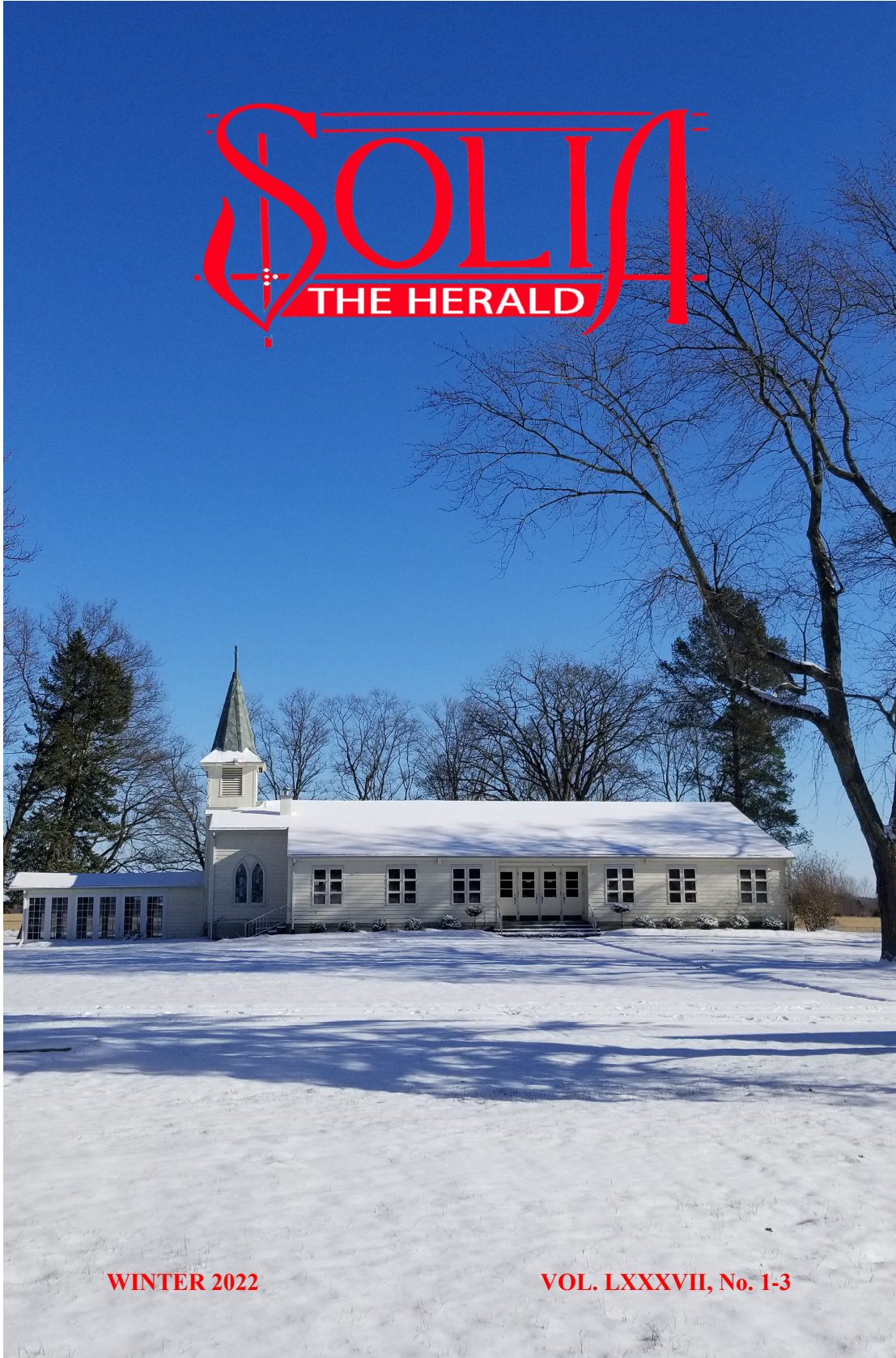


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Episcopate Congress at Vatra Romaneasca

Thursday, September 8, 2022—

Sunday, September 11, 2022

Congresul Episcopiei la Vatra Românească

Joi, 8 Septembrie, 2022—

Duminică, 11 Septembrie, 2022

ARCHBISHOP VALERIAN D. TRIFA

In Commemoration of the 70th Anniversary of his Ordination into the Episcopacy and the 35th Anniversary of his Falling Asleep in the Lord

*From the Introduction to the book, **Dearly Beloved... An Anthology of Archbishop Valerian D. Trifa's Writings**, published by the Valerian D. Trifa Romanian-American Heritage Center, 1995.*



Among the people of every nation, there are leaders who, by the sheer power of their innate gifts, rise to positions of authority and power. By their actions, they shape life and lives around them. History is made up of the stuff of leaders and followers, those who have vision and those who accept to acknowledge and embrace them.

Among the Romanian people, one such individual is Valerian Viorel Trifa. Although born in Transylvania, Romania, and educated there, Viorel Trifa was brought to the shores of the New World by a destiny shaped by the hand of God. Like his predecessor, the first bishop of the Romanian Orthodox Episcopate, Policarp Pompei Morusca, and like most "Ardeleni" (Transylvanians),

Viorel Trifa was a stalwart patriot, remaining so all of his life. This is very important to know, because his life and writings show that he chose to balance this spirit of ethnic self-preservation, which could degenerate to an aggressive attitude toward others, with the universal acceptance of all peoples of the Gospel on which he based his life and actions.

Whether he would have lived in Romania or, as he did, among Romanians outside her borders, Valerian Trifa valued his origins without belittling others theirs. He sought the self-determination of his people in Romania and the right

to self-identity in the New World and struggled to share with the New World lessons and values of the Old. With the qualities he possessed, he led without suppressing; he spoke with authority but without animosity; he shepherded his people with total dedication and with great personal sacrifice but did not isolate himself from the new society in which he lived out his life. In the end, one can determine that his death "in exile" was due to the heavy burden of caring for his flock which had lain on his heart.

Within the collection of some of the writings of Archbishop Valerian Dionisie Trifa, we can perceive a rapid-stroke but still accurate portrait of the complex personality who led the Romanian American Orthodox Community for thirty-two years. By complex, I mean to say that he possessed a variety of gifts and talents, none of which he left unproductive. He had a literary interest and style which shaped the Romanian American press; he was a professor of history who drew from its lessons, knowing to be patient before taking a decision; he was a builder and a preserver, a combination not often found in one and the same person; he was a teacher who instructed his flock through formal and informal education, by courses, writing, preaching and listening.

Archbishop Valerian was pragmatic and frugal, possessing a frugality which did not result from an internal miserliness but from concern for the material goods and meager wealth of the Church which was entrusted to him through his office. He was almost preoccupied with the intention that the faithful should not perceive the Church, and in this case, the Episcopate, as being greedy for the hard-earned wealth of the people.

Among his gifts, however, the arts cannot be numbered. He was not a musician, although he was concerned about the responses for liturgical services; he was not an artist and often let his preference for "ethnic" artists rise above the traditional art of the Church; he was not a liturgist, nor did he enjoy the ritual of the Church. This is not to say that he was impious; it merely points out the reality that in some areas of Church life, even those which are very public, he was not gifted, and yet his words were powerful enough and his concern authentic enough that one balanced the other.

As a Churchman, Valerian Trifa did not accept stipends nor visitation fees; he accepted the salary given him (he managed to see that it remained meager) and set an example which was on the one hand admirable but on the other unrealistic concerning the needs of the priest in a parish.

In his acceptance speech, "Let Us Go Ahead As Before," in 1952, Valerian stated that he was convinced that Romanian Orthodoxy in the New World must not perish, that the churches built and which are the unifying element in the Romanian Orthodox Community must not have been built in, vain and that the times demand the religious ideals which lift humanity. Of note is that, from the

time of his first public address as bishop, Valerian Trifa expressed his intention to work for a unity of all American Orthodox.

When he wrote "Liberty, Religion, and Truth," the Archbishop showed that early on he had learned the lesson of America: that freedom of religion meant the freedom of choice, and that choice might also mean that some might stray from the Orthodox Church. He, however, kindly and properly reaffirmed that "Christ did create a hierarchy while in this world; and as the Son of God, He instituted certain Mysteries and established the living Church which has come down to us through His apostles, the Church Synods and the continuous practice of the liturgical cult." He was, after all, an Orthodox Hierarch.

