi la ieșire, unde
îi salută pe toți și se închină înaintea tuturor, luându-și rămas bun de la oameni cu cuvinte: „Bucurați-vă întru Domnul!” Ne simțim datori să încheiem cu câteva cuvinte adunate din înțelepciunea simplă, dar vie a lui Moș-Dobri, acest om cu câteva cuvinte: „Sunt două voințe, una a lui Dumnezeu, alta a diavolului. Și purtăm un război în mintea noastră. Cred că trebuie să urmăm și să ne supunem voii lui Dumnezeu — așa să ne ajute Domnul! Voința cea bună este dreaptă și adevărată. Toate acestea sunt bune. Trebuie să nu mîntim, să nu furăm, să nu săvârşim curvie. Trebuie să ne iubim unul pe altul, așa cum ne iubește Dumnezeu – învredniceste-ne, Doamne!“.

Traducere și adaptare de Radu Hagiu
Articol preluat din revista Familia Ortodoxă, luna Aprilie, nr. 4 (27) / 2011, pp. 27-28
http://www.youtube.com/watch?feature=player_embedded&v=b7dE3x-o2lRe

### Biografia Prea Fericitului TIKHON, Arhiepiscop al Washington-ului și Mitropolitul Primat al Bisericii Ortodoxe în America

CONVOCARE

în conformitate cu Articolul III, Secțiunea 7, a Regulamentelor Episcopiei Ortodoxe Române din America, chemăm în sesiune

AL 81-LEA CONGRES ANUAL AL EPISCOPIEI
JOI, 5 SEPTMBRIE –SĂMBĂTĂ, 7 SEPTMBRIE, 2013

la

VATRA ROMÂNEASCĂ, GRASS LAKE, MICHIGAN

Invitat special – PREA FERICIREA SA, PREA FERICITUL MITROPOLIT PRIMAT TIKHON AL BISERICII ORTODOXE ÎN AMERICA

Toți preoții parohi și asistenți numiți în Parohii de către Episcop, precum și toți delegații mireni aleși legal de către Adunările Generale Parohiale în 2013 și ale căror acreditări au fost verificate de către Comitetul de acreditare al Episcopiei, sunt chemați în sesiune de lucru.

Congressul va fi în sesiune de lucru începând cu ziua de
VINERI, 6 SEPTEMBRIE orele 9:00 a.m., ora Coastei de Est.

Ordinea de zi, după cum este publicată în Raportul Anual către Congresul Episcopiei 2013, va include:
• Citirea / Aprobarea Procesului Verbal al celui de-al 80-lea Congres al Episcopiei
• Raporturile Oficiale către Congres
• Raporturi din partea Organizațiilor Auxiliare ale Episcopiei
• Propuneri noi din partea Consiliului Episcopesc.

Conform Articolului III, Secțiunea 1, Congresul Episcopiei va fi compus din:
• Episcop
• Episcopul-Vicar
• Vicarul
• Preotul Paroh și Preotul sau Preoții asistenți
• Doi (2) delegați mireni aleși de Adunarea Generală a fiecărei Parohii pentru Congresul Episcopiei pentru anii 2013-2014
• Doi (2) delegate din partea fiecărei episcopii auxiliare a Episcopiei
• Preoți de sub jurisdicția Episcopiei care nu au parohie, diaconi, stareți, dacă sunt acreditați de Consiliul Episcopesc
• Membrii Consiliului Episcopesc în funcțiune, ca și președinții Organizațiilor auxiliare ex officio.

Dacă delegații mireni aleși legal nu pot participa la Congresul Episcopiei, locuitorii lor aleși legal de către Adunarea Generală Parohială a fiecărei Parohii, vor reprezenta Parohia. Nici o adăugare, substituire ori delegație ad-hoc nu vor fi recunoscute de către Comitetul de acreditare.

+NATHANIEL
Arhiepiscop al Detroitului și al Episcopiei Ortodoxe Române din America

RUGAȚI-VĂ ȘI LUCRAȚI PENTRU UNITATE ORTODOXĂ ÎN AMERICA DE NORD

SOLIA MAY/JUNE 2013
DUMITRU ICHIM, SAU DESPRE REAMINIREA GRAIULUI UITAT

„Lumina nu-i lumină, ci doar un grai uitat, încetul cu încetul chemând într-un a fi.”