In the areas of pastoral life, Valerian had made good progress by 1954, at which time he addressed the issue of "A New Man in a New World." To the priest newly-arrived from Europe, he stated: "America, as seen from here, is far from America as seen in Europe. You will find it better or worse, depending on how you will look at it. The advice we give you is this: be wary of the mistake of judging it before you know it ... you will be living in this new world."

Valerian the Archpastor to his clergy, however, was categorical: "If God has given you character, intelligence and love for the Church, you will find the true way. If you do not have these qualities naturally, all our advice would be in vain." He did not give awards nor honors, always stating that, "If someone is doing what he is supposed to, what need is there for special recognition?"

Reviewing the attitude of the Church in Romania vis-a-vis that of the American Church concerning the Holy Mysteries, in particular the frequent reception of Confession and Communion, Valerian took the path of liturgical renewal. In this way, while being true to his Romanian origins, he adapted himself to the spiritual needs of his flock in the Americas. It is amazing that, in 1954, he had to write an article concerning the obligation of parish members to receive Holy Communion at least once a year! The article, "The Measure of a Christian," could have been addressed to us at the recent Congress on the By-Laws. "It is necessary that the Church have a measure of judgment over its members ... one's attitude toward Communion is the most important. The Orthodox Church teaches us that anyone who does not feel the need, at least once a year, (to partake of Communion) ... is spiritually sick."

The concern of the Archbishop for young people was evident to all from the beginning of his pastorate. In 1955, he wrote in behalf of "Sunday Schools," that "Of the greatest importance is the religious education that begins at home ... But it is also true that there are some areas with which parents may not be familiar and thus, Church Schools must be established." Nevertheless, the onus is on the parents to bring the child to the lessons. In "Concerns for the Young," the tone set is one of admonition and chiding to those parents who

have become "too enamored of their darling offspring who have surpassed them in education, in dress, and in social standing, and did not dare deprive them of their "liberty" in order to take them to church each Sunday."

"Who Should Sing in Church?," written in 1957, addressed the problem of the lack of singers for the services. "Even when there is a choir and there are cantors, and especially when there is no choir, if you wish the church to maintain the church tradition and to avoid ever letting the Holy Liturgy be without songs, we suggest the following plan: have congregational singing. ... Nothing is more beautiful, more uplifting, than to hear the entire congregation, men, women and children and elderly, giving the responses with one voice."

Valerian the Romanian patriot and Valerian the Churchman are one and the same, but it was the mind and heart of the pastor which shaped the uniqueness of the ethnic community. He was ever attentive to present the truth of the suffering of the Romanian Nation and to keep burning bright the beacon of resistance to the devastating propaganda of the atheistic communist government in Romania and elsewhere.

When reflecting on the role of Orthodoxy and why Communism exists in many Orthodox nations, he replied: "Just as Orthodoxy will not be extinguished in spite of all that, we are sure that it will not be compromised through acts of man. It is not man who is the leader of Orthodoxy; it is the Father in heaven, Who can never be compromised." Archbishop Valerian's writings show that in the image of his heavenly Father so, too, as shepherd of his flock, he never compromised.

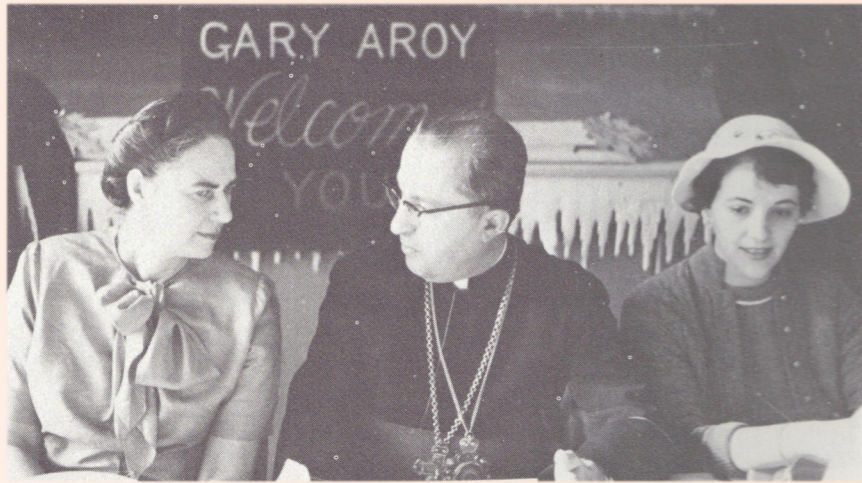
One of the last letters, written in 1983 to a newly-arrived priest from Romania and maintained today in the Episcopate Archives, contains a line which we believe sums up the life of Viorel Valerian Dionisie Trifa:

"Here, in America, the only power which guides is that which comes from within a man's heart."

**+ NATHANIEL
Archbishop of Detroit
Romanian Orthodox Episcopate
of America**







ARHIEPISCOPUL VALERIAN D. TRIFA**În Comemorarea celei de-a 70-a Aniversare a Hirotoniei Sale
întru Episcop și a 35 de ani de la trecerea sa la cele veșnice**

*Fragment preluat din introducerea cărții **Dearly Beloved... An Anthology of Archbishop Valerian D. Trifa's Writings**, publicat de către Valerian D. Trifa Romanian-American Heritage Center în anul 1995 și tradus din limba engleză de către Preasfințitul Episcop Andrei Hoarște.*

Există în lumea aceasta în fiecare neam, oameni care prin puterea calităților lor innate se ridică în poziții de autoritate și putere. Prin acțiunile lor, ei își modelează viața și viețile celor din jur. Istoria este alcătuită din conducători și urmași, cei care au o viziune și cei care o acceptă, o recunosc și o îmbrățișează.

În poporul român, o astfel de persoană, este Valerian Viorel Trifa. Născut și educat în Transilvania, România, Viorel Trifa a fost adus pe tărâmul Lumii Noi de destinul plăsmuit de mâna dumnezeiască. Precum și predecesorul său, primul episcop al Episcopiei Ortodoxe Romane din America, Policarp Pompei Morușcă, ca vrednici ardeleni, Viorel Trifa a fost un înfocat

patriot, rămânând așa toată viața. Acest lucru este foarte important să-l știm, deoarece viața și scrierile sale arată că el a știut să echilibreze acest spirit de păstrare a tradițiilor etnice, care uneori poate să degenereze într-o atitudine agresivă către alții, cu acceptarea universală de toate popoarele a Evangheliei lui Hristos pe care el și-a fondat viața.

Dacă ar fi trăit în România, sau cum de fapt a trăit între românii din afara granițelor, Arhiepiscopul Valerian Trifa a ținut mult la originile sale fără a marginaliza sau diminua pe cele ale altora. A căutat și a promovat statutul poporului său în România și dreptul de a menține propria identitatea în Lumea



Nouă și s-a zbatut să promoveze în Lumea Nouă valorile și tradițiile Lumii Vechi. Prin calitățile cu care a fost înzestrat, a condus fără să suprime; vorbea autoritativ dar fără ură; a păstorit poporul său cu totală dedicație, cu un măreț sacrificiu personal, dar nici nu s-a izolat de noua societate în care își trăia viața. Până la sfârșit, putem să spunem cu certitudine, că moartea sa în „exil” a fost din cauza unei dureri greu apăsătoare din inimă pentru grija pe care o avea pentru turma sa.

Din scrierile Arhiepiscopului Valerian Dionisie Trifa putem să conturăm o schiță sumară, dar foarte precisă de portret a personalității complexe a celui care a condus comunitatea ortodoxă româno-americană pentru treizeci și doi de ani. Spun personalitate complexă, deoarece a fost înzestrat cu o mulțime de daruri, pe care le-a fructificat la maxim. A avut un interes literar și un stil aparte care a format și stilul presei româno-americe; a fost profesor de istorie știind să valorifice și să învețe din lecțiile istoriei, luând decizii cu răbdare; a fost un renovator și iubitor de noutate dar și un păstrător înfocat al tradiției, ceea ce nu se întâmplă de multe ori să găsești în aceeași persoană; a fost un bun educator, formând turma pe care a păstorit-o prin lecții fie directe sau indirecte, prin cursuri, scrieri, predici și prin ascultare.

Arhiepiscopul Valerian a fost pragmatic și frugal, posedând o frugalitate care nu a izvorât din zgârcenie, dar din grija constantă pe care o avea pentru bunurile materiale și umila avuție a Bisericii care i-a fost înmănată prin virtutea slujirii sale. A fost chiar tot timpul preocupat ca intenția poporului să nu aibă percepția că Biserica, în cazul nostru Episcopia, este râvnitoare la avutul greu strâns al fiecăruia.

Printre darurile sale, din păcate, nu se pot enumera artele. Nu a fost un cântăreț de excepție, dar a avut în grijă de a educa și promova cântarea liturgică la strană; nu a fost un artist și de multe ori a dat curs preferinței către arta etnică în defavoarea artei tradiționale a Bisericii; nu a fost un liturgist și nu s-a bucurat prea mult în ritualul bisericesc. Aceasta nu înseamnă ca nu a fost rugător, arătăm doar realitatea că nu a fost înzestrat cu daruri în toate ale Bisericii - cele vizibile ale vieții eccleziastice, dar prin puterea cuvântului său și purtarea de grijă autentică și sinceră, una a echilibrat pe cealaltă.

Ca slujitor al Bisericii, Arhiepiscopul Valerian Trifa nu a acceptat stipendiu nici onorariu pentru vizitele pastorale, ci se mulțumea cu salariul care îi era dat de către Episcopie (s-a îngrijit să vadă ca acest salariu să fie modest) și a fost un exemplu poate de urmat, pe de o parte admirabil, dar pe de altă parte foarte nerealist ținând cont de nevoile preoților din parohie.

În discursul său de acceptare a chemării în fruntea Episcopiei, „Haideți să continuăm ca și mai înainte”, din anul 1952, Arhiepiscopul Valerian a declarat că el este convins că ortodoxia românească în Lumea Nouă nu trebuie să piară,

că bisericile construite, care sunt elementul unificator în cadrul Comunității Ortodoxe Românești, cu siguranță trebuie să nu fi fost construite în zadar și că vremurile cer idealurile religioase care înalță omul de azi. De notat este faptul că, din momentul primului său discurs public ca episcop, Valerian Trifa și-a exprimat intenția de a lucra pentru unitatea creștinilor ortodocși din America.

Când a scris articolul „Libertate, Religie, și Adevăr”, Arhiepiscopul arăta că, de la început, el a învățat lecția Americii: libertatea religioasă înseamnă libertatea de a alege și alegerea ar putea însemna, de asemenea, că unii s-ar putea abate de la Biserica Ortodoxă. El, cu toate acestea, cu bunătate și dreptate reafirma că „Hristos, pe pământ, a creat o ierarhie și, ca Fiu al lui Dumnezeu, El a instituit Tainele și a sădit Biserica vie, care a ajuns la noi prin intermediul Apostolilor Săi, Sinoadelor Bisericii și practica continuă a cultului liturgic”. Spunea toate acestea cu convingere, ca părinte și un ierarh ortodox.

În viața pastorală, Arhiepiscopul Valerian a făcut progrese bune până în anul 1954, moment în care a adresat problema „Un om nou într-o lume nouă”. Pentru preoții nou-sosiți din Europa, declara: „America, așa cum se vede de aici, este departe de imaginea Americii așa cum se vede ea în Europa. Veți găsi, sau mai bine sau mai rău, în funcție de modul în care veți privi. Vă oferim acest sfat: „să vă abțineți de la greșeala de a judeca ceva înainte de a-l ști cu adevărat... veți trăi într-o lume nouă”.

Valerian, ca arhipăstor al clerului său, cu toate acestea, era foarte ferm: „Dacă Dumnezeu v-a dat caracter, inteligență și dragoste pentru Biserică, veți găsi calea adevărată. Dacă nu aveți aceste calități în mod natural, tot sfatul nostru va fi în zadar”. Nu a dat premii și nici onoruri, afirmând mereu că „dacă cineva face ceea ce trebuie, atunci de ce mai este nevoie de o recunoaștere specială?”.

În ceea ce privește revizuirea atitudinii eccleziatice din România vis-a-vis de cea a practicii Bisericii din America cu privire la Sfintele Taine, în special frecvența la Spovedanie și primirea Sfintei Împărtășanii, Arhiepiscopul Valerian a urmat calea de reînnoire liturgică. În acest fel, fiind în același timp fidel originilor sale românești, dar știind totodată să se adapteze nevoilor spirituale ale turmei sale din America. Este uimitor faptul că, în anul 1954, a trebuit să scrie un articol cu privire la obligația membrilor parohiei de a primi Sfânta Împărtășanie cel puțin o dată pe an! Articolul „Măsura unui Creștin” ar putea fi adresat și nouă. „Este necesar ca Biserica să aibă o măsură de judecată asupra membrilor săi... atitudinea față de împărtășanie este cea mai importantă. Biserica Ortodoxă ne învață că orice persoană care nu simte nevoia, cel puțin o dată pe an, să se împărtășească... este bolnavă din punct de vedere duhovnicesc”.

Preocuparea Arhiepiscopului pentru tineri a fost evidentă pentru toți încă de la începutul păstorii sale. În anul 1955, a scris în favoarea programelor de cateheză a „școlilor duminicale”, și anume faptul că „cea mai mare importanță o are educația religioasă care începe acasă... Dar este, de asemenea, adevărat, că există unele noțiuni cu care părinții nu sunt familiari și, prin urmare, școlile bisericești trebuie înființate”. Cu toate acestea, sarcina cade pe părinți pentru a aduce copilul la aceste lecții duminicale de religie. În articolul „Preocupările pentru tineri”, tonul folosit este unul de atenționare și chiar de mustrare directă, certând pe acei părinți care au devenit „prea îndrăgostiți de puii lor dragi, care i-au depășit în educație, în vestimentație și în statutul social, iar acești părinți nu mai îndrăznesc de a le priva «libertatea» copiilor lor, în scopul de a-i aduce la biserică în fiecare duminică”.

Articolul „Cine ar trebui să cânte în biserică?” scris în anul 1957, a abordat problema lipsei de cântăreți la sfințele slujbe. „Chiar și atunci când există un cor sau cantori, dar mai ales atunci când nu există nici cor și nici cântăreți, dacă doriți ca Biserica să-și mențină tradiția bisericească și pentru a evita vreodată ca Sfânta Liturghie să rămână fără cântare, vă sugerăm următorul plan: cântarea împreună a tuturor credincioșilor din biserică... Nimic nu este mai frumos, mai înălțător, decât a auzi întreaga adunare, bărbați, femei și copii, împreună cu cei vârstnici, cântând răspunsurile liturgice într-un sigur glas”.

Arhiepiscopul Valerian, patriot român și Arhiepiscopul Valerian, om al Bisericii sunt unul și același lucru, dar a fost mintea și inima păstorului care a plăsmuit unicitatea comunității etnice. A fost mereu atent pentru a prezenta adevărul suferinței națiunii române și pentru a menține mereu aprinsă candela rezistenței împotriva propagandei devastatoare a guvernului comunist ateu din România și din altă parte.

Când reflecta asupra rolului Ortodoxiei și de ce comunismul există în multe țări ortodoxe, el răspundea: „așa cum Ortodoxia nu se va stinge în ciuda a tot ceea ce a îndurat, suntem siguri că aceasta nu va fi compromisă prin acte umane. Nu este omul conducătorul Ortodoxiei, ci este Tatăl din ceruri, Care nu poate fi compromis”. Scrierile Arhiepiscopului Valerian arată că, urmând învățăturilor Tatălui ceresc, în calitatea de păstor al turmei sale, el nu s-a compromis niciodată.

Una dintre ultimele scrisori, adresate în anul 1983 unui preot nou venit din România și păstrată astăzi în arhivele Episcopiei, conține o frază care credem că rezumă viața lui Viorel Valerian Dionisie Trifa:

„Aici, în America, singura forță de impunere vine din inima omului”.

**+ NATHANIEL, Arhiepiscop de Detroit
Episcopia Ortodoxă Română din America**

Învățăturile Sfinților Părinți

„Și din îndemnul Duhului a venit la Templu; și când părinții au adus înăuntru pe Pruncul Iisus, ca să facă pentru El după obiceiul Legii, el L-a primit în brațele sale și a binecuvântat pe Dumnezeu și a zis: Acum slobozește pe robul Tău, Stăpâne, după cuvântul Tău, în pace, că ochii mei văzură mântuirea Ta, pe care ai gătit-o înaintea feței tuturor popoarelor”
(Luca 2, 27-31).