Aceste versuri străvezii se găsesc la finalul poemului Timp alb al lui Dumitru Ichim din cartea Nelogoditele tăceri/ Heshtjet e pafejura (Editura Amanda, Buc., 2013), cartea ce adună poezii din cele anterioare şi prin intermediul lui Baki Ymeri trece şi în albaneză, crescând înainte de foc mi-e sete de somn, până când somnul s-a făcut pământ/ în palmele Plăsmuitorului.// Mi-e sete de somn/ şi aş sări peste gardul somnului mare/ dar mi-e frică:/ ce se înfăţi în somnul acesta de la început are o funcţie genetică. Nu este aici locul să-i o descifrăm, ci doar de amintit că Dumitru Ichim îl aşază la rădăcină vieţii şi a mortii, a timpului: „Înainte de apă mi-e sete de somn/ înainte de foc mi-e sete de somn./ Înainte de apă mi-e sete de somn/ până când somnul s-a făcut pământ” (Cerşetorii somnului). În fine, aici se desface şi se strâng un nod dialectic, de identităţi şi diferenţe, de repetare a celor din planul divinei în planul omensesc. De naştere a dramei şi de manifestare a iubirii divine. Datorită alunecării omului tot mai mult în lumea manifestată, a uitării identităţii sale cu Cuvântul. acesta rămânând un „grai uitat”), se caută recuperarea omului. Din prea multă iubire a Divinităţii. Şi se „instituie” termenul mijlocitor, adică Iisus. Tatăl îşi dă pe unicul Fiu pentru a fi om, cu tot ce presupune aceasta, de trecere cu moarte pre moarte călcaînd, spre a-i arăta omului Calea, Adevărul şi Viaţa. Calea mântuitoare a Învierii. Un model pentru omului, un model al Jertfei! Cele două „tăceri”, a Divinităţii şi a omului, „nelogodite”, cum zice şi titlul cărţii, sunt aduse în logodnă şi, prin înscrierea omului pe calea jertfei, în nuntire. De aceea Iisus este numit şi Mire. Astfel se luminează traseul liturgic al devenirii Divinităţii şi mântuiri omului.

Cine se supune acestui traseu vede identităţi şi diferenţe pe orice treaptă de păşire, în sine şi în lume, la orice nivel ontic al fiinţei, şi caută să le împlinescă, să le depăşească. Dumitru Ichim o ţie şi încercă să le cunoaşcă, să le instituie poematic. În sprijin aduce harul şi pământul roditor pentru unele „semînte” din textele sacre, dar şi fapta. Îl ajută Biblia de pe masa din altarul bisericii. Cu învăţăturile ei, cu pildele lui Iisus şi descrierile lui Pavel. Mai întâi, lumea manifestată se vede

SOLIA MAY/JUNE 2013
RUGAŢI-VĂ ŞI LUCRAŢI PENTRU UNITATE ORTODOXĂ ÎN AMERICA DE NORD

Programul

JOI, 5 Septembrie

8:30 am Rugăciunea de invocare a Duhului Sfânt
9:00 am Deschiderea celui de-al 81-lea Congres al Episcopiei

10:00 am Sfânta Liturghie Arhierească
11:00 am Rugăciunea de invocare a Duhului Sfânt

12:00 pm Banchetul şi Programul de Încheiere

VENERI, 6 Septembrie

8:00 am Înregistrarea delegaţilor

9:00 am Rugăciunea de invocare a Duhului Sfânt
10:00 am Deschiderea celui de-al 81-lea Congres al Episcopiei

11:00 am Rugăciunea de invocare a Duhului Sfânt

12:00 pm Banchetul şi Programul de Încheiere
Dumitru Ichim ... 

Cont. de la pag 23

în transparență: cu spațiul, timpul și cauzalitatea având o „față” imanentă și alta transcendentă. ..... 

De aceea, nici o suf erință nu e prea mare sub lumina crucii! Durerea pricinață de moartea soției îi naște seria de „poeme pentru Flory” (Nu știu dacă mai era cer. 