O, fericit cu adevărat și de trei ori fericit bătrân! O, fericită acea sfântă intrare a ta în Templu, prin care ai alergat la ieșirea din viață! O, fericită privirea sufletului tău dimpreună cu a trupului! Ochii trupului au privit arătarea dumnezeiască în trup, iar ochii sufletului nu au rămas doar la cele văzute, ci, luminați de lumina Duhului, L-au cunoscut pe Dumnezeu-Cuvântul întrupat și au înțeles dumnezeiasca mântuire pe care Dumnezeu a pregătit-o pentru toate popoarele. Fericite sunt mâinile tale care au atins Cuvântul vieții! Fericită e limba ta care a binevestit descoperirea luminii de viață dătătoare!

Dar de ce m-aș zori să aduc lauda potrivită fiecărui mădular al tău în parte de vreme ce Evanghelistul a spus deja că ești cu totul vrednic de laudă și vas al Duhului Sfânt? Vino însă, o, fericit părinte, cu Duhul care grăiește în tine, și învață, ca pe fiii tăi, pe pruncii Bisericii care e comoara ascunsă în tine, ca într-un vas de lut, prin puținile tale cuvinte! Căci către voi și cei asemeni vouă, împodobiți cu căruntețea cugetării înalte și bătrâni adevărați, care și sunteți numiți Părinți ai Bisericii, ne povățuiește cuvântul dumnezeiesc acum pentru a afla învățăturile mântuitoare, zicând: „Întreabă pe tatăl tău, și-ți va vesti ție, și pe cei mai bătrâni ai tăi, și-ți vor spune” (Deut. 32,7)!

**Sfântul Grigorie de Nyssa,
Omilie la Praznicul Întâmpinării Domnului**

Sursa: Sfântul Grigorie de Nyssa, Omilii la Praznice Împărătești, traducere din greaca veche și note de Ierom. Agapie Corbu, Arad 2010, 67-92.

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**STATEMENT ON THE CHURCH MISSION AND
EVANGELISM OF THE STANDING CONFERENCE OF
CANONICAL ORTHODOX BISHOPS IN THE AMERICAS,
1994**

The end of the second millennium after Christ coincides with a unique Missionary challenge to the Orthodox Church around the world. To mention only two dimensions of this challenge will show its scope. The fall of communist totalitarianism in Central and Eastern European countries opens the way for the re-evangelization of the peoples of these countries. In the United States and Canada, millions of people are in spiritual crisis, millions of people are unchurched, the societies are afflicted with a spiritual and moral vacuum, and the Orthodox Church is therefore presented with a challenge to bear witness to the Orthodox faith and to evangelize.

We, the Orthodox bishops of North America, assembled at the Antiochian Village, Ligonier, Pennsylvania, November 30-December 2, 1994, have heard an address on Mission and Evangelism by His Eminence, Metropolitan Philip of the Antiochian Orthodox Christian Archdiocese, and a response by His Eminence, Archbishop Dmitri of Dallas, Orthodox Church in America, and have reflected together on the missionary task of the Orthodox Church in North America.

We wish to express the following convictions and commitments regarding mission and evangelism in North America:

- * It is our conviction that mission is the very nature of the Church, and is an essential expression of her apostolicity, and that the Orthodox Church is therefore commanded by the Lord Jesus Christ to teach, to preach, and to make disciples of all nations;
- * It is our conviction that the Orthodox Church's history and experience give numerous examples of commitment to mission and to the preaching of the Good News of Christ (missions to the Slavs, missions in Siberia, China, Korea, and Japan, the evangelization of the Alaskan native people, and contemporary mission in Africa, Indonesia and Albania);
- * We believe that our task in North America is not limited to serving the immigrant and ethnic communities, but has at its very heart the missionary task, the task of making disciples in the nations of Canada and the United States;
- * We believe that the Orthodox of North America - bishops, clergy and laity - are called to think together, plan together, and work together in order to do mission work together;
- * We commit ourselves to show special pastoral attention to couples coming to marry in the church, especially in mixed marriages, and to their Orthodox Christian education and integration into Church life.
- * We commit ourselves to the evangelization, or re-evangelization, of those many people who call themselves Orthodox, and have indeed been baptized and chrismated in our churches, but whose lives are in fact distant from the fullness of the Orthodox Faith and the fullness of the Orthodox Church's sacramental life;
- * We commit ourselves to avoiding the creation of parallel and competitive Orthodox parishes, missions, and mission programs;
- * We commit ourselves to common efforts and programs to do mission, leaving behind piecemeal, independent, and spontaneous efforts to do mission, moving forward towards a concerted, formal, and united mission program in order to make a real impact on North America through Orthodox mission and evangelism;
- * We strongly endorse the unified Orthodox Christian Mission Center, the Mission Conferences (at present co-sponsored by the Antiochian Orthodox Christian Archdiocese, the Greek Orthodox Archdiocese, and the Orthodox Church in America), and encourage further consolidation of mission efforts and programs here and throughout the world;

* We commit ourselves to express a common vision of mission and to work towards this end in the teaching of mission as an important part of the theological education of our future priests;

* We respectfully petition His All-Holiness, the Ecumenical Patriarch, to convene a world conference of mission representatives to help coordinate Orthodox mission strategies and efforts around the world;

* We Orthodox in North America commit ourselves to bringing our household into order for the sake of the preaching of the Good News of Jesus Christ, His Incarnation and His teaching, His crucifixion, death, burial, and resurrection, and His presence in the Church through the descent of the Holy Spirit.

(Signatures Follow)

+Bishop Alexios; +Bishop Anthimos; +Bishop Antoun; +Bishop Basil;
+Metropolitan Christopher; +Archbishop Dmitri; +Archbishop Herman;
+Archbishop Iakovos; +Bishop Iakovos; +Metropolitan Irinej; +Metropolitan Joseph; +Archbishop Kyrill; +Bishop Mark; +Bishop Maximos; +Bishop Methodios; +Bishop Mitrophan; +Bishop Nathaniel; +Bishop Nicholas;
+Archbishop Peter; +Metropolitan Philip; +Bishop Philip; +Bishop Philotheos;
+Bishop Seraphim; +Metropolitan Silas; +Metropolitan Theodosius; +Bishop Tikhon; +Archbishop Victorin; +Bishop Vsevolod.

Antiochian Village
Ligonier, Pennsylvania
November 30 – December 2, 1994
Source: <https://ocf.org/13889-2/>



**DECLARAȚIE PRIVIND MISIUNEA BISERICII ȘI
EVANGHELIZARE DIN PARTEA CONFERINȚEI
PERMANENTE A EPISCOPIILOR CANONICI ORTODOCȘI
DIN AMERICA, 1994**

Sfârșitul celui de-al doilea mileniu după Hristos coincide cu o provocare misionară unică pentru Biserica Ortodoxă din întreaga lume. A menționa doar două dimensiuni ale acestei provocări, va arăta amploarea acesteia. Căderea totalitarismului comunist în țările Europei Centrale și de Est deschide calea reevangelizării popoarelor acestor țări. În Statele Unite și Canada, milioane de oameni se află într-o criză spirituală, milioane de oameni nu sunt duși la biserică, societățile sunt afectate de un vid spiritual și moral și, prin urmare,

Bisericii Ortodoxe îi este înfățișată o provocare, aceea de a depune mărturie despre credința ortodoxă și de a evangheliza.

Noi, episcopii ortodocși din America de Nord, adunați la Antiochian Village, Ligonier, Pennsylvania, în perioada 30 noiembrie - 2 decembrie 1994, am auzit o cuvântare despre Misiune și Evanghelizare a Înaltpreasfințitului Mitropolit Philip al Arhiepiscopiei Creștin-Ortodoxe Antiohiene și un răspuns al Înaltpreasfințitului Arhiepiscop Dmitri de Dallas, Biserica Ortodoxă din America, și am reflectat împreună asupra sarcinii misionare a Bisericii Ortodoxe din America de Nord.

Dorim să ne exprimăm următoarele convingeri și angajamente cu privire la misiune și evanghelizare în America de Nord:

* Este convingerea noastră că misiunea reprezintă însăși natura Bisericii și este o expresie esențială a apostolicității sale și că, prin urmare, Bisericii Ortodoxe i se poruncește de către Domnul Iisus Hristos să învețe, să predice și să facă ucenici ai tuturor neamurilor;

* Este convingerea noastră că istoria și experiența Bisericii Ortodoxe oferă numeroase exemple de angajament în favoarea misiunii și a propovăduirii Evangheliei lui Hristos (misiuni printre slavi, misiuni în Siberia, China, Coreea și Japonia, evanghelizarea nativilor din Alaska și misiunea contemporană din Africa, Indonezia și Albania);

* Credem că sarcina noastră în America de Nord nu se limitează la a sluji comunitățile de imigranți și etnice, ci are în inima ei sarcina misionară, sarcina de a face ucenici printre națiunile din Canada și Statele Unite;

* Credem că ortodocșii din America de Nord – episcopi, cleri și laici – sunt chemați să gândească împreună, să planifice împreună și să lucreze împreună pentru a conduce împreună lucrarea misionară;

* Ne angajăm să manifestăm o atenție pastorală deosebită cuplurilor care vin să se căsătorească în biserică, în special în ceea ce privește căsătoriile mixte, precum și educației creștin-ortodoxe și integrării lor în viața Bisericii.