Floare morții, Aniversarea purță albe, Am uitat să te întreb, Epiclezea și. a.), înșa această durere „se stinge” ușor și lăcimarea se șterge ortodox în lumina credinței. Dumitru Ichim nu se „ceară” cu moartea precum catolicul Johannes Tepl la pierderea frumoase soția Margareta, în celebrul text cu numele „dat”, Plugarul și Moartea, și nici nu și-o închispue tânjind după vreo amintire pamântescă, precum Lisie din poezile „dezgropate” lui Dante Gabriel Rossetti. El doar îi „aude” spovedania, prea grea de sensuri mântuitoare („Am săvârșit pâcatul cel de moarte; dar nu îndeajuns ca să fiu mortă; să facem pace și mă iartă;/ iar jurământul meu de adevăr/ fie-mi făcia;/ n-am rezistat îspitei/ de a nușuia din măr;/ să văd măcar o dată-n viață/ cum ar putea să guste/ veșniciia.”. 

Spovedania lui Flory”) și se „proiectează” într-o viziune „flămână și sărăcuță de afară o fărămătură din pâinea frântă să cerßească lui Iisus” la Cina cea de Taină, între „pescarii aleși”, îndrăznind faptura omenească. Sămânța de preț care trebuie să încolțească din moarte, să crească prin moarte și să înflorescă peste moarte. Ca rodul să-i ajungă în cer. 

„Doar privirea de copil dă păpădie semuire/ împărăției Tale./ Desculță și sărăcă/ e poate singura ta pildă/ despre/ a doua înflorire./ Cum trupul Tău/ nu va cuprinde pe toți/ în aceeași biserică?/ Doar privirea de copil dă/ păpădie semuire/ prin neînțeleasa pildă/ despre a doua înflorire - / îmbrățișarea sferică.” (Apocatastază, s. n.). În ochii copiilor se oglindește Dumnezeu, s-a spus, dar, iată, și lumina teandrică a bisericii. Sau invers, face cu ele o „breșă” în lumea nemanifestată, a „grafului uitat”, a Logosului divin. Pilda celor zece feicioare, în care cele cinci nechibzuite, fără untdelemn pentru candele, rămân în afara ușii când vine Mirele, se deschide printr-un adaos mijlocitor și sofianic: „Cinci erau nebe/ Cinici înțelepte./ Dar cea de-a unsprezecea/- Fecioara -/ se ruga Mirelului pentru toate zicând:/ Şi ierbii/ și crinului/ și lunii/ și stelelor/ și soarelui fă-le un semn/ din inima mea pentru Tine/ ca să te lorn în candelii untelemn!” (A unsprezecea oră, s. n.). În fine, se poate conclu de că poeta-preot, Dumitru Ichim, și sprijină creația poetică pe texte biblice, despre diferenta din miezul Divinității și pe cea „derivată” din sânt din omului, și că are privirea fixată înduioșător pe termenul mijlocitor și mijlocitoar, adică pe chipul prea omenească în divin al lui Iisus. Uitarea „graiului” este doar un amânare a devenirii mântuitoare. De aceea, smerit, Dumitru Ichim împrăștie câteva semințe pentru roadă, spunând, aproape în şoaptă, că una dintre acestea este chiar faptura omenească. Să nu vă încolțească din moarte, să crească prin moarte și să înflorescă peste moarte. Ca rodul să-i ajungă în cer. Precum lisus. 

(Despre fapta sa, este de ajuns să amintim că Dumitru Ichim s-a născut cu un ceas înaintea Sârbătorii Adormirii Maicii Domnului, în 1944, la Dârmaneiști – Bacău, luând numele și prenumele tatălui său, căntăreț al bisericii de acolo, că a trecut prin Seminarii teologice din țară și străinătate, că și-a dat doctoratul cu teza The Orthodox Liturgy and the World și a ajuns, în cele din urmă, preot la Parohia „Sf. Ioan Botezătorul” din Kitchener, Canada. (S-a căsătorit cu Florica Bațu, poetă de sânge aromân, tatăl ei aromân original din Albania.). Mai mult, că efortul său teologic și de apelare apostolică și-a adăugat izbână zidirii unei noi biserici, științată pe 14 august 1994, exact când el și-a rotunjit cinci decenii de viață. Copil, primește darurile botezului în biserica din Dârmaneiști și ca preot le „ofere” copiilor și românilor din Canada. Symbolic traseau, sublimiat și de titlul tezei de doctorat și de hramul bisericii!)