* Ne angajăm evanghelizării sau reevanghelizării acelor mulți oameni care se numesc ortodocși și care, într-adevăr, au fost botezați și au primit taina mirungerii în bisericile noastre, dar ale căror vieți sunt, de fapt, îndepărtate de plinătatea Credinței Ortodoxe și de plinătatea vieții sacramentale a Bisericii Ortodoxe;

* Ne angajăm să evităm crearea de parohii, misiuni și programe de misiune ortodoxe paralele și competitive;

* Ne angajăm în eforturile și programele comune pentru a înfăptui misiune, lăsând în urmă eforturile fragmentate, independente și spontane de a face misiune, înaintând către un program de misiune concertat, formal și unit,

pentru a avea un impact real asupra Americii de Nord prin misiune ortodoxă și evanghelizare;

* Susținem cu tărie Centrul unit de Misiune Creștin-Ortodoxă, Conferințele Misiunii (în prezent co-sponsorizate de către Arhiepiscopia Creștin-Ortodoxă Antiohiană, Arhiepiscopia Ortodoxă Greacă și Biserica Ortodoxă din America) și încurajăm, în continuare, consolidarea eforturilor și programelor de misiune de aici și din întreaga lume;

* Ne angajăm să exprimăm o viziune comună asupra misiunii și să lucrăm în acest scop în predarea misiunii ca parte importantă a educației teologice a viitorilor noștri preoți;

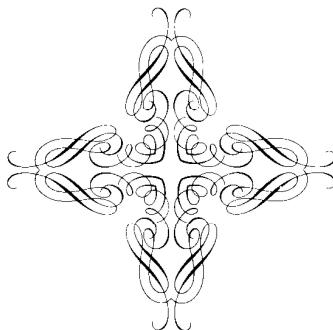
* Solicităm respectuos Sanctității Sale, Patriarhului Ecumenic, să convoace o conferință la nivel mondial a reprezentanților misiunii pentru a ajuta la coordonarea strategiilor și eforturilor misiunii ortodoxe din întreaga lume;

* Noi, ortodocșii din America de Nord, ne angajăm să ne punem lucrurile în ordine de dragul propovăduirii Evangheliei lui Iisus Hristos, a Întrupării și a învățaturii Sale, a răstignirii, morții, îngropării și învierii Sale și a prezenței Sale în Biserică prin pogorârea Duhului Sfânt.

(Urmează semnăturile)

+Episcop Alexios; +Episcop Anthimos; +Episcop Antoun; +Episcop Basil;
+Mitropolit Christopher; +Arhiepiscop Dmitri; +Arhiepiscop Herman;
+Arhiepiscop Iakovos; +Episcop Iakovos; +Mitropolit Irinej; +Mitropolit Joseph
+Arhiepiscop Kyrill; +Episcop Mark; +Episcop Maximos; +Episcop Methodios;
+Episcop Mitrophan; +Episcop Nathaniel; +Episcop Nicholas;
+Arhiepiscop Peter; +Mitropolit Philip; +Episcop Philip; +Episcop Philotheos;
+Episcop Seraphim; +Mitropolit Silas; +Mitropolit Theodosius; +Episcop Tikhon;
+Arhiepiscop Victorin; +Episcop Vsevolod.

**Antiochian Village
Ligonier, Pennsylvania
30 noiembrie – 2 decembrie 1994
Sursa: <https://ocf.org/13889-2/>**



From Parishes and Monasteries...



The ordination of Deacon Cezar Mihai Cisloiu into the priesthood at the Holy Trinity Parish in Youngstown, OH (December 27, 2021).

Slujba hirotoniei întru preot a Diaconului Cezar Mihai Cisloiu la Parohia Sfânta Treime din Youngstown, OH (27 Decembrie, 2021).

The Installation Service of Fr. Marius Buzățelu at the Holy Archangels Michael & Gabriel Parish in Apopka (Orlando), FL (January 9, 2022).

Slujba de instalare a Pr. Marius Buzățelu la Parohia Sfinții Arhangheli Mihail și Gavriil din Apopka (Orlando), FL (9 Ianuarie, 2022).





2022 Clergy Confertreat with His Beatitude, Metropolitan Tikhon, His Eminence, Archbishop Nathaniel, His Grace, Bishop Daniel, His Grace, Bishop Andrei, and clergy and clergy wives, Scottsdale, AZ (February 21-25, 2022).

2022 Conferința Clerului Episcopiei Ortodoxe Române din America, Scottsdale, AZ (21-25 Februarie, 2022).

The 49th Annual March for Life in Washington DC (January 21, 2022).

Cel de-al 49-lea Marș pentru Viață în Washington DC (21 Ianuarie 2022).



RAPHAEL (ROBERT) MORGAN**THE FIRST BLACK ORTHODOX PRIEST IN AMERICA**

Early in this century, the Ecumenical Patriarchate caused to be ordained to the priesthood one Robert Morgan of Philadelphia, Pennsylvania, who is undoubtedly the first black to serve as an Orthodox clergyman in America. The story of his conversion to Orthodoxy and his ordination, first as a deacon and then as a priest, is an interesting one. Unfortunately, all traces of Morgan after his return to the United States, following his ordination in Constantinople in 1907, have been lost, and nothing is known of his efforts to convert blacks to Orthodoxy and establish a black Orthodox parish in America.

It is not known how Morgan became interested in Orthodoxy, but it appears that he had some association with the Greek Community of Philadelphia early in this century, and with the Rev. Demetrios Petrides, the priest then serving the Philadelphia Community. The first mention of Morgan appears in the minutes of the Holy Synod of the Ecumenical Patriarchate on 19 July 1907. These minutes reveal that Patriarch Joachim III, presiding at the meeting of the Holy Synod, introduced the subject, explaining that “a certain Robert Morgan from America,” “Protestant in faith, of the heresy of the Methodists,” had arrived in Constantinople, requesting acceptance into Orthodoxy. According to the Patriarch’s statements, Morgan desired to be baptized an Orthodox and ordained as a deacon first, and then as a priest. At this meeting of the Holy Synod, two documents were presented. One was a letter from the priest of the Greek Orthodox Community of Philadelphia, the Rev. Demetrios Petrides, dated 18 June 1907, in which the Rev. Petrides recommends Morgan as a man sincerely coming into Orthodoxy after long and diligent study, and worthy of achieving his desires. The second document mentioned in the synodical minutes is a letter from the “Ecclesiastical Committee” of the Philadelphia Greek Orthodox Church, dated 18 June 1907, containing the same recommendations, with the added statement that after Morgan’s ordination, he could remain as assistant priest in the Philadelphia parish if he does not succeed, as he hoped, to form a separate Orthodox parish among his fellow black Americans.

It is clear from the above that Morgan’s traveling to Constantinople was not a chance happening. It was planned in concert with the Rev. Demetrios Petrides and the members of the Greek Community of Philadelphia. One may surmise that Morgan had requested he be accepted into the Orthodox faith and that the Philadelphia Community had referred him to the Ecumenical Patriarchate, since there was no Greek bishop in the United States who could ordain him. Patriarch Joachim had referred the matter to the Metropolitan of Pelagoneia, a member of the Holy Synod who had a knowledge of the English

language. Joachim of Pelagoneia had examined Morgan, and stated that he (Morgan) had a “deep knowledge of the teachings of the Orthodox Church” and that he also had a certificate from the President of the Methodist Community, duly notarized, stating that Morgan was a man of “high calling and of a religious life.” Metropolitan Joachim recommended that, according to the biblical exhortation, “and the one who comes to Me I will certainly not cast out” [John 6:37], Morgan be received, after first submitting a canonical request, in baptism; once baptized, he be ordained an Orthodox deacon and priest; then returning to America, Morgan would “carry the light of the Orthodox faith among his racial brothers.” The Holy Synod, following discussion, approved Joachim of Pelagoneia’s recommendation that Morgan submit a canonical petition for further action. [...]

In a letter from the Chief Archivist of the Ecumenical Patriarchate, dated 4 April 1973, it was confirmed that the records of the Patriarchate show that Morgan was baptized and renamed “Raphael,” and that he was ordained a deacon by Metropolitan Joachim on 12 August 1907 and a priest on 15 August 1907. Before departing for the United States, Morgan was provided with vestments, liturgical books, a cross, and 20 pounds sterling for his traveling expenses. He had also requested an “antimension” and Holy Chrism, letters of recommendation to the Philadelphia Community and the right to hear confessions. With the exception of the antimension and Holy Chrism, the Holy Synod approved the request, forwarding the recommendation to the Permanent Mixed Council for the appropriation. The minutes of the Holy Synod make clear that Morgan was to be under the jurisdiction of Rev. Petrides of Philadelphia, “until such time as he had been trained in liturgics and was able to establish a separate Orthodox parish.” [...]

Little is known of what happened to Morgan after his return to the United States. A number of elderly members of the Greek Community of the Annunciation in Philadelphia recall the black priest, who evidently was a part of their community for a period of time. One such member recalls Father Morgan, and that he remembers him “leaving to go to Jerusalem never again to return after serving a few years with Father Petrides.”

The last mention of Morgan in Patriarchal records is in the minutes of the Holy Synod of 4 November 1908, which cite a letter from Morgan recommending an Anglican priest of Philadelphia, named A.C.V. Cartior, as a candidate for conversion to Orthodoxy and ordination as a priest. According to Morgan’s letter, Cartior (Cartier?), was also a black who desired as an Orthodox priest to undertake missionary work among his fellow blacks. By this date, of course, jurisdiction over the Greek church of the diaspora had been ceded by the Ecumenical Patriarchate to the Church of Greece, and the minutes record that the request was forwarded to that source. Morgan’s traces have been lost, and almost nothing is known of his efforts to convert his fellow

blacks to Orthodoxy, while in the history of the Orthodox Church in America, including all jurisdictions, there does not appear to have ever existed a “black parish”. The proposed conversion of the above-mentioned A.C.V. Cartier (Cartier?) is the only indication we have of Morgan’s efforts among his people.

While the Morgan story is an interesting detail in the history of Orthodoxy in America, there are many unanswered questions about him and his conversion to Orthodoxy. How did he become interested in Orthodoxy? Did he have a knowledge, however scanty, of the Greek language? There were few English language publications about the Eastern Church seventy years ago, and yet according to the testimony of Metropolitan Joachim of Pelagoneia to the Holy Synod, Morgan, upon examinations evidenced a deep knowledge of the teachings of Orthodoxy. Where and how did he obtain this knowledge? On the subject of language, we further learn from the Patriarchal documents that he was provided with the necessary service books prior to his departure from Constantinople. These were almost certainly in the Greek language. Yet, Metropolitan Joachim was given the assignment to examine him, because he (Joachim) knew English, which implies that Morgan did not know Greek. [...]

The action of the Ecumenical Patriarchate in ordaining a black American as a priest in the first decade of this century will come as a startling revelation to many. In some respects, it demonstrates the ecumenicity of the Patriarchate, and its willingness to venture, however meagerly, into the missionary field. It is clear from the documents that the Ecumenical Patriarchate destined Morgan to work among his fellow blacks in America. This is a repeated theme. He was not being ordained for the purpose of serving the Greeks in the United States. The Philadelphia community was to assist him in his missionary work among the blacks, until such time he could create a black Orthodox parish. [...]

The question of the Ecumenical Patriarchate’s action in 1908 (of ceding jurisdiction to the Church of Greece) has received a certain amount of attention in the past, but mostly of a speculative nature as to the reasons for such a decision. It took the will of someone like Patriarch Joachim III to overcome the objections of the Patriarchate’s Holy Synod, and this for purely “national” reasons, as my forthcoming work will document.

Finally, one might raise the question regarding the canonicity of Morgan’s ordination itself, since at the time he was married outside the Orthodox Church. One can assume that in Constantinople, they knew of his marriage, since upon his return to the United States, his first letter to the Patriarchate announced the news that he had baptized his wife and children. The Patriarchal documents are silent on this question, and without knowing the circumstances involved, it is difficult to make any judgement on the ordination itself.

Paul G. Manolis
Athens, 1981

Photos and a related article are available at bit.ly/RaphaelMorgan.



74th A.R.F.O.R.A. Congress
June 17-19, 2022
Convocation

Hosted by: The Descent of the Holy Spirit Parish,
31500 Ryan Rd., Warren, MI 48092
Chairperson: Anca Iordachianu, Phone: 586-942-6839
Priest: V. Rev. Fr. Stefan Vlad, Phone: 586-565-0119

In conformity with Article II, Section 2 of the By-Laws,
We hereby convoke the 74th National A.R.F.O.R.A. Congress to
be held on June 17-19, 2022

THE DESCENT OF THE HOLY SPIRIT PARISH,
31500 Ryan Rd, Warren, Michigan 48092

Diocesan Hierarch: The Most Reverend Archbishop
NATHANIEL (POPP)

ARFORA National President: Lucy Pop

ARFORA National Secretary: Adela Price

SCHEDULE OF EVENTS

Friday June 17, 2022

4:00 pm-7:00 pm Early Registration & Reception at the Church
5:00 pm Executive Board Meeting

Saturday June 18, 2022

8:00 am Delegate Registration and Breakfast
9:30 am Congress Session I
12:00 pm Lunch and Speaker
1:30 pm Congress Session II
5:00 pm Great Vespers & Parastas
6:30 pm Congress Photograph
7:00 pm Dinner & Program

WINTER 2022

Sabia The Herald

Sunday June 19, 2022

8:45 am Matins
9:45 am Vesting of Hierarch
10:00 am Hierarchical Liturgy
12:30pm Congress Banquet & Program

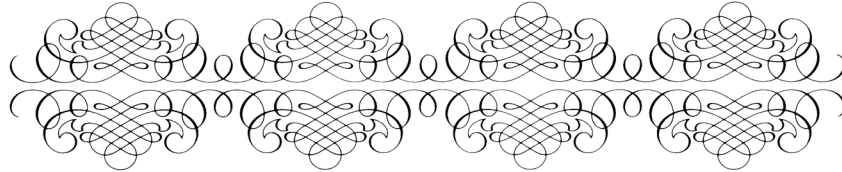
Hotel Accommodations

Holiday Inn Express Detroit-Warren

Hotel address: 11500 E 11 Mile Rd, Warren, MI 48089,
Phone: (586) 754-9700

Mention ARFORA CONGRESS when you call for reservation.

Please, make your hotel reservation by May 15, 2022.



**SCHOLARSHIPS AVAILABLE THROUGH
THE ROMANIAN ORTHODOX EPISCOPATE (ROEA)**

*All information and some application forms may be accessed via the internet
at: <https://www.roea.org/scholarships>*

**THE FLORENCE HELEN SIRB SCHOLARSHIP
FOR PRIEST AND DEACON WIVES AND FEMALE MONASTICS**

Information will be made known on the ROEA Website in the near future.

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

A.R.F.O.R.A./MARTHA GAVRILA SCHOLARSHIP FOR WOMEN

The A.R.F.O.R.A./Martha Gavrilă Scholarship for Women is offered to women in post-graduate studies. It was established in memory of Mrs. Martha Gavrilă, long-time president of A.R.F.O.R.A. who worked tirelessly for the Episcopate and Vatra Românească. The first scholarship was awarded at the 1985 A.R.F.O.R.A. Congress held at St. Mary Church in Chicago, Illinois. The sum of \$1000.00 may be awarded annually to a selected student. **DEADLINE: MAY 10, 2022.** Go to <https://www.roea.org/arforamarthagavrila> to download the Application Form & Requirements.

A.R.F.O.R.A. UNDERGRADUATE SCHOLARSHIP FOR WOMEN

The A.R.F.O.R.A. Undergraduate Scholarship for Women was offered for the

first time in 1994. A scholarship of \$1000.00 may be awarded annually to selected students who have successfully completed their first year of an undergraduate program. **DEADLINE: MAY 10, 2022.** Go to <https://www.roea.org/arforaundergraduate> to download the Application Form & Requirements.

A.R.F.O.R.A. HELEN MUNTEAN EDUCATION SCHOLARSHIP FOR WOMEN

The A.R.F.O.R.A. Helen Muntean Education Scholarship for Women is a scholarship of \$1000.00 that may be awarded annually to women who are working toward a career in teaching. **DEADLINE: MAY 10, 2022.** Go to <https://www.roea.org/arforahelenmuntean> to download the Application Form & Requirements.

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. **DEADLINE: MAY 31, 2022.** Go to <https://www.roea.org/williamrstanitzaroy> for application requirements.

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. **DEADLINE: MAY 31, 2022.** Go to <https://www.roea.org/dumitrugoleagoldygemu> for requirements and application forms.

**THE PAMFIL AND MARIA BUJEA FAMILY
ORTHODOX CHRISTIAN SEMINARIAN SCHOLARSHIP**

The Pamfil and Maria Bujea Seminarian Scholarship is a scholarship given once only to a male or female Canadian or American Orthodox Christian citizen studying with the intention of serving, for a given period of time, the Romanian Orthodox Episcopate of America in Canada. The time to be served is at the discretion of the ruling hierarch. The number of scholarships awarded to qualified students is determined by the committee. The scholarship is given directly to the School of Theology at the beginning of the recipient's second year of continued theological studies. **To be considered for the Autumn-Winter Term, a fully completed application must be postmarked on or before MAY 31, 2022. Applicants may obtain requirements from <https://www.roea.org/bujeamemorial>.**

VICTOR POP SCHOLARSHIP

The Victor Pop Scholarship was established in memory of the late Victor Pop by his family to honor his legacy of hard work and perseverance in life which resulted in great achievements. The goal of the scholarship is to assist college students who are committed in their academic pursuits to complete their studies. **It is specifically geared towards Junior and Senior standing college students or graduate students**, who show their commitment and desire to complete their studies. The Victor Pop Scholarship shall be **awarded annually to one person in the amount of US \$1,000.00**. For Scholarship Requirements and Application, visit <https://www.roea.org/victorpop scholarship>.

DEADLINE: July 1, 2022.

**PASTORAL CHANGES****ORDAINED**

CAIN, William Marion (Patrick), was ordained into the Holy Diaconate by His Eminence, Archbishop NATHANIEL on July 4, 2021, at Elevation of the Holy Cross Parish, Phoenix, AZ, and assigned Parish Deacon.

CISLOIU, Cezar, was ordained by His Grace, Bishop ANDREI into the Holy Diaconate on November 7, 2021 at St. Mary Parish, Chicago, IL, and into the Holy Priesthood on December 27, 2021, at Holy Trinity Parish, Youngstown, OH.

NEAGU, Gheorghe Madalin, was ordained by His Grace, Bishop ANDREI into the Holy Diaconate on July 10, 2021, and into the Holy Priesthood on July 11, 2021, at St. Mary Cathedral, Cleveland, OH, and placed on special assignment.

RADU, Gheorghe Daniel, was ordained by His Grace, Bishop ANDREI into the Holy Diaconate on September 8, 2021, at St. Mary Hierarchal Chapel, Grass Lake, MI, and into the Holy Priesthood on September 12, 2021, at Descent of the Holy Spirit Church, Warren, MI. He was attached to St. Mary Hierarchal Chapel, Grass Lake, MI, effective September 12, 2021.

SAMBETEANU, Deacon Tudor, was ordained by His Grace, Bishop ANDREI into the Holy Priesthood on December 4, 2021, at St. Mary Parish, Chelsea, MA.

RECEIVED/TRANSFERRED

SAMBETEANU, Deacon Tudor, was received from the Bugarian Orthodox Diocese of the USA, Canada and Australia by His Beatitude, Metropolitan Tikhon of the Orthodox Church in America and subsequently transferred to the Romanian Episcopate, effective November 30, 2021.

RELEASED/ASSIGNED

BICA, Rev. Fr. Florin, was released from his duties as Parish Priest of Holy Trinity Parish, Youngstown, OH, and assigned Temporary Administrator of St. Nicholas Parish, Alliance, OH, effective November 14, 2022.

BUZATELU, Rev. Fr. Marius G., was assigned Parish Priest of Holy Archangels Michael & Gabriel Parish, Apopka, FL, effective December 25, 2021.

CISLOIU, Rev. Fr. Cezar, was assigned Parish Priest of Holy Trinity Parish, Youngstown, OH, effective January 6, 2022.

MUNTEANU, V. Rev. Fr. Alin, was released from his duties as Parish Priest of Descent of the Holy Spirit Parish, Merrillville, IN, and assigned Parish Priest of St. Mary Parish, Anaheim, CA, effective August 1, 2021.

NEAGU, Rev. Fr. Gheorghe Madalin, was assigned Parish Priest of St. Andrew Parish, McKees Rocks, PA, effective October 13, 2021.

NICHITEAN, Rev. Fr. Bogdan, was released from his duties as Parish Priest of Descent of the Holy Spirit Parish, Oregon City, OR, and assigned Parish Priest of St. Polycarp Parish, Naples, FL, effective June 15, 2021.

STEFAN, Rev. Fr. Ion Traian, was released from his duties as Parish Priest of St. Andrew Parish, McKees Rocks, PA, effective August 1, 2021, and assigned Temporary Administrator of Holy Cross Parish, Alexandria, VA, effective October 1, 2021.

VLAD, V. Rev. Fr. Stefan, in addition to his duties as Temporary Administrator of St. Theodora of Sihla Parish, Royal Oak, MI, was assigned Parish Priest of Descent of the Holy Spirit Parish, Warren, MI, effective July 20, 2022.

VINCENT, V. Rev. Fr. Dimitrie, who was on temporary loan to the Diocese of the Midwest (OCA) until June 1, 2021, was released from “on loan” status and remains attached to St. George Cathedral, Southfield, MI.

WRIGHT, Rev. Fr. Wayne Paul, was assigned Parish Priest of St. Elias Parish, Ellwood City, PA, effective January 5, 2022.

ON LOAN

(KOJA), Archimandrite Theophan, was released from his duties as Parish Priest of St. Thomas the Apostle Parish, Saint Louis MO and is temporarily on loan to the Albanian Archdiocese (OCA), effective August 10, 2021.

RETIRED

AVRAMESCU, Protopresbyter Cornel, was released from is duties as Parish Priest of St. Mary Parish, Anaheim CA and granted retirement, effective July 1, 2021.

IZBASA, V. Rev. Fr. Nicolae, was released from his duties as Assistant Parish Priest of Holy Nativity Parish, Chicago IL and granted retirement, effective May 15, 2021.

MIHUT, Protopresbyter Ioan, was released from his duties as Parish Priest of Descent of the Holy Spirit Parish, Warren MI and granted retirement, effective July 18, 2021.

PETRESCU, Protopresbyter Aurel, was released from his duties as Parish Priest of Holy Cross Parish, Alexandria VA and granted retirement, effective October 1, 2021.

VINCENT, V. Rev. Dimitrie, was granted retirement, effective February 3, 2022.

FALLEN ASLEEP IN THE LORD

STOICA, Rev. Fr. Narcis, fell asleep in the Lord on October 16, 2021.



FINANCIAL REPORT

EPISCOPATE SUPPORTERS

Sandy Cotosman, Addison, IL	\$500.00
Maria Timmons, Mississauga, ON	\$500.00
Elizabeth Ciocanea, Cleveland, OH.....	\$300.00
Constance Trollan, Juneau, AK	\$300.00
Psa Mary Copacia, Shelby Twp, MI.....	\$100.00
M/M Andre Gib, Mesa, AZ	\$100.00
Valerie Papenheim, Venice, FL.....	\$100.00
(IMO Wolfgang Papenheim)	
Mihail S Teodorescu, King of Prussia, PA	\$100.00
Jessica & Joe Wise, West Linn, OR.....	\$100.00

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2021 EPISCOPATE ASSESSMENT

St Elias, Ellwood City, PA.....	\$2,380.00
St John of Suceava, Manchester, NH.....	\$1,285.00
Annunciation, Walker, MI.....	\$595.00

GENERAL DONATIONS

St Thomas, St Louis, MO	\$1,500.00
(Hierarch Travel Expense)	
Holy Cross, Hollywood, FL.....	\$1,000.00
(Hierarch Travel Expense)	
Holy Resurrection, Hayward, CA	\$1,000.00
(Hierarch Travel Expense)	
St Mary, Chelsea, MA	\$600.00
(Hierarch Travel Expense)	
St Thomas, St Louis, MO	\$630.00
(Hierarch Travel Expense)	
Descent of the Holy Spirit, Merrillville, IN	\$500.00
(Hierarch Travel Expense)	
Holy Cross, Alexandria, VA.....	\$500.00
(Hierarch Travel Expense)	
Holy Transfiguration, Manchester, CT	\$500.00
(Hierarch Travel Expense)	
Holy Trinity, Youngstown, OH	\$500.00
(Hierarch Travel Expense)	
St John the Baptist, Woonsocket, RI.....	\$500.00
(Hierarch Travel Expense)	
Sts Michael & Gabriel, Apopka, FL	\$500.00
(Hierarch Travel Expense)	
St Anne, Pomona, CA.....	\$400.00
(2021 Congress)	
Holy Transfiguration Monastery, Ellwood City, PA.....	\$350.00
(Hierarch Travel Expense)	
Holy Trinity, Miramar, FL.....	\$300.00
(Hierarch Travel Expense)	
M/M John Pop Jr, Northbrook, IL	\$300.00
(Legal Fund)	
Holy Trinity, Youngstown, OH	\$250.00
(Hierarch Travel Expense)	
Marin & Mirela Marcu, St Louis, MO.....	\$250.00
(Hierarch Travel Expense)	
St John of Wallachia, Ridgewood, NJ	\$125.00
(2021 Congress delegate fees)	
Mircea/Adrian Munte, Livonia, MI	\$102.42
(Christmas)	
Sofia Covaci, Happy Valley, OR	\$100.00
(For the good health of family)	
National A.R.F.O.R.A.	\$100.00
Victor & Miriana Dinu, Skokie, IL.....	\$100.00
(Family Health)	
Anonymous	\$50.00
M/M Leonard Jones, Philadelphia, PA	\$50.00
Florence Westerfield, Commerce Twp, MI.....	\$50.00
Marcella Bourean, Warren, MI.....	\$20.00

2022 EPISCOPATE ASSESSMENT

St Mary Cathedral, Cleveland, OH	\$30,090.00
Sts Peter & Paul, Dearborn Heights, MI	\$25,075.00
St Mary, Chicago, IL	\$24,735.00
Holy Cross, Hollywood, FL	\$19,210.00
Holy Protection, Falls Church, VA	\$16,320.00
Holy Trinity, Los Angeles, CA	\$15,980.00
St Dimitrie, Easton, CT	\$15,300.00
St Andrew, Potomac, MD	\$15,215.00
St Dumitru, New York, NY	\$11,730.00
Sts Constantine & Helen, Lilburn, GA	\$11,560.00
Holy Nativity, Chicago, IL	\$10,000.00
Presentation of Our Lord, Fairlawn, OH	\$9,095.00
Sts Constantine & Helen, Indianapolis, IN	\$8,500.00
Holy Cross, Alexandria, VA	\$8,500.00
Holy Resurrection, Hayward, CA	\$7,950.00
St George Cathedral, Regina, SK	\$7,905.00
Holy Trinity, Miramar, FL	\$7,820.00
Descent of the Holy Spirit, Oregon City, OR	\$7,480.00
Descent of the Holy Spirit, Elkins Park, PA	\$7,140.00
St Mary, Elmhurst, NY	\$7,055.00
St Mary, St Paul, MN	\$6,970.00
St Parascheva, Laval, QC	\$6,885.00
St John the Baptist, Glendale, AZ	\$6,800.00
St Athanasius, Aurora, IL	\$6,715.00
St Mary, Portland, OR	\$6,545.00
St John the Baptist, Woonsocket, RI	\$6,035.00
St George, Canton, OH	\$5,865.00
Holy Cross, Hermitage, PA	\$5,780.00
Descent of the Holy Spirit, Warren, MI	\$5,725.00
St George, Winnipeg, MB	\$5,610.00
St Anne, Jacksonville, FL	\$5,440.00
St Dimitrie the New, Frederick, CO	\$5,355.00
St Elias, Anjou, QC	\$5,100.00
St Mary, Calgary, AB	\$4,760.00
Sts Michael & Gabriel, Middle Village, NY	\$4,760.00
St Mary, Colleyville, TX	\$4,590.00
St Stephen the Great, Clearwater, FL	\$4,590.00
Descent of the Holy Spirit, Ridgewood, NY	\$4,505.00
St Polycarp, Naples, FL	\$4,335.00
Holy Trinity, Youngstown, OH	\$4,250.00
Descent of the Holy Spirit, Merrillville, IN	\$4,080.00
St Mary of Magdala, Houston, TX	\$3,825.00
Holy Cross, San Jose, CA	\$3,740.00
St John, Vaughan, ON	\$3,740.00
St John Chrysostom, Old Hickory, TN	\$3,400.00
Sts Michael & Gabriel, Apopka, FL	\$3,315.00
St Joseph of Maramures, Hazleton, PA	\$3,315.00
Holy Transfiguration, Manchester, CT	\$3,230.00
Sts Michael & Gabriel, Palm Springs, CA	\$3,230.00
St Andrew, McKees Rocks, PA	\$2,975.00
St John, Lakewood, CO	\$2,805.00

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St Nicholas, Regina, SK	\$2,635.00
Holy Cross, London, ON	\$2,550.00
St Nicholas, Alliance, OH	\$2,550.00
Holy Resurrection, Warren, OH	\$2,465.00
Holy Cross, San Diego, CA	\$2,210.00
St Thomas, St Louis, MO	\$2,210.00
St Andrew, Houston, TX	\$1,615.00
Holy Cross, Phoenix, AZ	\$1,530.00
St John of Wallachia, Ridgewood, NJ	\$1,500.00
Three Hierarchs, Baton Rouge, LA	\$1,500.00
St Basil, Durham, NC	\$1,360.00
St Varlaam, River Glade, NB	\$1,260.00
St Mary, Las Vegas, NV	\$1,190.00
Annunciation, Walker, MI	\$560.00

VATRA GENERATIONS

National ARFORA	\$1,100.00
Alexandru & Alina Boesteanu, Willow Grove, PA	\$500.00
Simion & Carmen Coca, Pittsburgh, PA	\$500.00
Holy Cross, Alexandria, VA	\$500.00
Holy Trinity, Youngstown, OH	\$500.00
Owens, Schine & Nicola PC, Trumbull, CT	\$500.00
St Anne, Pomona, CA	\$500.00
Riad & Dianne Farah, Shelton, WA	\$300.00
Psa Martha MacLellan, Winnipeg, MB	\$300.00
Joan Puscas, Grosse Pointe Farms, MI	\$300.00
Peter J. Petkas, Houston, TX	\$250.00
Radu & Rachel Chebeleu, North Wales, PA	\$200.00
Genevieve Glagolev, Santa Cruz, CA	\$200.00
(IMO V Rev Fr Sergei Glagolev)	
Nicolae & Simona Herascu, Carmel, IN	\$200.00
Valentin Hurgoi, Naples, FL	\$200.00
Mary Ross, St John, IN	\$200.00
Madelena S Ilcus, Jupiter, FL	\$100.00
M/M Andre Gib, Mesa, AZ	\$100.00
Constantin Nan, Carrollton, TX	\$145.57
Christian Radu	\$97.52
Anonymous (PayPal)	\$34.00

**DEPARTMENT OF CHRISTIAN ASSISTANCE
(I.O.C.C. HURRICANE IDA APPEAL)**

Descent of the Holy Spirit, Elkins Park, PA	\$300.00
St John of Wallachia, Ridgewood, NJ	\$100.00

DEPARTMENT OF MISSIONS

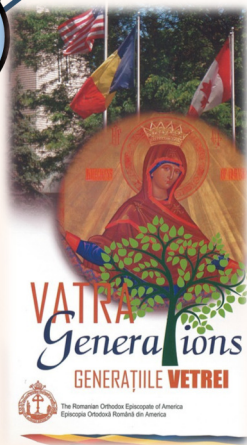
St Dimitrie, Easton, CT	\$3,500.00
(St Dimitrie Mission Endowment Fund)	
National ARFORA	\$2,505.00
(St Paraschiva Project)	
St John of Wallachia, Ridgewood, NJ	\$100.00
(St Paraschiva Project)	





**Vatra
Generations
Appeal**

**Goal:
\$700,000**



**\$507,179.96
Collected as
of March 07,
2022**

**Renovations to the
Main Residence
continue!
A protective insulation
cover has been installed
for the winter season.
Thank you for your
support!**

